

## Original Article

# The Relationship between Man and God Based on Avicenna's Conceptualization of Vajib Al-Vojud and its comparison with the Qur'an

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## Abstract

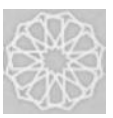
In Avicenna's (Ibn Sina's) philosophy, God is a general concept in the sense that it does not need to exist in the presence of other beings and is not equal to them. Therefore, it is opposed to the documents of any description or feature that requires placing Vajib Al-Vojud next to other beings. If, like other beings, he is countable and quantifiable, he is also a finite and quantitative being, while he is beyond other beings and free from their limitations. He is so great that he does not pay attention to the poor man. Thus, he is independent from man, his desires and feelings. On the other hand, man is devoid of God and can know him through intermediaries, and even man does things such as worship and prayers because it intends to look great. Ibn Sina has always considered the God of Islam and the Qur'an. He mostly worked on God's holiness and transcendence while paying less attention to the interaction between God and man believing that God has no direct influence on human's life. There is no relationship between God and man because the Vajib Al-Vojud is the existential cause of possibilities. However, it is different from other beings. It does not pay attention to them. God's intervention in the universe is done by the intellects. Unlike the God of the Qur'an, who is at the head or center of the universe and has the supreme supernatural truth, dominates and surrounds the whole universe and is managing and controlling it. Accordingly, the existence of God as the creator, the true owner and mastermind of the heavens and the earth is unquestionable. God saves humans from faults and misguidance, he rewards and punishes, gathers all human beings on the Day of Resurrection, rewards the righteous, and punishes the villains. He is aware of his creatures.

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## Extended abstract

### 1. Introduction

In Avicenna's (Ibn Sina's) philosophy, God is a general concept in the sense that Vajib Al-Vojud is not the same as other beings and is not equal to them. Therefore, it is contrary to the documents of any description or feature that requires placing the Vajib Al-Vojud next to other beings. He is so great that he does not pay attention to the poor man. Thus, he is independent from man, his desires and feelings. It intends to look great.

### 2. Research Methodology

The research method in this article is logical content analysis and comparison, which tries to use first-hand library resources as much as possible.

### 3. Research Findings

In his philosophical discussions, Ibn Sina presents the image of the Vajib Al-Vojud as God, which is existentially, purely transcendent and different from Maswa. The scope of this transcendence extends to the realm of the human mind and knowledge. Ibn Sina's conceptualization of the unity of God leads to the mere transcendence of the Vajib Al-Vojud, and as a result, God is absolutely distinguished from the world, which has nothing in common with possibilities, and is free from possible attributes and from everything that is flawed. The composition is in it. Ibn Sina denies the characteristics of human beings, both intrinsic and transcendental, because of the Vajib Al-Vojud. Therefore, any resemblance not only in existence but also in attributes between God and the creatures of the universe is denied.

### 4. Conclusion

In Ibn Sina's philosophy, God is a general concept that cannot establish an existential relationship with man. Therefore, it has no connection with the creatures of the universe, including man, and is alien to man. This is while in the Holy Qur'an, God is considered to be pure from its materiality and its effects such as dissolution, unity, physicality and vision. On the other hand, it is in interaction with human beings and in connection with them. It intervenes and influences human history and even responds to human behavior like them. He is the sender of the prophets and the one who sets the duties and the interrogator on the Day of Judgment. God is not only the Creator but also the Lord, the Ruler and the Ruler of the world, and the universe is controlled by His care and providence. He is always present in the text of existence and nothing can be done without his will and providence. He hears the voice of the servants, answers their prayers. His guidance and support have filled the whole universe, and his grace and his material and spiritual sustenance reach the creature.

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### Authors' Contribution

Authors contributed equally to the conceptualization and writing of the article. All of the authors approved the content of the manuscript and agreed on all aspects of the work.

### Conflict of Interest

Authors declared no conflict of interest.

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