

**IBN SINA IS THE PINNACLE OF FALSafa
(MUSLIM PHILOSOPHY)**

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Abstract: *This article highlights the philosophical views of Ibn Sina as the most important representative of falsafa. In particular, the article discusses the main problems of falsafa, according to Ibn Sina. These are the problems of a man, his essence, existence, physical and spiritual development. The concept of “wudjud” (being) is the central question in the philosophical teachings of Ibn Sina. According to the philosopher, falsafa studies the being itself then what comes from it. Also, the article discusses questions of space, time, soul, body, and problems of the theory of knowledge in general. The thinker addresses the issue from the standpoint of reason, experience and mysticism. He proceeds from the existence of individual objects of the external world given in experience and then deduces knowledge of natural laws from them. Knowledge of acquaintance is the initial stage of cognition of nature. Ibn Sina analyzes and comprehensively studies the role and power of the sensorium in the process of perception.*

Keywords: Wudjud, being, possibly-being, necessary-being, essence, causality.

It's known that three main movements, which are Kalam, Falsaf and Sufism, represent the religious and philosophical thought of classical Islam. A rational, philosophical theology of Islam was developed in Kalam. Falsafa is Muslim Aristotelianism (peripateticism) since the primary school of falsafa was composed by the Aristotelians (Peripatetics). Al-Kindi (IX century) is considered to be the founder of falsafa, whose teachings served as a bridge between the Mu'tazilite Kalam and the Muslim school of peripateticism. The foundations of this school were laid by al-Farabi (d. 950) in his main work “The Perfect City”. As Professor T.Ibrahim writes, “falsafa acquired its complete form precisely in the system of Ibn Sina”¹.

Ibn Sina's philosophical views were the result of his reflections on the legacy of Aristotle, Plato, Plotinus, and Farabi. He mastered the philosophical heritage of Antiquity and developed his vision. B.E. Byhovski wrote: “Ibn Sina was close to the giants of Renaissance by the attitude of his mind and the diversity of his knowledge”. Indeed, he was a Titan of thought of the era called the “Muslim Renaissance”. His falsafa embodies not only the wealth of the peoples of Central Asia but also the traditions of Antiquity. His book “Ash-Shifa” (Book of Healing) completely systematized Aristotelianism. It must be noted that this book is the most massive book written by one philosopher. It consists of logic (9 volumes), physics (8 volumes), mathematics (4 volumes),

¹ O. Koca, “Revisiting the Concepts of Necessity and Freedom in Ibn Sīnā (Avicenna)”, in *Sophia*, 2020, vol. 59, no. 4, p. 695-712.

metaphysics (1 volume). He considered falsafa as a complex science and divided it into two parts: theoretical and practical. As theoretical knowledge, falsafa carries purpose to know the truth. As a practical one, it is aimed at achieving the good. Ibn Sina divided theoretical science into pure and applied disciplines. To pure physics, he attributed the doctrines of matter, form, motion, minerals, plants, and animals. And to the applied physics – medicine, astronomy and physiognomy².

Abu Ali Ibn Sina considered man, his essence, existence, physical and spiritual development as the main problem of falsafa. The category of “wujud” (being) is the central concept in the philosophical teachings of the thinker. Being is the one consisting of necessary-existing and possibly existing. Let us consider the philosophical teaching of Ibn Sina about being, which he set out in the most important philosophical work – “The Book of Knowledge” (Danish-name). According to Ibn Sina, falsafa examines first being itself, then what follows from it. Being is divided into a single, many, general, particular, possible, necessary, substantial, incidental³.

The world is a complex being, and its existence is necessary. If the world exists, then there is a reason that made the existence of possible⁴. For this reason, the possibility becomes a reality. Because of a necessary reason, things exist. This essential cause of all that exists, Ibn Sina names God. God refers to the word “hakk”, and in some works of “wajib-al-wudjud” i.e. necessary-being. In the language of theology, necessary-being is God or Pure Light. Ibn Sina in some of his writings called the necessary-being “the Soul of the world” (“zhdoni Jahon”), and possibly-being is its body. The assertion that Ibn Sina was a dualist who recognized two eternally opposite principles of the world, which are spiritual and material, should be considered inconsistent, superficial, one-sided approaches to his teaching. There is an excerpt describing his philosophical view:

“Truth (God) is the world spirit, and the whole world is its body.

The kind of spiritual beings is the sense of this body.

Heavenly beings, the elements born – parts

² W. Hodges, “Proofs as Cognitive or Computational: Ibn Sīnā’s Innovations”, in *Philosophy and Technology*, 2018, vol. 31, no. 1, p. 131-153; S. Arif, “Neither created nor destructible: Ibn sīnā on the eternity of the universe”, in *Al-Shajarah*, 2020, vol. 25, no. 1, p. 85-106; M. Shuhari, E. Wok Zin, M. al-Shafi’i, R. Musa, S. Zin, “An ethical aspect of character building: Ibn sina’s perspective”, in *Journal of Legal, Ethical and Regulatory Issues*, 2019, vol. 22, no. S1, p. 1-5.

³ A. Nevelev, V. Neveleva, L. Shabatura, “Philosophy as information”, in *Astra Salvensis*, 2018, vol. 6, p. 677-682; L. Abdullina, G. Abdullina, A. Bakhtiyarova, A. Sagitova, N. Lasynova, “Influence of Arabic language and Arabic-Islamic philosophy on the formation of Bashkir philosophical language”, in *Astra Salvensis*, 2020, vol. 8, p. 423-435.

⁴ M. Muhammad Yusoff, N. Ab Razak, “Medieval theoretical principles of medicine in ibn sīnā’s al-qānūn fī al-ṭibb and al-dhahabī’s al-ṭibb al-nabawī”, in *Afkar*, 2020, vol. 22, no. 2, p. 119-154.

This is the doctrine of the one
And the rest is empty reasoning”⁵.

Existence and nonexistence are equal for material bodies that have a specific form. Possibly-being is divided into two forms: identical-possible and those that cannot acquire the status of mandatory and(or) necessary. Spiritual beings, purely reasonable abstraction and angels, which are “eternal creations” (osori jovidani) of the God are identical-possible. The second category includes all the creations of this world that have the quality of existence and disappearance. It should be noted that Ibn Sina based on the ideas of some of his predecessors, in particular Socrates, Plato, Aristotle, divides possibly-being into permanent and transient, and the essence of existing divides into substance and accident. Substantial beings are divided into three categories: categories of mind that can be separated from matter and possible beings; the soul, which can separate from matter and at the same time which needs a body; parts, particles of a dividing body that have three sides: length, width and height⁶.

Analyzes of Ibn Sina’s reasoning about the world and its origin

Ibn Sina’s reasoning about the world and its origin is in many ways identical with Plato. But Ibn Sina’s division of being into three forms: necessary-being, possible-being, and impossible are original and represents the further development of the teachings of his predecessors. The luminaries of Western European medieval philosophy such as Albert the Great and Thomas Aquinas were adherents of Ibn Sina’s philosophical ideas. Moreover, Benedict Spinoza and his followers consciously or unconsciously became the successors and continuers of Ibn Sina’s doctrine about essence and existence. In Ibn Sina’s falsafa, the question of essence and existence is directly related to the question of substance and accident, matter and form. According to Ibn Sina, the substance is that those bases of being is not in any subject. An accident is something which existence depends on the subject of the carrier⁷.

Ibn Sina wrote, “Everything that begins to be has a material principle... Everything that begins to be after it has not been had, without doubt, has a matter, since everything that is generated inevitably possible before its generation”. Matter as the substratum of possibility is the assumption of all reality. Since the possibility is eternal, the matter must also be timeless. From

⁵ M. Birgül, “On the "Psychological Dialectic" of al-Ghazali regarding philosophers, or did Ibn Sina drink wine?”, in *Ilahiyat Studies*, 2019, vol. 10, no. 1, p. 47-97.

⁶ R. Granot, N. Shair, “The origin and power of music according to the 11th-century Islamic philosopher Ibn Sina”, in *Journal of the Royal Asiatic Society*, 2019, vol. 29, no. 4, p. 585-598.

⁷ M. Akib, S. Muhsin, “Discussion on the potential of soul according to Ibn Sīnā and Al-Ghazālī”, in *Afkar*, 2019, vol. 21, no. 1, p. 85-110.

what has been said, it follows that the world is infinite. Because, first of all, the matter can never be real as a mere possibility, since this contradicts the concept of matter. It can only be valid in real things, which are based on it as a possibility. Second, cause and effect are relatively and cannot exist without each other. According to Ibn Sina, God corresponds with cause and effect, so neither the world without God nor God without the world is conceivable. If God is eternal, then the world must be endless. The world consists of separate and individual elements that make up the subject of particular sciences. Here we see a difference in Ibn Sina's understanding of God and the world from the concept of peripatetics.

Ibn Sina explains the origin of the world through the theory of emanation. According to Ibn Sina, a necessary being is a rational being, and therefore a conscious entity. The necessary-being knows itself. His knowledge about himself is the first cause of the being. There is also a thinking essence or mind. The mind knows God, and Ibn Sina believed that a second thinking entity or second mind is derived from it as a consequence of this knowledge. Since the first mind knows itself in its actuality, the world soul corresponding to the second mind arises from it. Since the world soul also knows itself in its potentiality, the consequence of this knowledge is the world sphere or life corresponding to the world soul. Because of the knowledge of the first mind, the second mind generates the third mind. Knowing itself in its actuality, it produces the soul of the second celestial sphere, and knowing itself in its potentiality, it creates the body of this second celestial sphere. The generation of our mind, which radiates separate thought-forms completes all this process of production. According to Ibn Sina's falsafa, necessity begets an idea, reason. So, the thinker was a monist⁸.

The doctrine of causality is essential for understanding and evaluating falsafa of Ibn Sina. Ibn Sina follows Democritus in solving the problems of causality and believes that everything in the world is causally determined and that there are no causeless phenomena. The "Book of knowledge" and the other writings give shreds of evidence for this position. Ibn Sina extended mediocre - investigative relations to the relations of God and the world: God as a necessary being is the first cause of the world. However, Ibn Sina was convinced that a cause becomes valid only when it produces an effect. Until then, it either does not exist or is not the cause. Therefore, God, as the first cause of the world, is necessarily existent only when he generates the result-the material world. It follows that God and the world are eternal. After all, God always exists. It means that the world as its necessary consequence always exists.

⁸ M. Rapoport, "Sufi Vocabulary, but Avicennan Philosophy", in *Oriens*, 2019, vol. 47, no. 1-2, p. 145-196.

In the treatment of matter and form, quantity and quality, as well as movement, time and space, Sheikh-ur-Rais follows the tradition of peripatetic philosophy. However, the thinker goes further than Aristotle and Farabi. He defines change as “the transition of a thing over a certain time from a potential state to an actual one”. It follows that potentially movement exists always; it is eternal. There was no act of creation since it was originally created. Ibn Sina writes in the “Book of healing”: “we considered the primordial nature of the movement necessary for the reason that it is without beginning”. Ibn Sina’s classification of types of movement is unique and different from the Aristotelian one. He introduced two principles of classification of movement types: according to categories of possible-existing being (i.e., by quality, quantity, place, time) and according to sources (movement can be natural, accidental and forced). Thinking about the nature of the movement, the thinker came close to discovering the inconsistency of action. He writes, “the body is neither at rest nor in motion in the same place”. This statement is probably dictated by Ibn Sina’s reflections on Zeno’s aporia and Aristotle’s comments on them.

Ibn Sina interprets the problem of space according to the customs of antiquity, which is in the category of “places”. Ibn Sina proceeds from the belief that there is no movement without a place and no place without movement. Space coincides with the thing only in the volume that occupies the space. If a thing leaves a place, another thing can take it, so the place is neither substance, nor body, nor form. If it were a substance, it would be either corporeal or intelligent. If the place were corporeal, it would have its place. It is impossible. After all these reflections, the thinker concludes that the place is an accident of material substance and without connection with this substance does not exist. With this conclusion, Sheikh-ur-Rais overcomes the hesitation of Aristotle. Aristotle recognized space as a special kind of reality that exists alongside matter, but apart from it.

Ibn Sina considered time to be primordial and infinite, and insisted on the need to recognize the objectivity of time; he struggled with subjectivist understanding of time. He wrote: “Time... exists for the body through movement. So if there is no movement or change, then there is no time”. Therefore, time does not exist as a particular reality (as well as a place at Aristotle). Studying the legacy of antiquity, Ibn Sina emphasized the objective nature of time as an accident of matter. He wrote: “Some reject the existence of time. Others, while recognizing its existence, do not acknowledge its objective reality in the outside, and think that it is an imaginary abstract concept. “Ibn Sina rejects these opinions and insists on the materiality and objectivity of time, its accidental nature concerning a matter, on the eternity of time and movement. Ibn Sina developed his philosophical anthropology. In the middle ages, it centred around the problem of the relationship between the soul and body. So, the thinker considers this relationship in four aspects: as a

problem of the origin of life and the evolution of its forms; as a general philosophical problem of the relationship of the spiritual and material beginnings in man; as a problem of the moral perfection of the individual and as a problem of man's knowledge of the external and internal world. Ibn Sina considers the soul as the principle that animates the body, providing it with the ability to grow, reproduce, assimilate food, to voluntary movement and rational knowledge⁹.

As you know, the thinker divides all things into organic nature (plants, animals, and man) and inorganic nature (minerals). In his view, inorganic nature precedes organic nature in time. Thus, Ibn Sina develops Aristotle's ideas about the origin of life from inanimate matter and settles accounts with the ancient concept of hylozoism (everything in the world lives, only the degree of vitality and spirituality in the things of the world is different).

As Boltaev M. N. writes: "The concept of hylozoism removes the very question of the origin of life. For this reason, it prevailed in antiquity and was preserved in the culture of philosophy and theology in the middle ages. Aristotle undermined the foundations of this concept, and Ibn Sina had completed the work began by the "teacher". According to Ibn Sina, the human soul is eternal, imperishable. The human soul is a spiritual entity and a source of innumerable powers and possibilities. The connection of the soul with the body is not eternal in the sense of a preceding and subsequent phenomenon. Destruction of the body cannot be the cause of the soul's damage. The soul remains incorruptible after the destruction.

A man is born only because of the soul. The man primarily appears as the soul of the body. Ibn Sina states that the soul itself is free from the body. But the nature of the soul must reach its perfection. In this sense, the condescension of the soul to the body is similar to platonic mythological stories. The soul needs a body to enrich itself through the body, and then proceed to the highest stage of development. The body is an instrument for the activity of the soul. According to the philosopher, man has several souls: animal, vegetable, and intelligent souls.

According to Ibn Sina, non-corporeal beings, i.e. spiritual beings and simple bodies, such as celestial bodies, due to their nature, cannot submit to corruption, and they do not cease to exist. God is eternal and cannot fail to be the Creator. These beings cannot but live, the world is infinite. They are the consequences of modern and ancient necessary causes. On the contrary, complex and composite ("murakkab") beings of this world are subject to destruction and disappearance; they contain appearance and removal and have the beginning and the end. These beings are considered to be the effects of

⁹ T. Ladjal, "The philosophical conflict between the school of Baghdad and the school of Khorasan in the tenth century: Towards a new understanding of the development of Islamic philosophy", in *Al-Masaq*, 2018, vol. 30, no. 2, p. 191-211.

causes. Common law governs their beginning and end, and an active mind located in the universe and the heavens govern their actions.

That each soul would have unique qualities related to differences in their bodies, in time of existence, in the forms, which are due to the needs of their bodies have acquired certain levels of position. So, the soul and body connection is not a connection by nature, in which case the body was the cause of the soul because corporeal matter receives prosperity from the spirit. According to Ibn Sina, the human soul corresponds to two types and meanings. If the soul exists before the existence of the body, then it is numerous, or it has a single nature. He denies the existence of the soul before the body and its multiplicity in nature. He says that the soul cannot exist before the presence of the body since the soul is a spiritual entity. According to the philosopher, souls who follow the path of good deeds, moral purity and knowledge, direct their being to perfection and can reach the level of spiritual goodness. One the other part the souls who do not follow the path of perfection and virtue will remain on the same low level of materiality in this world and will suffer misery. Thus, the spirit is free from corporeality and does not accept the mythological opinions of Neoplatonists about the erroneous condescension of the spirit to the body. “The body is considered as an instrument for the activity of the soul”. Union of the soul with the body refers to the fact that the soul uses the body for its activity. The happiness of the afterlife, accordingly, depends on the level of enlightenment and moral purity of a person, which the soul has acquired in the course of life in this world.

Reasoning about soul and body in works of Abu Ali Ibn Sina

Abu Ali Ibn Sina defines the body differently in many of his works. Once he calls the body “afzor” – “tool”, “instrument”. In another work, the body is called a cage, and the soul is called a bird enclosed in this cage. In other words, the body is the home of the human soul. A body is an entity that has a form. According to the thinker, everything that has a form is material and temporary. But later in the “Book of instructions and regulations”, Ibn Sina notes that a person is not only a body, but most importantly, the man is a soul that has and can have no body. The soul says the thinker, knows and loves. The authenticity of man is contained in the soul – spirit and the rational soul. It is immortal. Arguments of the thinker and his statements about the immortality of the soul are often based on logical reasoning and introspection, i.e., internal consideration. Its logical arguments:

– first, the spiritual being must have a corresponding receptacle, and such a receptacle can only be the mind, and the function of the receptacle is the function of substance;

– secondly, those who perceive with the help of the physically-sensual organs become weaker when they are strained and intensely perceived. The situation is the opposite with spiritual forces; perhaps, spiritual forces perceive only through their essence with no need for any organs;

– third, the body passively perceives objects acting on it, while the intelligent force perceives objects actively with no need for any extraneous concept;

– fourthly, the body and its powers become weaker as its ages. However, the mind is the opposite case since with the onset of old age the mind becomes stronger, so the soul, the rational soul, does not depend on the body for its existence;

– fifth, physical and sensory organs are not capable of infinite activity, but the intelligent soul is capable of it¹⁰.

Long before the French philosopher Descartes, Nasrullah Baba Alkhoneji correctly noted in his book “Interpretation of the spirit of religions and philosophies” that a person can doubt everything. But there can be no doubt that he is thinking. In other words, the soul, the thought of a person exists independently of the body. To prove this point, Ibn Sina writes: “Imagine yourself newly created in a perfect form, but devoid of sense organs and perceive anything that is felt. The philosopher says that in this state, you will only think of your existence. If you could imagine any part of the body in this state, you would not perceive it as a condition for the existence of your soul. Therefore, the connection of the soul with the body is insignificant, accidental, that is, accidental, and not substantial”. Here we must say that the scholar while considering the issues of God, the soul (nafs) and the body was the successor of the essential ideas of the Eastern sages. He was firmly convinced that in the material, physical world, everything is transitory, everything is subject to the universal law of birth and death.

It is in his spiritual sphere that a person understands all his significance and all his qualities. The main task and goal of a person should be directed in this sphere to spiritual development. This development is boundless. In spiritual growth, in spiritual culture, the body is a powerful tool, an instrument of man. For this purpose, he must protect, preserve and improve his body. Thanks to the soul, the human soul is connected with the spiritual world and with the souls of angels. This connection arises from the fact that the soul is powerful so that the senses cannot keep it from acting. This type of soul can see in reality what others see in their dreams. Sometimes this connection appears due to the power of thinking, which is an instrument in this matter. It can reach from bottom to top and helps the soul to connect with the higher.

¹⁰ R. Rashed, “Ibn al-Haytham, Ibn Sinā, al- Ūsī: Égalité ou Congruence”, in *Ibn al-Haytham, Ibn Sinā, al- Ūsī: Égalité ou Congruence*, 2019, vol. 29, no. 2, p. 157-170.

As we can see, according to Ibn Sina, it is thanks to the soul that the growth, development and improvement of a person take place¹¹.

Ibn Sina solves the questions of the theory of knowledge from the positions of reason, experience and mysticism. He proceeds from the existence of separate objects of the external world, given in experience, and deduces from them the knowledge of natural laws. Experienced, sensory awareness is the initial stage of understanding of nature. The role and power of the senses in the process of cognition Ibn Sina analyzes and studies profoundly and comprehensively. The thinker divides feelings into two types: external and internal. According to his teaching, the five external senses (sight, hearing, taste, smell, and touch) are external cognizing forces. The inner knowing forces, in his opinion, are a general feeling, the supposing force, the imagining force, and the comprehending force. Philosopher divides the powers of the human soul into two groups: those that act and those that know. These forces he calls the powers of the mind, which has different stages of development. Explaining the relationship of the soul and spiritual forces of man in the "Book of salvation", the scholar writes: "You will find in man an acquired mind ("al-akl al-mustafad"), or rather you will find a holy mind ("akl-kudsi"). The Holy mind is the main one, and all other accounts serve it..."¹².

Employing the five external senses - sight, hearing, taste, smell, touch – the individual sides and properties of objects of the external and internal world are known. Each of these feelings connects to the nervous system of a living organism. According to Ibn Sina, the effects of these properties of external objects are transmitted to the heart, and then to the brain due to this connection and nerve endings. On the question of the relation of human sensations to objective reality, Ibn Sina holds the point of view of the reflection of objective truth in human consciousness. Ibn Sina and his followers do not doubt that material objects and their various qualities exist outside and independently of knowledge. A person's sensations reflect in mind the physical attributes of real things as they are. Ibn Sina recognizes that material things objectively exist outside of human consciousness. By acting on the human senses, they cause sensations that are images of the objective qualities of things that affect us.

Researchers correctly note that Ibn Sina dealt with the questions of the theory of knowledge, in particular, the problems of sensation in an original way. Thus, in explaining the process of vision, the thinker critically examines the views of Plato and Democritus and claims that we only feel the colours of material things with our eyes. This sensation occurs by reflecting light from

¹¹ B. Al-Karaki, "Striking Similarities: IBN Sina's Takhyil and Kant's Aesthetic Judgment", in *Philosophy East and West*, vol. 68, no. 1, p. 1-22.

¹² A. Abidin, "Dimension of peripatetic divine philosophy: A conceptual observation", in *Afkar*, 2019, vol. 21, no 1, p. 251-298.

external objects when light falls on them, similar to the reflection of external objects in mirrors. Plato believed that something emanates from the eyes that meet the visible object and takes its form outside, constituting visual perception. Ibn Sina thinks that this view of the vision is not consistent. He States that “perception occurs in the pupil, not outside it”. According to the thinker, “idea does not depend on the fact that something comes to us from a sensually perceived object, and since it is not the body of the object, it means that it is its image”.

Ibn Sina does not speak of perception as a particular form of sensory knowledge, but uses the terms “general feeling” and “presupposing feeling” in the sense of perception. The General feeling, according to Ibn Sina, captures images of material things in a complete form. In other words, the separate sensations received by the senses are combined using common sense into a single cognition. Ibn Sina assigns the function of sense perception to another sense, which He calls “the supposing power”. The thinker distinguishes the perception of meaning from the perception of an image because sense organs feel the image, and the general sense perceives it. The meaning is understood by the guessing, presupposing force without first being sensed by the senses. According to Ibn Sina, “the sheep senses through sight the colour, shape, or movement of an object approaching it. As a result, the sheep perceives the image of a wolf in this subject. It is a function of the general feeling. After this, the sheep perceives in the perception of the wolf’s image the meaning of hostility and danger. Because of this, he makes defensive movements, although he does not feel this meaning through the senses. This is the function of perception performed by the pre-setting force”.

An external sense is formed as a result of the action of an external object on the corresponding sense organ. The inner feeling arises from the outer feelings. Based on sensory data, perception appears. But the perception has two meanings: as a form of sensory knowledge and as a form of thought. Scholars consider these types of knowledge as primary and secondary perception. The difference between them is that the principal takes the form itself in a certain way, while the secondary takes the form of a thing through the medium of something else that transmits this form to it. In other words, secondary perception, being thought, is formed based on sense perception.

He counted fantasy and imagination among his inner feelings. At the same time, he emphasizes that fantasy and imagination are not disconnected from reality forms of knowledge, but types of knowledge that are formed on the basis of information received from the senses. Fantasy is associated with a certain part of the brain of a living being. The thinker wrote that the power of fantasy belongs to the number of internal feelings (perceiving forces), that the General feeling is a force located in the anterior ventricle of the brain, which independently takes all the forms that are imprinted in the five senses. But it does not mean that fantasy and imagination are based on the information of

the senses about real objects. People often imagine things that have no real existence. Ibn Sina considered fantasy and imagination to be different forms of creative knowledge. They represent external reality and, as forms of spiritual phenomena, are related to the function of a specific part of the brain.

The thinker divides knowledge into three kinds: self-evident, necessary, and speculative. The knowledge that does not need a premise, judgment, or conclusion and arises without the help of the senses is called self-evident knowledge. For example, it is self-evident that a person knows his existence. Knowledge arises through the external senses (for example, understanding that the light of the moon is the reflected light of the sun). It is called the necessary knowledge. The knowledge that is carried out through various forms of inference is called speculative. An example of this knowledge is that all things that occur in time are subject to change. Ibn Sina distinguishes between passive and active cognition. The knowledge that arises as a result of the influence of objects of external reality on the sense organs is called passive. The perception of the image of the sky is passive knowledge. The knowledge that arises without any direct input from outside is called active knowledge. So, a person who comes up with an image of something then brings it to life. Therefore, under the active cognition of the thinker understands the creative imagination.

Representation, according to Ibn Sina, is related to the inner forms of feeling in the same way as fantasy and imagination. A representation is an image of an object or a form of a thing that persists in consciousness even after the thing itself has disappeared. Ibn Sina noted, “What follows the power of representation, also located at the end of the anterior ventricle of the brain. This power preserves what the General sense receives from the five senses, and what persists in it even after the disappearance of the sensually perceived object” (). Ibn Sina expressed a fascinating idea that any object, including an inorganic object, can take or reflect the form of a thing. But an object of an inorganic nature cannot retain the perceived form of an object for a long time. For example, water can take a print, trace, or shape in general, but it cannot retain them. Therefore, as the thinker believes, the force that takes the form of an object is, in addition to the *sid*, which can maintain this perceived form. In this judgment, the exciting idea is that objects of inorganic nature also have the property of reflection. The image of the object also reflects the mirror. But the animal and the human, among other forces, there is a power to preserve the image of the object displayed.

Conclusions

In medieval Arabic thought, Ibn Sina’s work was the peak from which it is customary today to evaluate the ideological achievements of the peoples of the XI–XIV centuries. Reviewing the literary legacy of Ibn Sina, it is impossible not to note its colossal impact not only on the Islamic but also on the Jewish

and Christian thought of the middle ages. He managed to combine in one person a philosopher and a practising doctor, a poet and a statesman, whose many-sided activity found adequate expression in the comprehensive system created by him. The three-century creative synthesis of ancient and Arab-Muslim philosophy proved fruitful for both cultures. Arabic-language philosophy received its significant results and served as a guardian and transmitter of Greek heritage for medieval Europe.

Thus, even a cursory glance at the scientific and philosophical legacy of Avicenna shows how many-sided and diverse it is. The problems posed by the medieval thinker remain relevant today, thousands of years later. In sum, many generations, again and again, would turn to the priceless legacy of Ibn Sina in search of answers to the eternal questions that concern humanity, will rediscover the ideas and thoughts of the scientist, finding in new facets of the manifestation of the human spirit.