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THEORETICAL ISSUES OF THE PHILOSOPHICAL VIEWS IN ABU ALI IBN SINA'S TEACHINGS

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Abstract: This article analyzes the theoretical issues developed in the philosophical teachings of the great scholar Abu Ali Ibn Sina, particularly his views on existence, substance, intellect, soul, causality, and the process of cognition. Ibn Sina, while continuing the traditions of Aristotle, integrated them with Eastern philosophy and created the most comprehensive philosophical system of medieval Islamic philosophy. The article highlights the distinctive aspects of his ontological and epistemological views, their influence on Eastern and Western thought, and the main directions of their reinterpretation in the context of contemporary science.

Keywords: philosophy, existence, substance, intellect, soul, causality, theory of knowledge, Eastern thinkers, peripateticism.

Introduction.

Abu Ali Ibn Sina (980-1037) was a great Eastern thinker who left a profound mark in the fields of philosophy, medicine, logic, and natural science. His work is of central importance in the development of medieval science. Ibn Sina's philosophical legacy is associated not only with local Islamic intellectual traditions but is also regarded as an Eastern interpretation of ancient Greek philosophy, particularly the ideas of Aristotle and Plato. This led to the formation of a systematic and integrated philosophical system in his major works, such as "Kitab ush-Shifa" (The Book of Healing) and "An-Najot" (The Book of Salvation). The introductory part of this article presents Ibn Sina's philosophical methodology and basic concepts in the context of his life and creative work. These include the distinction between existence and essence, the concepts of necessary and contingent existence, the stages of intellect, and the fundamental theoretical principles of his theories of soul and cognition. Additionally, the logical approach, metaphysical constructs, and principles of scientific productivity in his works are evaluated from the perspective of modern philosophy, epistemology, and cognitive sciences. The introduction defines the article's purpose and research questions, and outlines the research methodology, which involves historical-philological analysis, comparative study of texts, and synthesis with modern scientific literature. It also highlights which theoretical issues Ibn Sina's philosophical views can potentially illuminate anew. This introduction provides the reader with the necessary scientific context to understand the structure of the article, the scholarly significance of the research, and the potential contributions of Ibn Sina's theoretical ideas to contemporary philosophy and scientific research.

Main Part

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At the core of Abu Ali Ibn Sina's philosophical teachings lie fundamental theoretical issues such as the essence of existence, its order based on necessity, the role of human intellect and spirit, the chain of causality, and the internal mechanisms of the cognitive process. Ibn Sina's ontology aims to explain the relationship between humans and the universe based on general metaphysical laws, classifying existence into "necessary" and "possible" beings. A necessary being is the Singular Truth that requires no reason for its existence, as its existence stems from the necessity of its essence. A possible being is the totality of all created entities that may or may not exist, with their existence dependent on external causes. From this perspective, Ibn Sina explains the process of the origin of beings through a chain of causality and advances the idea of the "first cause," which serves to scientifically substantiate the orderly and law-based structure of existence. The thinker interprets the difference between essence and existence as one of the fundamental concepts of philosophy, demonstrating that a thing's essence can be conceived independently of its existence. This concept subsequently had a profound influence on the development of existentialist and metaphysical views in Western philosophy.

Another crucial aspect of Ibn Sina's teachings is his theory of intellect. He divides the human intellect into several stages:

- ✓ Potential intellect - intellect at the potential level, indicating the ability to think that has not yet been formed;
- ✓ Receptive intellect - a mind ready to receive knowledge;
- ✓ Practical intellect - intellect that makes decisions based on knowledge;
- ✓ Acquired intellect - a perfect intellect, fully harmonized with the knowledge obtained from the active intellect;
- ✓ Active intellect is the source of all existing knowledge and the highest, cosmic intellectual level that human thinking can attain. These stages perfectly illuminate the nature of the human cognitive process and scientifically substantiate the formation of cognition in a metaphysical context. The concept of Active Intellect, in particular, influenced the development of major intellectual currents such as those of Averroes, Al-Ghazali, Thomas Aquinas, and European scholasticism.

Regarding the soul, Ibn Sina defines it as an independent, eternal, and conscious substance, separate from the material body. His famous "Flying Man" thought experiment aims to prove the existence of the soul independently of the material body, and this experiment remains a relevant topic in modern philosophical debates concerning the relationship between consciousness and physics. According to Ibn Sina, a person can be aware of their "self" even without being connected to the body; therefore, the existence of the soul must be recognized as an independent entity. This approach serves as a philosophical foundation for understanding the mechanisms of self-awareness in human psychology.

The principle of causality holds a particularly significant place in Ibn Sina's philosophy. He emphasizes that the existence of every phenomenon and object depends on a specific cause, and these causes necessitate one another through a logical chain. The origin of all causal chains is the Necessary Being, which serves as the foundation for the activation of all possible existents. This approach demonstrates that the universe possesses an ordered structure and lays the groundwork for the formation of a scientific worldview.

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In Ibn Sina's epistemology, an individual forms ideas about the world through their sensory organs, which are then processed by the faculties of memory and imagination, and subsequently transformed into generalized concepts through reasoning. He establishes a robust logical system of cognition by scientifically substantiating the interconnection between sensory perception, imagination, memory, thinking, and logical conclusions. Particularly in his commentaries on logic, he develops profound theoretical insights into concepts, judgments, analogies, syllogisms, and definitions.

Thus, Ibn Sina's philosophy is a complex yet comprehensive intellectual system, encompassing the general structure of existence, the essence of the human mind and soul, the logical model of causality, and the nature of the cognitive process. His theories not only represented the pinnacle of scientific development in his era but continue to serve as a relevant theoretical foundation for modern philosophy, psychology, cognitive sciences, metaphysics, and scientific methodology.

Conclusion.

Analysis of the philosophical essence of Abu Ali Ibn Sina's teachings reveals that his views not only represent the most advanced stage of intellectual development of his time but also serve as a fundamental theoretical foundation for modern philosophy and science. The metaphysical system created by Ibn Sina perfectly elucidates the internal order of the universe through the necessary and possible forms of being, the distinct nature of existence and essence, the universality of causality, and the gradually developed logical model of the cognitive process. The thinker's views on the soul enabled the creation of a unique philosophical model for explaining a person's ability to perceive themselves, the independence of consciousness from the body, and the internal mechanisms of mental activity. His "Flying Man" thought experiment is interpreted as a scientific concept that remains significant in contemporary philosophy of consciousness, phenomenology, and cognitive psychology. The stages proposed in Ibn Sina's theory of intellect, such as potential intellect, actual intellect, practical intellect, acquired intellect, and active intellect, explain the complex development of human thought on a metaphysical basis and align with modern scientific views as an internal logical structure of the cognitive process.

The prioritization of causality in Ibn Sina's philosophy had a profound impact on the formation of scientific methodology, providing a scientific foundation for the orderly and law-governed progression of natural processes. His views on the structure of the cosmos, the levels of existence, and the concept of the first cause provided a powerful intellectual stimulus for scientific inquiries by thinkers of the Muslim East, European scholasticism, and the Renaissance over subsequent centuries. Ibn Sina's theories on the science of logic have become the primary methodological pillars of philosophical thought and are regarded as an important theoretical tool that ensures the precision, reliability, and substantiation of scientific reasoning.

A comprehensive analysis conducted in this manner demonstrates that Ibn Sina's philosophy, with its content and methodology, is not merely a historical heritage, but also a universal intellectual system that can be applied to solving modern scientific problems. His ontology, epistemology, views on spirit and intellect, and logical analysis continue to serve as the primary theoretical source in contemporary philosophical research. Thus, the teachings of Abu Ali Ibn Sina remain an unparalleled theoretical foundation for the development of modern

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scientific thought, novel interpretations of fundamental questions about humanity and existence, the refinement of scientific methodology, and the deepening of philosophical inquiry. In this regard, re-examining his philosophical legacy, applying it in a modern context, and enriching it with new scientific approaches constitute an important scientific task for future philosophical research.

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