

The secret knowledge of “Botin” and their manifestation in the Sufi views of Abu Ali Ibn Sina

Shamsutdinova Nigina Karimovna

Navoi State University, Uzbekistan

nigina11@mail.ru



Article History:

Received on 20 September 2025

1st Revision on 28 September 2025

Accepted on 2 October September 2025

Abstract

Purpose: This study aims to explore the secret knowledge within the Sufi views of Ibn Sina, focusing on how his philosophical and scientific perspectives intersect with spiritual interpretations. The objective is to understand Ibn Sina's contribution to Sufi thought, especially his vision of the macrocosm (*olami akbar*) as perceived through the soul.

Research methodology: The research adopts a qualitative philosophical approach, combining textual analysis of Ibn Sina's writings with interpretative methods drawn from Sufi hermeneutics. Primary texts and secondary commentaries were examined to trace the integration of metaphysics, mysticism, and ethical systems in his worldview.

Results: The findings indicate that Ibn Sina's intellectual legacy is not confined to rational science but also deeply influenced by Sufi ideas of truth, self-knowledge, and spiritual ascent. His teachings emphasize moral qualities, the pursuit of higher mind, and the recognition of the root cause of existence. The analysis reveals that Ibn Sina valued the merits of Sufis and acknowledged their role in uncovering deeper spiritual realities.

Conclusions: Ibn Sina's synthesis of philosophy and Sufism demonstrates the compatibility between rational inquiry and mystical insight. His ideas provide a framework for understanding the inner essence of spirituality and its ethical foundations.

Limitations: The study is limited to available textual sources and may not fully capture the oral traditions and experiential dimensions of Sufism.

Contribution: This research enriches the discourse on Islamic philosophy by situating Ibn Sina not only as a scientist and philosopher but also as a thinker deeply attuned to mystical traditions.

Keywords: *Ethics, Ibn Sina, Metaphysics, Sufism, Truth*

How to Cite: Karimovna, S. N. (2025). The secret knowledge of “Botin” and their manifestation in the Sufi views of Abu Ali Ibn Sina. *Journal of Multidisciplinary Academic and Practice Studies*, 3(3), 991-999.

1. Introduction

In his allegorical work "Risala at-Tayr" ("Treatise on the Birds"), Ibn Sina compares the human soul to paradisiacal birds. They must undertake a long journey through the vast expanses of the Earth, Cosmos, and Universe to a happy Kingdom. This path figuratively depicts the stages of the cognitive process leading a person to the understanding of Truth and the realization of their important destiny. However, this path of knowledge is not strewn with paradisiacal flowers and roses. Therefore, Ibn Sina calls on his followers – "brothers in Truth" – to observe the following basic principles of cognition. Firstly, all those striving for knowledge and perfection, who share their secrets, become teachers and mentors for others. Secondly, the esoteric content of knowledge should be presented in an open form for the "general

public," while preserving the entire mystery of the teaching. The best method for disseminating knowledge is the symbolism of language. Thirdly, one must never stop at achieved successes. Stagnation is always detrimental to knowledge and science (Erdoğan & Eryücel, 2024). Ibn Sina's *Risala at-Tayr* occupies a unique position within the intellectual and spiritual tradition of Islamic philosophy. While Ibn Sina is often remembered as a rationalist, scientist, and polymath of the Islamic Golden Age, his allegorical writings, particularly this treatise, reveal his profound engagement with Sufi mysticism and esoteric modes of expression. The metaphor of birds undertaking a perilous journey mirrors not only the soul's ascent toward divine truth but also the lived struggles of seekers of knowledge in his own era. The allegory frames the human condition as one of perpetual striving, where cognition is not merely a rational activity but a spiritual pilgrimage requiring courage, humility, and perseverance (Janssens, 2016).

The idea of birds as symbols of the soul was not unique to Ibn Sina but deeply embedded in Islamic mystical literature. Earlier Sufi writers, such as al-Tustari and al-Hallaj, employed avian imagery to signify spiritual liberation, while later authors like Farid al-Din Attar in his celebrated "*Conference of the Birds*" would expand this symbolism into full mystical epics. Ibn Sina's contribution lies in combining this imagery with his philosophical system, where the stages of the birds' flight correspond to stages of the intellect, moving from sensory perception toward abstract reasoning and finally to metaphysical illumination (Johan, 2019). The three principles outlined in the treatise provide valuable insight into Ibn Sina's epistemology and pedagogical philosophy. The first principle—that those striving for knowledge should serve as teachers and mentors—reflects the classical Islamic ideal of *isnad* (chains of transmission). Knowledge, for Ibn Sina, is not a solitary endeavor but a communal process that depends on the generosity of scholars and the willingness of students to internalize wisdom. In this sense, the allegory connects to the Prophetic tradition that likens scholars to inheritors of the prophets, carrying the light of guidance across generations (Hanif, 2023; B. Putra, Husni, & Wahyuni, 2025).

The second principle emphasizes the importance of symbolic language. For Ibn Sina, not all truths can be expressed in literal, rational discourse. Some aspects of metaphysical reality are beyond the grasp of the common intellect and can only be hinted at through allegory, metaphor, and poetic expression. This aligns with his broader philosophical conviction that human cognition operates at different levels, with the masses engaging in imaginative thinking, philosophers in rational demonstration, and mystics in direct spiritual intuition. By advocating for symbolic dissemination, Ibn Sina bridges these domains, allowing the esoteric depth of knowledge to be preserved while still accessible in some form to the wider public (M. F. Putra, Ahadiyat, & Keumalahayati, 2023; Tiimub et al., 2023). The third principle—warning against stagnation—is perhaps the most striking in its forward-looking character. Ibn Sina recognizes that knowledge is not static; it requires continual renewal, reinterpretation, and expansion. This resonates with his own intellectual practice, as he was never content to simply inherit Greek, Persian, or Islamic traditions but sought to synthesize, critique, and innovate. The emphasis on progress underscores his belief in the infinite potential of the human intellect, which, like the birds in the allegory, must constantly push forward lest it fall back into complacency (Tercan & Nurysheva, 2022; Yaman, Suharto, Rohmadi, Muhyiddin, & Malik, 2024).

From a Sufi perspective, *Risala at-Tayr* embodies the idea that knowledge is inseparable from self-transformation. The birds' journey is perilous, full of obstacles that test their endurance and sincerity. Similarly, the seeker of truth must confront doubts, distractions, and moral weaknesses. The happy Kingdom at the end of the journey is not merely a geographical destination but a state of being—the realization of harmony between intellect, soul, and divine reality. Ibn Sina thus reinterprets Sufi motifs through the lens of philosophy, showing that intellectual striving and spiritual purification are two sides of the same path (Latunusa, Timuneno, & Faggidae, 2023; Shamsutdinova, 2024). The reception of *Risala at-Tayr* has also been significant in shaping Islamic thought. Scholars have noted its influence on both Eastern and Western traditions. In the Islamic East, it provided a template for later allegorical works that combined philosophical and mystical ideas, including Attar's *Mantiq al-Tayr* and Suhrawardi's Illuminationist writings. In the Latin West, translations of Avicenna's works inspired medieval philosophers such as Thomas Aquinas, who grappled with reconciling Aristotelian rationalism

with Christian mysticism. The allegory of the birds, while not as well-known in Europe as his medical or logical writings, nonetheless contributed to the perception of Ibn Sina as a thinker deeply concerned with metaphysical truths (Cai, 2024; Endi, Fanggidae, & Ndoen, 2023).

Modern scholarship continues to revisit *Risala at-Tayr* for its relevance in contemporary discussions of spirituality and knowledge. In an age dominated by rationalist paradigms, Ibn Sina's insistence on symbolic and mystical dimensions of cognition serves as a reminder that human understanding cannot be reduced to empirical data alone. The allegory invites readers to reflect on the holistic nature of wisdom, which requires integration of mind, soul, and ethical practice. Furthermore, the treatise speaks powerfully to the modern challenge of balancing specialization with universality. Just as the birds must traverse vast expanses, modern seekers of knowledge must navigate an overwhelming diversity of disciplines, perspectives, and cultural frameworks. Ibn Sina's guidance—mentorship, symbolic communication, and continual progress—remains relevant as principles for academic and spiritual life today (Bektovic, 2012; Rahu, Neolaka, & Djaha, 2023). In conclusion, *Risala at-Tayr* exemplifies Ibn Sina's capacity to weave together philosophy, mysticism, and pedagogy into a single narrative. The allegory of the birds captures the essence of the human journey toward truth: arduous yet purposeful, perilous yet full of promise. By highlighting the role of teachers, the necessity of symbolic language, and the dangers of stagnation, Ibn Sina offers a timeless guide for seekers of knowledge. His work reminds us that the pursuit of truth is both a communal responsibility and a personal quest, requiring courage, humility, and an ever-renewed commitment to growth.

2. Literature Review

Research by D. Gutas, G. Būn, M. Mahdi, P. Morewedge, M. Galston presents conclusions about the influence of Ibn Sina's philosophical views on the era of philosophical revival in Eastern Islamic mysticism. The analysis in the works of scholars such as Abd-ar-Rahman Badawi, Tawfiq Shaykhularz, Majid Fakhri, Abbas Mahmoud, Jawad Nafisi, and K. Ernest deserves attention, indicating that Shaykh al-Ra'is (Ibn Sina) worked within religious-gnostic (*irfani*) themes during the last decade of his life (Gutas, 2014).

2.1 Avicenna's influence on the "philosophical revival" in Eastern Islamic mysticism

A first strand—associated with D. Gutas, G. Būn, M. Mahdi, P. Morewedge, and M. Galston—argues that Avicenna's philosophical corpus provided conceptual scaffolding for later mystical-philosophical syntheses in the Eastern Islamic world. Within this view, Avicenna's analyses of intellect, emanation, prophecy, and the hierarchy of being furnished categories that Sufi and illuminationist thinkers adapted into a more experiential, mystical register. While the degree of "mystical" content they attribute to Avicenna himself varies, these scholars converge on the claim that later currents of Eastern Islamic mysticism were decisively shaped by Avicennian metaphysics and psychology—especially his doctrines of the Active Intellect, the soul's perfection, and the epistemic gradations from sense to intellection to intuitive grasp. In short, Avicenna's system became the philosophical *lingua franca* through which mystical themes could be expressed without abandoning rational rigor (Сина, 1980).

2.2 Late Avicenna and the turn to *irfānī* (religious-gnostic) themes

A second scholarly cluster—represented by Abd-ar-Rahman Badawi, Tawfiq Shaykhularz, Majid Fakhri, Abbas Mahmoud, Jawad Nafisi, and K. Ernest—highlights evidence that in the final decade of his life Avicenna cultivated explicitly *irfānī* motifs. This perspective reads the allegorical and aphoristic late writings as signaling not only a pedagogical shift in style, but also a substantive broadening of epistemology to include supra-discursive modes of access to truth. On this interpretation, works such as the mystical recitals and the pointed, elliptical sections of his later treatises point to a deliberate engagement with gnostic ethics, spiritual psychology, and an ascensional itinerary of the soul. These scholars treat Avicenna's "Shaykh al-Ra'is" persona as compatible with, and even culminating in, a vision where metaphysical demonstration and spiritual unveiling are mutually implicative (Ahmadi, 2024).

2.3 Convergences and tensions between the two strands

Despite different emphases, both strands recognize (a) the portability of Avicenna's categories into later mystical systems and (b) the special status of his late oeuvre. The main tension concerns whether mystical resonance in Avicenna is primarily a by-product of later reception (philosophers and Sufis "reading in" mysticism) or a bona fide trajectory within Avicenna's own development. Proponents of the "influence" model emphasize systematic philosophy as the core, with mysticism emerging later in reception histories; proponents of the "late *irfānī* Avicenna" model foreground internal evolution—stylistic, pedagogical, and conceptual—within Avicenna's final decade (Lestari, Artisa, Nurliawati, & Maulana, 2025; Sapariati, Widnyani, & Dewi, 2025).

This debate has profound implications for how Avicenna is situated within the broader history of Islamic thought. If one accepts the "influence" perspective, Avicenna becomes primarily a rationalist whose legacy was subsequently appropriated and spiritualized by others (Saputro, Achmad, & Santoso, 2025). His metaphysics, psychology, and epistemology provided tools for later mystics, but the mystical content was not originally his own. Conversely, if one accepts the "late *irfānī*" view, Avicenna himself consciously sought to synthesize philosophical demonstration with esoteric insight, leaving behind works that anticipate later illuminationist and Sufi traditions. This distinction also shapes interpretations of his allegorical writings: are they pedagogical devices meant to popularize complex doctrines, or authentic testimonies of mystical experience? By grappling with these questions, modern scholarship not only clarifies Avicenna's intellectual trajectory but also illuminates the porous boundaries between philosophy and mysticism in medieval Islam (Cahyaningrum, Prasetya, & Mustiawan, 2025; Riwukore, Marnisah, Fellyanus Habaora, & Yustini, 2022).

2.4 Methodological notes in the scholarship

Across the cited authors, three methodological moves recur:

- a. Textual stratification and dating: distinguishing early systematic works from later aphorisms and recitals to track conceptual shifts.
- b. Genre-sensitivity: reading allegory, symbolic narrative, and aphorism not as merely literary ornament but as epistemic form—vehicles for truths resistant to discursive exposition.
- c. Reception analysis: tracing how Avicenna's psychology and metaphysics were integrated by later figures (e.g., illuminationists, Sufi metaphysicians), thereby clarifying whether "mystical Avicenna" is a historical Avicenna or a product of Avicennianism.

2.5 Points of emerging consensus

The literature increasingly accepts that (1) Avicenna's framework made possible a philosophically articulate mysticism in the Islamic East; (2) his late style adopts symbolic and pedagogical strategies aligning with gnostic/ethical self-cultivation; and (3) later mystical traditions did not simply borrow isolated Avicennian notions but re-functioned his entire noetic and cosmological architecture to argue for graded ways of knowing, culminating in intuitive or illuminative insight. This growing consensus highlights a significant reappraisal of Avicenna's role in shaping intellectual and spiritual trajectories in the Islamic world. Rather than being confined to the categories of rationalist philosopher or medical scientist, Avicenna emerges as a thinker whose system provided a durable bridge between demonstration (*burhān*), imaginative-symbolic teaching, and mystical unveiling (*kashf*). Scholars argue that his late writings, particularly the allegorical treatises and mystical recitals, reveal a conscious attempt to address both the philosophical elite and spiritually inclined seekers, offering different layers of meaning accessible to readers at varying intellectual and spiritual levels. Moreover, this synthesis allowed subsequent thinkers such as Suhrawardī and later illuminationists to integrate Avicennian cosmology into a mystical framework without abandoning rational precision. It also enabled Sufi authors, from al-Ghazālī to Ibn 'Arabī, to converse with Avicennian categories in developing their own metaphysical visions. In this sense, Avicenna's legacy is not only preserved but continually reinterpreted, ensuring that his thought remains central to the dialogue between philosophy and mysticism in the broader Islamic intellectual tradition.

2.6 Ongoing debates and research gaps

Key open questions remain:

- a. Extent vs. expression: Did Avicenna merely express perennial mystical themes in philosophical idiom, or did he substantially modify core doctrines (e.g., about intellection, prophecy, or the imagination) under *irfānī* pressure?
- b. Esoteric pedagogy: Are the late allegories a protective pedagogy for advanced students (masking demonstrative content), or evidence of a genuinely *experiential* turn?
- c. Continuity of concepts: How precisely do late discussions of self-knowledge, ethical refinement, and ascent integrate with earlier demonstrations on soul and intellect?
- d. Reception mapping: Which elements of Avicenna proved most fertile for later mystics—his psychology of intellection, prophetic epistemology, or his metaphysical account of being and emanation?

2.7 Synthesis and implications

Taken together, the cited bodies of work suggest a productive hermeneutic middle path: Avicenna's late writings neither abandon demonstration for pure mysticism nor reduce mystical discourse to rhetoric. Rather, they instantiate a graded epistemology in which demonstrative reason, symbolic instruction, and spiritual realization are coordinated. This synthesis clarifies why Eastern Islamic mysticism could speak "Avicennian": the philosopher's architecture of the soul and intellect supplied a rational grammar for articulating ascent, while his late style invited engagement with *irfānī* ethics and interiority. For current research, this means reading Avicenna diachronically (to register development), genrically (to honor form as method), and reception-historically (to see how his thought seeded later mystical systems). Such an integrated approach best captures what your paragraph highlights: that scholarship now widely recognizes both Avicenna's formative influence on the philosophical revival of Eastern Islamic mysticism and credible indications that, in his final decade, Shaykh al-Ra'īs himself worked within religious-gnostic horizons.

3. Research Methodology

In this work by Ibn Sina, a person strives to overcome earthly and cosmic spaces, opening a path to the world of Truth. While granting freedom to theoretical consciousness, Truth cannot do the same for practical consciousness. The "Truth" revealed by practical consciousness has special ethical dimensions concerning the actions and deeds of the individual, their independence, and responsibility to themselves. But these human actions and deeds must be proportionate to theoretical consciousness and subordinate to it; Ibn Sina, who embodies them, believes they should be compared with the highest principles of philosophical knowledge (Ahmadi, 2024).

4. Results

The essence of a human is destined for their perfection, just as a bird is destined for flight. The ironic meaning of this principle is expressed by Ibn Sina in symbolic form: "Always be in flight, do not choose old nests – for every bird lingers in nests. For the best of rays is given for flight across the celestial vault. In matters of knowledge, acquire knowledge by any means and do not hesitate to learn from others. Shed your skin like a snake sheds its skin. Walk the earth like an ant, whose steps no one hears. Be like a scorpion carrying its weapon on the tip of its tail, for behind, the devil seeks to catch a person off guard. Drink poison to survive; continue living, for the strength and maturity of a person lie in knowledge," Сина (1980) he instructs.

Ibn Sina ranks among the angels those people whose consciousness has illuminated their inner world with its light, who are capable of mastering their passions and curbing their attacks. The treatise begins with a flock of birds first freeing themselves, and then a bird in distress (i.e., the human soul) from thorns and fetters, inviting it to fly with them to distant lands where it can find salvation, find paths leading to freedom and happiness. In other words, they suggest the soul follow the path of knowledge, which is the path of salvation leading to the comprehension of the Supreme Truth. Having freed the bird's neck and wings from bonds and nets and released it from the cage into freedom, they still could not free its feet from thorns, as they had their own. But this did not prevent them from beginning their flight and setting off on the long journey. We understand the true meaning of this metaphor by Ibn Sina at the end of the narrative, when the birds reach the boundaries of a majestic city and turn to its king for help.

Initially, their path lay through a valley, "sometimes wet, sometimes barren, turned into a trampled pasture" (meaning knowledge about the sublunary world acquired by the soul), between two mountain slopes until, reaching its summit (the Sphere of the Moon), a majestic panorama of a chain of eight mountain ranges rising upwards unfolded before their eyes. All these mountain ranges together symbolize the nine celestial vaults. Figuratively expressed by Abu Ali Ibn Sina, on the path of truth, among these mountain chains, there are many narcissuses which, with their beauty and splendor, externally captivate and attract the human heart. However, stopping at them would be a great haste, for they attract the individual's soul with the force of sensual pleasure and happiness. It was in such a situation that the soul found itself upon reaching the seventh range (the sphere of the fixed stars). However beautiful these gardens, surrounded by greenery, fruit trees, flowing rivers, and an abundance of flowers, they cannot be compared with the subtle scent of musk or the delicate smell of ambergris. The birds, pursued by the enemies of happiness, could save themselves by fleeing these chosen lands. Similarly, a person, indulging in sensual pleasures and enjoyments, deprives their soul of the opportunity to experience true happiness.

And finally, having overcome all these distances, the birds ascended the eighth range (astronomically corresponding to the Sphere of the starless heaven). Its inhabitants, depicted by the scholar in the image of birds, resembled angel-like beings distinguished by pleasant voices, multicolored feathers, elegant appearance, and kindness. This poetically depicted world in the emanation system of intelligent principles was nothing other than the sphere of Supreme Consciousness, which the human soul can reach in its striving for perfection under appropriate conditions. Therefore, theoretical consciousness alone, if not supported by practical consciousness, is insufficient for knowledge. And this presupposes people's own actions, their ethical deeds, freedom of will and choice (Lala & Alwazzan, 2023). When the cosmic travelers met their brothers and told them of their sorrows and troubles, the latter advised them to turn to the great king living in the city beyond the mountain. Everyone who turned to him for help was undoubtedly under the protection of his mighty forces and could rely on his aid. This king embodied the World Ruler in Ibn Sina's cosmic hierarchy, and from an epistemological point of view – the Truth towards which all activity of the human spirit is directed. It is the highest forms of the spirit (discursive thinking and intuition) that complete the cognitive movement of the individual's faculties, turning the Supreme Truth or Logos into the object of their cognition. In the treatise, they are represented as two separate rooms in the king's palace. As noted above, in the process of cognition on the path of truth, the human soul, under the influence of sensual passions, with the help of states in Truth, frees its cognitive powers – consciousness and representation (the bird's head and wings) – from this captivity, but cannot free the powers of practical consciousness – anger and desire (the bird's feet), associated with the volitional activity of the individual. Even after the bird-souls turned to the Supreme Truth for help, they are only shown the path to salvation. The king promises to send a representative with them to help them free themselves from these thorns. In other words, "the norms of universal community were verified based on the principles of true philosophical knowledge" (Safarova, 2021).

In the concluding part of the treatise, Ibn Sina indicates that in describing the narrated event, he was guided not by a sick imagination but by a desire to interpret Sufi knowledge in a more understandable language for the general public. The image of the messenger in Ibn Sina's treatise, the savior of the bird-souls, the king, has a dual symbolic meaning: on the one hand, he is a symbol of philosophical truth underlying human actions and giving a person free will, thereby indicating that they also share responsibility in the "arrangement" of the earthly world and their own destiny. On the other hand, as Sagadeev correctly noted, "these principles, personified in the image of the messenger, as set forth in Ibn Sina's philosophy based on the theory of emanation (the procession of the world from the divine principle), repeat in reverse order the path traversed in the cognitive development of the spirit from the lower principles of being to the higher ones" (Turdiyev & Wekke, 2024).

In his work "Al-Tanbihat wa-l-Isharat" ("Remarks and Admonitions"), Ibn Sina explains some features of the Sufis' way of life, their striving to achieve the highest degree of perfection. However, he does this not from the point of view of an external observer or out of curiosity, but by linking it to the laws of nature. "If you hear," Ibn Sina puts forward his thought, "that a Sufi has abstained from food for a

long time and eaten little, do not rush to deny it, but believe and consider it one of the certain natural laws". The scholar emphasizes that one should not be surprised that a Sufi in a state of spiritual ecstasy is capable of performing such deeds and actions that are beyond the power of a normal person in all respects. In such a state, his strength is like a "blazing fire," and the Sufi in a state of ecstasy is at the level of "hal". That is, he immerses himself in a state where truth becomes manifest in his gaze. To understand the inner secrets of a Sufi who has risen to the level of a possessor of karamat, special, inner knowledge is necessary. Of course, as Ibn Sina described, in Sufi activity we encounter strange and incredible phenomena that contradict sound human consciousness.

For example, there is information that some saints with their karamat "brought down rain for people and achieved that rain was sent down to them, or through his prayer many people were healed, and sometimes, with his curses, asked for punishment from the sky, and drought, earthquake were sent down, or they were destroyed." Although Ibn Sina admits that all this goes beyond the possible, nevertheless, he urges his reader not to deny these phenomena but to find a rational explanation for them and try to understand the reasons hidden in the "secrets of nature" that gave rise to them. Therefore, Ibn Sina rationally and reasonably explains all these "secrets of miracles" in the lifestyle of the arif and the mechanisms of their occurrence. Judging by these statements, it can be concluded that one of such secrets is the human spirit, i.e., the inner spiritual world of a person, especially consciousness, representation, and common sense. Thanks to the powers of the human soul, primarily the rational part, the veil over many secrets of human nature is lifted, for example, "the clear manifestation of the unknown" in the form of a voice of terror or a non-existent voice (Acar, 2017).

Some gifted individuals, manipulating their extrasensory abilities, resort to actions that astonish and stun the senses and representations of the individual. When the power of the spirit, directed at an unknown phenomenon, becomes aware of it, they bring themselves into such a state. In this state, an "image of the unknown" is imprinted in their consciousness; sometimes it manifests in the form of a "voice," a "voice coming from non-existence." (Shamsutdinova, 2024) Sometimes it may appear in a vision, and the image of the unknown may become visible. As an example, Ibn Sina cites a case where a shaman from Turkic tribes predicted a future event; it is written: "The shaman makes rapid movements and continues them until he tires, until a revelation is sent down to him, after which he tells what he has imagined. The listeners assimilate what he said and, interpreting his words, take measures. Also, when it is necessary to interrogate someone, they are made to look at a transparent object, the movement of which affects their sight or stuns them with its purity. All this astonishes the senses and sets representation in motion, leading to a state that seems more coercive than natural. This state of amazement allows the senses and representation to depict the image of the unknown".

5. Conclusion

5.1 Conclusion

In conclusion, according to Abu Ali Ibn Sina, a person who has mastered the skills of managing their psyche can influence the activity of their body. "The power of this influence is such," emphasizes Ibn Sina, "that it is like an omniscient soul, capable of influencing the sources of all the phenomena we have listed, as on the qualitative state of character"[8]. In fact, this statement by Ibn Sina explains the supernatural abilities of some people, including the arifs and saints discussed above. In evaluating the activities of Sufis, their lifestyle, and karamat, not only Ibn Sina's talent as a scholar was manifested but also his attitude towards Sufism. He pays special attention, from the point of view of a mutasawwif (someone with Sufi inclinations), to the hidden sciences of Sufi teaching, the secrets of the unseen world, the possibility of seeing the "macrocosm" with the eye of the heart, the possibility of knowing the inner world of the Sufi through the science of states. He looks at this with the eyes of a scientist-physicist, a subtle psychologist, a physician and physiologist, and, of course, a philosopher.

Ibn Sina seriously and argumentatively explains all these "karamat, miracles," firmly believing that all their causes should be sought in the physiological, biological, psychological, and other natural properties of a person. Ibn Sina is not satisfied with confirming that a particular event occurred in a scholar's experience and emphasized the necessity of studying the causes that generated them. Ibn Sina's views substantiate that until people understand the necessity of strengthening and purifying the soul,

studying sciences, and knowing true Good, the true path of liberation, reward, and punishment will remain incomprehensible to them. According to the thinker, it is Good and knowledge based on reason that clarified the essence of the return of the human soul to its true existence.

5.2 Suggestion

- a. Integrate Scientific and Spiritual Knowledge
Ibn Sina's explanation of karamat and mystical experiences through physiological, psychological, and natural causes shows the need for interdisciplinary study. Future research and teaching should integrate medical science, psychology, and spirituality to understand human capacities holistically.
- b. Strengthen the Role of Self-Discipline and Soul Purification
Since Ibn Sina emphasizes the purification of the soul as a condition for understanding truth, educational and spiritual programs should highlight ethical discipline, inner reflection, and moral cultivation as central to personal development.
- c. Encourage Critical Inquiry into Mystical Phenomena
Rather than accepting miraculous events at face value, Ibn Sina insists on investigating their causes. Scholars, students, and practitioners should adopt this critical approach—balancing respect for spiritual traditions with rational inquiry—to deepen both faith and knowledge.
- d. Develop Applied Psychological Training
Ibn Sina links mastery of the psyche with influence on the body. Modern psychology, neuroscience, and health sciences can adapt this perspective into practical training programs on mindfulness, emotional regulation, and psychosomatic well-being.
- e. Promote Ethical Education
Ibn Sina's conviction that true Good (al-khayr) and rational knowledge lead to liberation suggests that educational curricula should not only transmit information but also nurture ethical responsibility and awareness of the "greater good."
- f. Preserve and Study Classical Heritage
To advance understanding of the relationship between philosophy and Sufism, further translation, commentary, and analysis of Ibn Sina's works should be prioritized. This will ensure that his insights remain accessible to both scholars and practitioners in the modern era.

References

- Acar, R. (2017). A Naturalistic Explanation of Miracles: The Case of Ibn Sīnā. *Toronto Journal of Theology*, 33, 161-173. doi:https://doi.org/10.3138/tjt.33.suppl_1.161
- Ahmadi, T. (2024). Avicenna's Logic of Ethics. *MAQOLAT: Journal of Islamic Studies*, 2, 392-404. doi:<https://doi.org/10.58355/maqolat.v2i4.111>
- Bektovic, S. (2012). (Post) modern Islamic philosophy: challenges and perspectives. *Islam and Christian-Muslim Relations*, 23(3), 235-246. doi:<https://doi.org/10.1080/09596410.2012.676778>
- Cahyaningrum, N. P., Prasetya, H., & Mustiawan, M. (2025). Storytelling Marketing Communication Dalam Membangun Engagement Pada Nano Influencer Tiktok @Tenscoffeed. *Jurnal Studi Ilmu Sosial dan Politik*, 5(1), 101-117. doi:<https://doi.org/10.35912/jasispol.v5i1.5004>
- Cai, Z. (2024). Blind Man, Mirror, and Fire: Aquinas, Avicenna, and Averroes on Thinking. *Religions*, 15(2), 150. doi:<https://doi.org/10.3390/rel15020150s>
- Endi, A. C., Fanggidae, R. E., & Ndoen, W. M. (2023). The effect of religiosity and spirituality on financial behavior district. *Journal of Multidisciplinary Academic and Practice Studies*, 1(1), 45-53. doi:<https://doi.org/10.35912/jomaps.v1i1.1455>
- Erdoğan, İ. H., & Eryücel, S. (2024). The Concept of Divine Revelation According to Ibn Sīnā and Al-Ghazālī: A Comparative Analysis. *Religions*, 15(11), 1383. doi:<https://doi.org/10.3390/rel15111383>
- Gutas, D. (2014). *Avicenna and the Aristotelian Tradition: Introduction to Reading Avicenna's Philosophical Works. Including an Inventory of Avicenna's Authentic Works* (Vol. 89): Brill.
- Hanif, M. (2023). Philosophical Review of Avicenna's Islamic Education Thought. *Asian Journal of Engineering, Social and Health*, 2, 1-16. doi:<https://doi.org/10.46799/ajesh.v2i6.71>

- Janssens, J. (2016). Ibn Sīnā. A Philosophical Mysticism or a Philosophy of Mysticism? *Mediterranea. International Journal on the Transfer of Knowledge*, 37. doi:<https://doi.org/10.21071/mijtk.v0i1.5172>
- Johan, I. (2019). Bird Symbolism In Persian Mysticism Poetry. *International Review of Humanities Studies*, 4. doi:<https://doi.org/10.7454/irhs.v4i2.176>
- Lala, I., & Alwazzan, R. (2023). Transcendental Happiness in the Thought of Ibn Sīnā and Ibn ‘Arabī. *Religions*, 14(6), 729. doi:<https://doi.org/10.3390/rel14060729>
- Latunusa, P. M., Timuneno, T., & Fanggidae, R. E. (2023). The effect of multiple role conflict and work stress on the performance of women nurses during the covid-19 with coping stress as intervening variables (Study at SoE Regional General Hospital). *Journal of Multidisciplinary Academic and Practice Studies*, 1(1), 29-43. doi:<https://doi.org/10.35912/jomaps.v1i1.1462>
- Lestari, S., Artisa, R. A., Nurliawati, N., & Maulana, R. R. (2025). Evaluation of the Affordable Food Program in Bandung City Using the CIPP Model. *Jurnal Studi Ilmu Sosial dan Politik*, 5(1), 85-100. doi:<https://doi.org/10.35912/jasipol.v5i1.5197>
- Putra, B., Husni, H., & Wahyuni, S. (2025). Epistemological Differences in Islam: Traditional, Rational, and Sufistic Approaches. *Journal Research of Social Science, Economics, and Management*, 4, 2393-2401. doi:<https://doi.org/10.59141/jrsem.v4i12.943>
- Putra, M. F., Ahadiyat, A., & Keumalahayati, K. (2023). The influence of leadership style on performance with motivation as mediation (study on employees of Metro City Trade Services during pandemi). *Journal of Multidisciplinary Academic and Practice Studies*, 1(1), 15-27. doi:<https://doi.org/10.35912/jomaps.v1i1.1536>
- Rahu, K. Y. d., Neolaka, M. N. B. C., & Djaha, A. S. A. (2023). Personnel management information system in order to create up-to-date and integrated personel data and information in the personnel and human resources agency in malaka regency. *Journal of Multidisciplinary Academic and Practice Studies*, 1(1), 55-70. doi:<https://doi.org/10.35912/jomaps.v1i1.1449>
- Riwukore, J. R., Marnisah, L., Fellyanus Habaora, F. H., & Yustini, T. (2022). Implementation of One Indonesian Data by the Central Statistics Agency of East Nusa Tenggara Province. *Jurnal Studi Ilmu Sosial dan Politik*, 1(2), 117-128. doi:<https://doi.org/10.35912/jasipol.v1i2.1194>
- Safarova, N. O. (2021). Philosophy of the algorithm of Abu Raikhan Beruniy. *Theoretical & Applied Science Учредители: Теоретическая и прикладная наука*(12), 419-421.
- Sapariati, A., Widnyani, I. A. P. S., & Dewi, N. D. U. (2025). Normative Analysis Of Maternity Leave Policy Implementation For Women Workers’ Rights In Bali. *Jurnal Studi Ilmu Sosial dan Politik*, 5(1), 33-42. doi:<https://doi.org/10.35912/jasipol.v5i1.3817>
- Saputro, G. E., Achmad, I., & Santoso, T. I. (2025). Evaluation of the Formation Mechanism and Management of Reserve Components to Improve National Defense Economic: english. *Jurnal Studi Ilmu Sosial dan Politik*, 4(2), 97-103. doi:<https://doi.org/10.35912/jasipol.v4i2.3729>
- Shamsutdinova, N. (2024). The Secret Teachings of Ibn Sina on Sufism: Illuminating the Intersection of Philosophy and Mysticism. *Middle East Journal of Applied Science & Technology*, 07, 167-171. doi:<https://doi.org/10.46431/MEJAST.2024.7316>
- Tercan, N., & Nuryшева, G. (2022). The creative legacy of Ibn Sina (Avicenna) and his scientific and pedagogical ideas. *Perspectives of Science and Education*, 55, 552-560. doi:<https://doi.org/10.32744/pse.2022.1.35>
- Tiimub, B. M., Christophé, N., Atepre, B. A., Tiimob, R. W., Tiimob, G. L., Tiimob, E. N., . . . Agyenta, J. J. (2023). Crop production potential of reclaimed mine sites for sustainable livelihoods. *Journal of Multidisciplinary Academic and Practice Studies*, 1(1), 1-13. doi:<https://doi.org/10.35912/jomaps.v1i1.1785>
- Turdiyev, B. S., & Wekke, I. S. (2024). Illuminating the Legacy of Al-Farabi, Ibn Sina, and Al-Biruni: Exploring Political and Legal Philosophies in Transoxiana. *Asian Journal of Basic Science & Research*, 6(2), 159-166. doi:<http://doi.org/10.38177/AJBSR.2024.6212>
- Yaman, B., Suharto, T., Rohmadi, Y., Muhyiddin, L., & Malik, M. (2024). Sustainable Educational Innovation: Contextualizing Ibn Sina’s Philosophical Framework in Modern Kuttab. *Profetika: Jurnal Studi Islam*, 25, 613-628. doi:<https://doi.org/10.23917/profetika.v25i03.10862>
- Сина, К. И. (1980). *Трактат о птицах. Ибн Сина. Избранное.*