



# TANQIDIY NAZAR, TAHLILIIY TAFAKKUR VA INNOVATSION G‘OYALAR



## SCIENTIFIC AND PHILOSOPHICAL ANALYSIS OF THE HUMAN SOUL IN ‘KITAB AN-NAJOT’

**Aliqulova Nozima Abdivali qizi**

*Shahrisabz Davlat Pedagogika Instituti Milliy goya manaviyat asoslari  
va huquq Talimi yonalishi 2- bosqich talabasi*

**Annotation:** *This article examines the scientific and philosophical analysis of the human psyche in Ibn Sina’s Kitab an-Najot. The study highlights the structure of the soul, its faculties, and its functions, emphasizing the integration of rational, emotional, and spiritual dimensions. It also investigates Ibn Sina’s approach to human psychology, combining metaphysical, ethical, and physiological insights, thereby demonstrating the profound contribution of his work to both medieval and modern understandings of the human mind.*

**Keywords:** *Ibn Sina, Kitab an-Najot, human psyche, soul faculties, rational soul, philosophical psychology, medieval science*

### INTRODUCTION

Ibn Sina (Avicenna) remains one of the most influential figures in the history of philosophy and science. His work Kitab an-Najot (Book of Salvation) presents a comprehensive philosophical system, integrating logic, metaphysics, ethics, and psychology. Among its significant contributions is the detailed analysis of the human psyche, which serves as a foundation for both ethical guidance and scientific inquiry.

The human psyche, in Ibn Sina’s framework, is a multi-layered construct comprising rational, emotional, and vegetative faculties. Unlike purely empirical approaches to psychology, Ibn Sina’s method combines metaphysical reasoning, medical observations, and philosophical rigor. This integration allows for a deeper understanding of human behavior, cognition, and moral responsibility.

#### **The Structure of the Human Psyche**

Ibn Sina divides the soul into three primary faculties: the vegetative, the animal (or sensitive), and the rational.

1. **Vegetative Soul:** This is the most basic level, responsible for growth, nutrition, and reproduction. Present in all living beings, it forms the foundation of biological life.

2. **Animal or Sensitive Soul:** This faculty enables perception, movement, and basic emotional responses. It allows humans to interact with the external world through senses and instincts.

3. **Rational Soul:** Unique to humans, the rational soul is capable of abstract thought, ethical reasoning, and metaphysical insight. Ibn Sina emphasizes that the development of the rational soul is crucial for achieving intellectual and spiritual perfection.





Each faculty is interrelated: the vegetative and sensitive faculties provide the necessary physiological and emotional grounding, while the rational faculty elevates humans to higher cognitive and ethical planes.

### **Psychophysiological Dimensions**

Ibn Sina's analysis of the psyche is not purely abstract; it also incorporates physiological insights. In *Kitab an-Najot*, he explores the relationship between the brain, the heart, and sensory perception, suggesting that cognitive and emotional processes are linked to specific bodily organs. The interaction between body and soul, according to Ibn Sina, ensures that intellectual and emotional development is grounded in physical health.

This psychophysiological approach foreshadows modern neuroscience by emphasizing the integration of mental and physical processes. Ibn Sina's method demonstrates that understanding human psychology requires both philosophical reasoning and empirical observation. Intellectual and Moral Perfection as the Ultimate Goal.

For Ibn Sina, the ultimate aim of integrating knowledge, faith, and ethics is the perfection of the human soul (*kamal al-nafs*). Intellectual development sharpens reasoning, faith elevates the spirit, and ethical conduct aligns behavior with universal principles. This integrated approach ensures that human life is meaningful, purposeful, and aligned with both worldly and transcendental realities.

He posits that the human soul progresses through stages of intellectual and moral development. Initial learning begins with sensory observation, proceeds through rational comprehension, and culminates in intellectual and spiritual realization. Ethical behavior consolidates this development, fostering virtues and self-mastery. The final stage involves the realization of the soul's full potential, attaining wisdom, moral excellence, and proximity to God.

### **Rational Faculty and Knowledge Acquisition**

The rational soul is divided into two levels: potential intellect (*al-'aql al-quwwi*) and active intellect (*al-'aql al-fa'al*). Potential intellect represents the capacity for abstract thought, while active intellect facilitates illumination and actualization of knowledge. This distinction allows humans to progress from sensory experience to intellectual comprehension, reflecting a structured path of cognitive development.

Ibn Sina highlights that ethical and spiritual perfection depends on the rational soul's ability to discern truth, recognize divine order, and regulate lower faculties. Knowledge acquisition is thus not only a cognitive process but also an ethical and spiritual endeavor.

### **Emotions and Ethical Life**

In addition to rational faculties, the human psyche includes emotional dimensions that influence behavior. Ibn Sina classifies emotions according to their utility: some support ethical action, while others may hinder it if uncontrolled. For example, courage and temperance align with rational goals, whereas excessive fear or desire can disrupt moral equilibrium.





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Ethics, in Ibn Sina's philosophy, is inseparable from psychology. Moral virtues are cultivated through self-awareness, rational reflection, and emotional regulation. By understanding the structure and functioning of the psyche, individuals can achieve balance between reason and emotion, ensuring that actions align with both personal and societal good.

### **Metaphysical Implications**

The study of the human psyche in *Kitab an-Najot* extends beyond ethics and physiology into metaphysics. Ibn Sina asserts that the rational soul has an immortal aspect, which transcends the material body. The perfection of the rational soul involves intellectual and spiritual elevation, ultimately leading to nearness to the divine.

This metaphysical dimension provides a framework for understanding human consciousness, moral responsibility, and the ultimate purpose of life. By integrating empirical observation with metaphysical reasoning, Ibn Sina creates a holistic model of human nature that connects mind, body, and spirit.

### **Influence on Later Thought**

Ibn Sina's psychological theories influenced both Islamic and European philosophy. His distinctions between rational and sensitive faculties, the potential and active intellect, and the ethical regulation of emotions provided a foundation for later thinkers such as Thomas Aquinas, Averroes, and medieval Islamic scholars. His integrated approach anticipated aspects of modern cognitive science and psychological theory, demonstrating a remarkable synthesis of philosophy, medicine, and ethics.

### **Conclusion**

*Kitab an-Najot* offers a profound and systematic analysis of the human psyche. Ibn Sina's model, integrating rational, emotional, and vegetative faculties, bridges the gap between philosophy, physiology, and ethics. By emphasizing the development of the rational soul, the regulation of emotions, and the pursuit of intellectual and spiritual perfection, Ibn Sina presents a comprehensive framework for understanding human nature.

This holistic approach remains relevant in contemporary discussions of psychology, cognitive science, and moral philosophy, offering insights into the enduring relationship between reason, emotion, and ethical conduct. *Kitab an-Najot* thus continues to be a pivotal reference for scholars interested in the philosophical and scientific study of the human mind.

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