



## THE SIGNIFICANCE OF THE VIEWS OF ABU ALI IBN SINA ON THE ABILITY OF A HUMAN TO KNOW FOR PEDAGOGICAL SCIENCE

**Fayzullaeva Zebuniso Bukhodirovna**  
Tashkent State Pedagogical University  
Doctor of Philosophy in Pedagogical Sciences (PhD)  
e-mail: [Shahr83@bk.ru](mailto:Shahr83@bk.ru)

**Abstract:** The article provides an analysis of the philosophical views of the great thinker Abu Ali Ibn Sina on the human mind and its improvement, which contributed to the emergence of the first pedagogical ideas about the possibilities of man in improving knowledge and comprehending the sciences.

**Keywords:** intellect; pedagogical perception; theory of knowledge; tasawwuf; intelligence; education; soul; improvement; favor; positivity, morality.

### INTRODUCTION

Pedagogical thoughts and theories in Central Asia originated in line with the philosophical concepts of Eastern and ancient thinkers. In the future, the closest area of intersection of these scientific areas was called the philosophy of education. Pedagogy as a science and art of human improvement through education gradually acquires a socially significant status and pedagogical anthropology is formed as the basis or foundation of all pedagogical science. Part of pedagogical anthropology is devoted to the knowledge of a person as an educator and educator. Along with anthropology, pedagogy is closely connected with epistemology. Gnoseology, or the theory of knowledge, not only explores the possibility of man knowing the world, himself, but also studies the movement of knowledge from ignorance to knowledge. In turn, perceptual pedagogy is also engaged in the study of the mind, penetrating into the spiritual world of man. Thus, philosophy and pedagogy in modern science are considered as two closely related subjects.

In this context, a brilliant example of the penetration of philosophical ideas into pedagogy is the philosophical and pedagogical views of Ibn Sina, who views the personality through the prism of all of the above areas - epistemology, anthropology and perceptual abilities. He substantiates his



scientific knowledge about human capabilities as a representative of tasawwuf, having laid a new scientific branch of enlightenment in the spiritual teachings of Islam.

Ibn Sina was able to supplement the Tasawwuf teachings with a new rationalistic outlook on life. Through the prism of knowledge, he was able to reveal the relationship between the Divine principle and man, where the possibilities of man on the path to improving their intellectual abilities and moral qualities are brought to the fore. His hypotheses about the cognition and development of human intellectual abilities have not lost their relevance to this day.

## LITERATURE REVIEW

The article focuses on the original source - the treatises of Abu Ali Ibn Sina: "Theology" ("Ilohiyot"), "Descent and ascent" ("Mabda' va maod"), "Wisdom" ("Hikmat"). Some aspects of human cognitive abilities from the point of view of Abu Ali ibn Sina were used from the scientific works of Boltaev M.N. Abu Ali Ibn Sina - a great thinker, scientist-encyclopedist of the medieval East; Nofala F.O. Space in the teachings of the Mutakallim-classics (VIII-XIII centuries. Philosophy of religion: analytical studies; Massignona L. Tasavvuf; Serebryakova S.B. Treatises of Ibn Sina (Avicenna) on love. To analyze the available materials and form a new approach to The problem was also helped by the scientific works of some foreign authors Arabian Yusuf "The views of Ibna Sina on the "perfect man" and the role of the abilities of the soul, as well as the work of Henry Corbin "History of Islamic Philosophy".

## MATERIALS AND METHODS.

The main material of our article is the original works of Abu Ali ibn Sina on the human ability to know, in which one can exhaust the significance of the views and positions of the scientist for pedagogical science in general, and in modern times, in particular.

The great thinker of the East, Abu Ali Ibn Sina, was already familiar with ancient philosophy by the age of sixteen and made his own hypotheses on theology, philosophy, logic and pedagogy. By the will of time, his scientific hypotheses were interconnected with the existence of the First Cause (God), the sending of which in the form of good, even supported him himself in decoupling the multiple nodes of science, formulated the first views of the scientist about the existence of the material and transcendent world, as well as the place, role and abilities of man in the world.



He interprets the question of the universe and the structure of man as follows: “from whatever point of view science is considered, it is mathematics or metaphysics, our world consists of being. The knowledge of the truth of the existence of the Most High and the creation of all things by him constitute the truth of science. (1, p.59). This means that a person is also a particle of the material world, created by the Creator.

In the interpretations of Ibn Sina, the Creator is called the absolute truth (“vojib-ul-wujud”) or the present being (2, p. 285). Accordingly, he calls the world under heaven a possible truth (“imkon ul-wujud”), the existence of which is closely connected with the Absolute Truth.

In this material world, life flows, which Ibn Sina divides into animal, plant and human. The material and transcendental worlds are interconnected by the Absolute Truth, through which a person cognizes the world, learns and lives.

The English scientist G. Corbin claims that, according to Ibn Sina, the human intellect has a potential angelic nature, which is connected directly with the Absolute Truth. This intellect is dual in its structure - it is practical intellect and contemplative intellect. They are known as "earth angels", associated with the human soul. (11, p. 172).

Indeed, Ibn Sina considers the nature of the Absolute Truth to be wise. In his opinion, the Absolute Truth, through positive impulses or angels, connects a person with the divine mind, contemplating science and enabling the human intellect to recognize the truth. Truth, according to his syllogism, is a secret wisdom unknown to man, created by Absolute Truth. Only the one whose soul is imbued with love for the Creator can reveal the truth or divine wisdom. With his mercy and blessings, all possibilities for comprehending science open up before a person.

Ibn Sina as a true Muslim in his interpretations could not deny the existence of the Absolute Truth. Proceeding from this, he identifies the Absolute Truth as a source of knowledge and characterizes its essence from his own experience. Absolute truth finds everything within itself, it does not need to acquire anything from outside. Everything that he invented is science, and we recognize and find the truth. My observations based on my mind and my assessment of the Absolute Truth that shines in the mirror of my soul is joy and peace. And this joy is manifested in the fact that I, by observing the Absolute Truth, found my perfection. (1, p. 90) - Ibn Sina explains his altruistic emotions in the treatise "Theology". Thus, he emphasizes the role and essence of the Absolute Truth in the improvement of man, and completely changes his position in relation to man



and his abilities, human nature, turning the mainstream of existing Sufism to a scientific interpretation of the truth of the human mind.

In contrast to other Sufis, who argued that the knowledge of the heart, i.e. through "olami qalb", there is a driving force and leads the Sufi to Allah through twelve stops, i.e. "maqomot", (8, p. 5). Ibn Sina puts in the first place not the heart, but the soul of a person. It is from this point of view that he appeals to all previous philosophers in understanding the Divine principle and its unity with the perfection of reason.

Ibn Sina as a true Muslim in his interpretations could not deny the existence of the Absolute Truth. Proceeding from this, he identifies the Absolute Truth as a source of knowledge and characterizes its essence from his own experience. Absolute truth finds everything within itself, it does not need to acquire anything from outside. Everything that he invented is science, and we recognize and find the truth. My observations based on my mind and my assessment of the Absolute Truth that shines in the mirror of my soul is joy and peace. And this joy is manifested in the fact that I, by observing the Absolute Truth, found my perfection. (1, p. 90) - Ibn Sina explains his altruistic emotions in the treatise "Theology". Thus, he emphasizes the role and essence of the Absolute Truth in the improvement of man, and completely changes his position in relation to man and his abilities, human nature, turning the mainstream of existing Sufism to a scientific interpretation of the truth of the human mind.

In contrast to other Sufis, who argued that the knowledge of the heart, i.e. through "olami qalb", there is a driving force and leads the Sufi to Allah through twelve stops, i.e. "maqomot", (8, p. 5). Ibn Sina puts in the first place not the heart, but the soul of a person. It is from this point of view that he appeals to all previous philosophers in understanding the Divine principle and its unity with the perfection of reason.

He considers the divine sphere of reason (olami aklii ruhonni) to be the highest intelligent angelic sphere (olami malakuti alo) (4, p. 110). A person can use and reveal the secrets of everything that the Almighty created with his wisdom. Therefore, he considers it the basis of all things, including knowledge. Since the Creator knows everything and all causes, he is wise and his wisdom is manifested in science (1, p. 87). This sphere can open the way for a person to knowledge and science. Further, under the sphere of mental representation, he means the substance of the thought process, when a person thinks and further improves his knowledge through thought. The



sphere of mental representation through the human soul is connected with the divine sphere. Also, the third degree of wisdom - the sphere of physical sensory perceptions is connected with the soul and receives orders from it. Thus, according to the principle of emanation, the abstract mind needs to be connected with will power and thought power, and all of them are mainly connected with the soul (“nafs”) (3, p. 319).

Ibn Sina also considers man from a cosmological point of view. In his cosmology, there are such substances as Angels and their celestial souls. According to his logical conclusion, in the celestial sphere there are substances endowed with life, intelligence and immortality. They divide the transcendental world into different spheres and move along with the Creator. According to Ibn Sina, through the existence of the Absolute Truth, the human intellect is able to realize all their actions. In the sublunar, i.e. In the material world, a person, receiving revelations from the Creator, recognizes the truth of the structure of the Universe and the whole world in general. Through the active mind, the heavenly mind connects Angels with people (2, p. 289).

The role of the superior Angels (“olami malakuti alo”) and their participation in the process of “active mind”, which appears in all the philosophical treatises of Ibni Sina, further alarmed Orthodox monotheism, and became known as “Latin Avicennism” (11, p. 173) .

According to the epistemology of Ibn Sina, the mind perceives the truth through intuition and pays attention to positive facts. Unidentified knowledge can enter the human brain in different quantities. One of the souls, which shines like a divine power (qudsiya), from the beginning to the end of work with its good or positive abilities, with the consent of the active mind, relying on intuition, organizes thoughts. According to Ibn Sina, such people often make revelations. (2, p. 291). Such genius he calls the Divine intellect.

Ibn Sina's approach to the problem of cognition and the known constitutes his theory of Divine wisdom, where the end result is the improvement of human knowledge. Also, he does not exclude the existence of a separate category of people who have innate Divine intelligence.

In the ontology of Ibn Sina, primordial matter, form, body, mind and soul belong to the category of substances. He considers the perfection of the human soul to be a pure transparent substance. The human soul is able to perceive all the actions of the Absolute Truth through its mind. Thus, according to Ibn Sina's theory of emanation, man owes his existence to the Creator as the root



cause of being, and since people are a Divine manifestation, they are able to understand other forms of creation that God also created (10, p. 36).

Ibn Sina believes that wisdom manifests itself in two factors: the first is absolute knowledge, when every object is known in its essence. The second is the fulfillment of needs, i.e. human actions (1, p. 87).

Wisdom, according to the syllogism of Ibn Sina, is the absolute value of life. G. Korbin explains that Ibn Sina, speaking of “divine thinking, means our thinking, which, under the influence of the creative energy of the Absolute Truth, is identified with the divine thought, ensuring the transition from unity to multiplicity, i.e. from small to large” (11, p. 171).

In the natural philosophy of Ibn Sina, the power of the mind appears, which has the ability to separate the necessary information from the basis and recognize it. According to its properties, the human mind has no boundaries in width or length, has no color or physical condition (3, p. 302). The ratio of the human mind and the Absolute Truth reproduces the universal force that unites the natural mind with the heavenly forces, i.e. Absolute truth, which in turn binds these bonds and moves forward to mental discoveries.

Will power leads to the solution of the goal or knowledge of the truth of a person. The will of the Most High joins us only through representation, for we are sometimes under the influence of the will, and sometimes under the influence of the action. He considers willpower to be the main lever that sets in motion the reflection of truth. So it is the driving force of truth, science (3, p.313). Consequently, the connection of a person with the active mind of the Absolute Truth, the totality of the power of reflection and the power of will, is accepted by Ibn Sina as knowledge or identity of the order of intelligible ideas.

Before the mind begins its movement, the soul gives it inertia or a command. Also, personal interest can push to the movement. But, the movement does not occur, of course. A basis is necessary for the promotion of willpower, which depends on the degree of importance of actions, in which case the reflections one after another are interconnected (3, p. 319). The human soul gives inertia, the force of will advances the movement, and the set goal, one after another, manifests itself in the human mind in the form of reflections. Ibn Sina, endowing the mind with the function of illumination, transfers it from a potential state to an actual one, i.e. from the divine mind to the human and connects it with the soul.



According to the well-founded views of Ibn Sina, the cycle of the earth to heaven consists of a triad: "absolute mind", "absolute soul" and "absolute nature" (3, p. 352). So, according to Ibn Sina, the rational soul of a person is a substance separated from matter, it is eternal. In the process of cognition through the Absolute Truth, pure intelligibles enter the human mind and identify the mind, soul, nature according to the triad, creating an active mind or active intellect.

According to the cosmology of Ibn Sina, the heavenly forces also have connections with other matters, and they have a kind of soul. Each planet in its orbit moves and changes its position. This he calls "immaterial mind." Every intelligent action that takes place in heaven occurs because the First Principle stimulates with inertia (3, p. 358). In his cosmology, Ibn Sina most likely relies on a chain of logical reasoning, according to which he receives a mental definition about the changes and properties of the planets. By immaterial mind, he means the highest mind, peculiar only to the Creator.

The soul, according to the syllogism of Ibn Sina, remaining the driving force of man, receives and distributes all forces. In the process of emanation, the force passes through the active mind into the soul, and the first becomes the practical mind; second, by an efficient mind; third, clear, acquired mind.

The formation of the human mind begins with the mind in reality, which he calls the mind of a wide spectrum (3, p. 371). The picture of intelligibility here is as follows: when the reflection of the existent appears in the mind in reality, objects that are estranged from their matter are themselves known, there are also objects that are not known. In such a case, an intelligent force or energy separates the reflection from matter. Consequently, the given mind in relation to the cognizable reflection can act as a driving and perceiving factor.

After the practical mind finishes its functions, the human soul prepares for the acquired mind or clear mind ("akli mustafot"). The soul in this case gets the opportunity to study, engage in the chosen science and in this way achieve perfection (3, p. 371). He considers this force to be the highest degree of theoretical force. At this stage, the mind actually contemplates and comprehends abstract forms. Through the nature of thinking, the objective connection of things symbolizes the active mind.



The process of imagination and perception of knowledge gives impetus to the mechanism of the active mind. The active mind through the emanation of favorable rays (faiz) begins to work fruitfully (3, p. 371). Active intellect is the true subject of knowledge.

Ibn Sina concludes with his system of the human mind: if a person receives a clear acquired mind while improving theoretical knowledge, then he reaches the intellect (3, p. 372). There is also an active mind - an absolutely infinite intelligence, which is also found in human nature.

Then, by abstracting sensory cognition, he deepens into the summit world where the Creator lives: "At this moment, the sparkling rays of the active mind reveal the essence of the conscious elements and transport them to the soul. Thinking comprehends and reflects them through feelings," he writes, emphasizing the role of sensory organs (3, p. 387).

Since Ibn Sina, from the point of view of metaphysics, represented all the qualities of the Absolute Truth, as a creator and benefactor, he always relied on his creative spirit, which he sends down to all those who want to improve their knowledge. Ibn Sina says about this: "since the Absolute Truth knows everything, and he is the basis of all blessings, everything that he creates is done from his nobility. Everything that he sends down to people, he does for happiness, according to his will. The benevolence of the Absolute Truth is for all those who know good things as they should be and as they really are. He knows the truth and positive qualities of a person, and is kind to those who have a strong will" (2, p. 287).

Touching upon the social aspects of the good in people's relations, he sees this in two factors: the first is interpersonal relations, the second is generosity "just a relationship is when you give and take something in return," he explains. The acquired thing and everything that is given in return should bring joy, and generosity should not be shown in the form of a gift, borrowing or deed (1, p. 88). So, according to the syllogism of Ibn Sina, benevolence is the greatest value of a person, it is Favor, which should be manifested in all deeds and deeds of a person. Everything that a person does should bring joy and positive. Therefore, he believes, S.B. Serebryakov, according to Avicenna, wisdom (at least in one part) consists in the fact that a noble and learned person devotes himself to the contemplation of a beautiful human face, because this is the source of further ennoblement (9, p. 33).

As the theologian Ibn Sina convinces that every time souls ask for good from the Almighty, the angels know about it. They also know that the person who asks is ready to accept this blessing





and considers himself worthy by his deeds. The imaginations and ideas of the one who asks give rise to a good influence from the heavenly forces (2, p. 290). This is also emphasized by M.N. Boltaev, saying that according to Abu Ali ibn Sina, souls that follow the path of good deeds and moral purity and knowledge direct their being to perfection and can reach the level of spiritual goodness. Souls that do not follow the path of acquiring perfection and virtue will remain at the same low level of materiality in this world, and suffering and misfortune will befall them (6, p. 101).

According to another interpretation of Ibni Sina, forces poorly perceive human prayers. But, prayers reach them through substances that bring to them the sincere intentions and sincere ideas of the praying person. When choosing to fulfill the prayer of the asker, the Almighty blesses those who are more inclined to good thoughts.

But, speaking of all categories of people, he always emphasizes those who have scientific potential and a thirst for knowledge of the truth. So, in his treatise "Theology", he again directs the reward and beneficence of the Creator to those who are engaged in mental work: "blessing occurs in the form of generosity or beneficence, i.e. "faiz". Sometimes a person, in order to perceive a beneficence, completely prepares his soul. For example, when preparing for any enlightenment activity that requires a perfect intellect, the supplicant asks for the favor of the Almighty. His prayers reach heaven and his dreams come true" (2, p. 291). In his treatise "Instructions and Instructions" he devoted a separate chapter "Fi maqomot-il-orifin" to the highest status of scientists - "arifam", i.e. scientists, where he emphasizes that in life the Arifs have a completely different status than other people. He calls them those who devote their conscious life with the blessing of the Almighty only to the advancement of sciences (5, p. 249). Arifs who improve their knowledge and have multiple knowledge become a thinker.

## RESULTS

The National Program for the Development of Public Education for 2022–2026, the "Academic Mobility" Program of the Concept for the Development of Science until 2030 in the Republic of Uzbekistan sets a new goal for teachers - the formation of knowledge and skills of students, their education in the spirit of devotion to national and universal values, and in further promising training of independently thinking highly qualified personnel. On the way to achieving



success in the tasks set, the study of the rich heritage of our great ancestors, who, on their own experience, were able to achieve success in many areas of science, comes to the fore.

In this regard, an opportunity is provided for pedagogical science, based on the theory of knowledge of Ibn Sina, to build a system for promoting a person to achieve intellectual abilities, which is necessary for the harmonious development, improvement of knowledge and comprehension of sciences by the younger generation, which will build a bright future for our state.

Studying the philosophical and pedagogical views of the great thinker of Central Asia, Ibn, Sina, one can determine that he developed the theory of mind based on his knowledge of metaphysics, medicine, philosophy, logic and theology.

Based on the adaptation of historical experience to the practice of our days, it becomes possible to develop a new model for reproducing this experience in modern conditions, i.e., the transformation of national values into modern pedagogy. The development of a new model for improving personal knowledge based on the hypotheses and scientific justifications of Abu Ali ibn Sina in modern conditions can serve to educate a highly intelligent young generation who, based on the training of their cognitive functions, can achieve success in their studies and scientific endeavors.

## CONCLUSION

In modern pedagogy, religion, gradually, as an important element in the composition of national values, is also engaged in spiritual and creative activities. The integral position of education towards religion has changed. The use of religious sources and theological treatises by the leading thinkers of the East for educational and educational purposes is becoming relevant.

It also provides for the issue of introducing the philosophical and religious ideas of our great ancestors in solving the problem of training teachers who understand the true moral value of the ethical system of religion and are able to use its spiritual potential in the interests of the personal development of the pupil or self-improvement of the individual.

In this context, the Islamic religion as one of the factors in the formation of public consciousness, where certain ideals, guidelines, values are established, acquires special significance, since its compensatory functions form the basis of morality, the guardian of national traditions and culture.



Despite the predominance of religiosity in the views of Abu Ali ibn Sina on a person's ability to know, in our opinion, in the modern world, when both secular and religious interpretations of the problems of a person's ability to know are based on a kind of scientific justification, it is of great importance for pedagogical science. This value doubles for the national pedagogy of the peoples of Central Asia, especially for Uzbekistan, where science, education, culture are developing taking into account the combination of universal and national values.

## REFERENCES:

1. Abuali Ibni Sino. "Ilohiyot". Osori muntahab. j.1. Dushanbe: "Irfon", 1980. - 477 p. (from 57–105).
2. Abuali ibni Sino. "Ilohiyot". Osori muntahab. Ҷ.4. - Dushanbe: "Irfon", 1992. - 320 p. (p.279–293).
3. Abuali Ibni Sino. "Mabda wa maod". Osori muntahab. j.1. Dushanbe: "Irfon", 1980. - 477 p. (s. 298–388)
4. Abuali ibni Sino. "Mabda wa maod". Osori muntahab. J.2 - Dushanbe: "Irfon", 1980. - 559 p. (pp. 110–113).
5. Abuali Ibni Sino. "Hikmat". Osori muntahab. j.1. Dushanbe: "Irfon", 1980. - 477 p. (pp. 181–253).
6. Boltaev M.N. Abu Ali Ibn Sina - a great thinker, scientist-encyclopedist of the medieval East. M.: "Sampo", 2002. - 400 p.
7. Nofal F.O. Space in the Teachings of Mutakallims-Classics (VIII-XIII centuries). Philosophy of Religion: Analytical Studies, 2021. V.5. No. 1. pp.8-31.
8. Macignon L. Tasavvuf. // Bulletin of the IAE Institute. 2006. No. 4. p. 2–11.
9. Serebryakov S.B. Treatises of Ibn Sina (Avicenna) about love. Tbilisi: "Metsniereba", 1976. - 206 p.
10. Arba'iyah Yusuf. Ibn Sinas thought on the "perfect man" the role of the faculties of the soul. A thesis submitted to the Faculty of Graduate Studies and Research McGill University, Montreal, in Partial Fulfillment of the requirements for the Degree of Master of Arts. Institute of Islamic Studies McGill University, Montreal, 1994. - 87 p.
- 11 Corbin Henry History of Islamic Philosophy. Henry Corbin: History of Islamic philosophy. Transl. by L. Sherrard with the assistance of P. Sherrard. London: Kegan Paul International in association with Islamic Publications for the Institute of Ismaili Studies, London, 1993. - 366 p.



1. Абӯалӣ Ибни Сино. «Илоҳиёт».\_Осори мунтахаб. Ҷ.1. Душанбе: «Ирфон», 1980. – 477 с. (с. 57–105).
2. Абӯалӣ ибни Сино. «Илоҳиёт». Осори мунтахаб. Ҷ.4. – Душанбе: «Ирфон», 1992. – 320 с. (с.279–293).
3. Абӯалӣ Ибни Сино. «Мабдаъ ва маод».\_Осори мунтахаб. Ҷ.1. Душанбе: «Ирфон», 1980. – 477 с. (с. 298–388)
4. Абӯалӣ ибни Сино. «Мабдаъ ва маод». Осори мунтахаб. Ҷ.2 – Душанбе: «Ирфон», 1980. – 559 с. (с.110–113).
5. Абӯалӣ Ибни Сино. «Ҳикмат».\_Осори мунтахаб. Ҷ.1. Душанбе: «Ирфон», 1980. – 477 с. (с. 181–253).
6. Болтаев М.Н. Абу Али Ибн Сина – великий мыслитель, ученый-энциклопедист средневекового Востока.М.: «Сампо», 2002. – 400 с.
7. Нофал Ф.О.Пространство в учениях мутакаллимов-классиков (VIII–XIII вв. Философия религии: аналитические исследования, 2021. Т.5. № 1. с.8–31.
8. Масиньон Л. Тасаввуф. // Вестник института ИАЭ. 2006. № 4. с. 2–11.
9. Серебряков С.Б. Трактаты Ибн Сины (Авиценны) о любви. Тбилиси: «Мецниереба», 1976. – 206 с.
10. Arba'iyah Yusuf. Ibn Sinas thought on the «perfect man» the role of the faculties of the soul. A thesis submitted to the Faculty of Graduate Studies and Research McGill University, Montreal, in Partial Fulfillment of the requirements for the Degree of Master of Arts. Institute of Islamic Studies McGill University, Montreal, 1994. – 87 p.
11. Corbin Henry. History of Islamic Philosophy. Henry Corbin: History of Islamic philosophy. Transl. by L. Sherrard with the assistance of P. Sherrard. London: Kegan Paul International in association with Islamic Publications for the Institute of Ismaili Studies, London, 1993. – 366 p.

