

The Research Center for Ancestral Cultural Identity held a symposium on the "Intellectual Legacy of Ibn Sina" on October 19, 2024, in Hamburg, Germany. The speakers at the symposium included:

Dr. Imamuddin Starov, the Tajikistani Ambassador to Berlin, who spoke on "The Importance of Understanding the Historical, Cultural, and Scientific Identity of Tajiks and Persian Speakers".

Dr. Basir Kamjo, a researcher in philosophy and politics, who presented on "The Scientific Origins and Philosophical Understanding of Ibn Sina in Simple Terms".

Dr. Ruhollah Amin, a researcher in psychology, who discussed "Ibn Sina's Epistemology of Medicine and Psychology".

Nasir Ahmad Ahmadi, a Persian language and literature expert, who presented on "The Biography of Ibn Sina in Persian".

Rubina Ahmadi, an Islamic studies expert, who presented on "The Biography of Ibn Sina in German".

Jalil Shabgir Puladian, a literary expert and poet, who recited a beautiful poem on "The Greatness of Ibn Sina's Knowledge".

Mr. Moalemzadeh, a researcher, who spoke on "Reason and Revelation in Ibn Sina's Thought".

Azim Kamjo, a researcher, who presented on "Ibn Sina's Rational Arguments for the Existence of God in English".

Here's a concise summary of the intellectual and research approaches presented by the speakers at this conference:

Ibn Sina, the eternal sage, is a shining star in the sky of human thought. In this program, we delved into a corner of his profound and universal ideas, highlighting the significance of his thoughts in philosophy, medicine, and other sciences.

Historically, the spiritual origins of Ibn Sina's philosophy were linked to ancient Greek philosophical education and Islamic principles. However, for the first time in this conference, it was emphasized that a third source of Ibn Sina's philosophy is ancient Iranian philosophical education, which includes five intellectual foundations: Zoroastrian, Zurvanite, Mithraism, Manichaeism, and Mazdakism philosophies.

Similarities between Avicenna's philosophy and Zoroastrian philosophy:

1 . Dualism (Existence of Good and Evil): Both philosophies divide the world into two forces: good and evil.

2 . Importance of Ethics: Ethics is highly valued in both philosophies. For instance, good deeds, good thoughts, and good words are the three main ethical principles in Zoroastrianism. Similarly, Ibn Sina considers ethics as one of the most fundamental aspects of human life.

3 . The Place of Humanity: In both philosophies, humans hold a significant position. In Zoroastrian teachings, humans are free beings who can achieve perfection by choosing the path of goodness. Likewise, Ibn Sina presents humans as rational beings with free will.

4 . Emphasis on Knowledge and Understanding: Both philosophies emphasize the importance of knowledge and understanding. In Zoroastrian philosophy, knowing the religious truth and fulfilling one's duties is of utmost importance. Ibn Sina, too, sought to understand the truth and attain human perfections through knowledge and philosophy.

Second - Similarities between Ibn Sina's philosophy and the Zervani intellectual foundation:

1 . Both the Zervani intellectual foundation and Ibn Sina's philosophy accept a form of monotheism. In the Zervani intellectual foundation, Zervan is presented as the creator of everything, and in Ibn Sina's philosophy, God is recognized as the first and infinite cause.

2 . In the Zervani intellectual foundation, time is presented as the primary creator of everything and the main driving principle of the universe. In Ibn Sina's philosophy, time is also presented as one of the fundamental categories of existence and plays a significant role in discussions of motion and change.

3 . In Zervani philosophy, reason is presented as a tool for knowing the truth, and in Ibn Sina's philosophy, knowledge and reason are also recognized as the primary tool.

Third - Similarities between Mithraism and Ibn Sina's Philosophy:

1 . Light as a Symbol: In Mithraism, light is presented as a symbol of truth, knowledge, and divinity. Ibn Sina also viewed light and illumination as symbols of knowledge and truth.

2 . Duality of Good and Evil: Both Mithraism and Ibn Sina's philosophy, in a way, believe in the existence of two principles of good and evil.

3 . Ethics and Virtue: In Ibn Sina's philosophy, ethics and virtue hold a special place. Ibn Sina has discussed moral virtues and the ways to achieve moral perfection. In Mithraism, ethics and virtue are also of great importance.

Some General Similarities Between the Philosophies of Avicenna and Mani:

1 . Emphasis on Knowledge and Truth: Both philosophies emphasize the importance of knowledge and understanding the truth. Avicenna seeks to attain true knowledge through reason and argument, while Mani seeks to understand the nature of good and evil and the path to liberation from the material world.

2 . Dualistic Tendencies: Although Avicenna is generally considered a monotheistic philosopher, some of his works employ concepts that can be interpreted as indicative of a form of dualism. For example, the distinction between the material world and the abstract world in Avicenna's philosophy bears some resemblance to the dualism of Mani.

3 . Emphasis on Ethics and Good Deeds: Both philosophies emphasize the importance of ethics and virtuous actions. Avicenna considers human happiness to be achieved through moral perfection, and Mani advises his followers to avoid evil and move towards the light.

Some General Similarities Between Ibn Sina's Philosophy and Mazdakism:

1 . Emphasis on Social Justice and Equality: Both philosophies emphasize the importance of social justice and reducing inequality. Ibn Sina, in his works, refers to justice as one of the moral virtues, while Mazdak specifically emphasizes social equality and the redistribution of wealth.

2 . Pursuit of Knowledge and Understanding: Both philosophies seek a certain kind of knowledge and understanding. Ibn Sina seeks to attain true knowledge through reason and argument, and Mazdak also seeks knowledge that will enable him to find the right path.

3 . Critical View of the Existing Social Order: Both philosophies hold a somewhat critical view of the existing social order. Ibn Sina criticizes certain social inequalities, and Mazdak is strongly critical of the social system of his time.

Avicenna, with a profound gaze upon existence, taught us how to attain the truth through reason and intellect. He also demonstrated that science and religion, far from being contradictory, are complementary. Avicenna's invaluable legacy compels us to delve deeper into his thoughts and propagate them. It is our hope that, inspired by this great sage, we may stride towards a brighter and more humane future.