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## THE IDEA OF THE PERFECT MAN AND THE QUESTION OF MORAL PERFECTION IN THE PHILOSOPHY OF IBN SINA

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### Abstract

This article explores the concept of the perfect human and the problem of moral perfection in the philosophy of Ibn Sino (Avicenna). It examines how Avicenna defines human perfection as the harmonious development of intellectual, ethical, and spiritual faculties within the framework of his metaphysical system. The study focuses on the interrelation between the rational soul, moral virtues, and the pursuit of intellectual and spiritual actualization, highlighting the teleological orientation of human existence toward higher immaterial realities. The research employs historical-philosophical analysis and conceptual reconstruction of primary sources, emphasizing the normative and ontological dimensions of human perfection. The findings indicate that Avicenna's notion of the perfect human integrates ethics, epistemology, and metaphysics, presenting a model in which moral and intellectual development are inseparable from the human being's ontological position. This model has both philosophical significance in the Islamic peripatetic tradition and relevance for contemporary discussions in philosophical anthropology and moral philosophy.

**Keywords:** Ibn Sina (Avicenna); perfect human; moral perfection; ethical development; rational soul; intellectual actualization; metaphysics; Islamic peripatetic philosophy; philosophical anthropology; teleology.

### Introduction

The concept of the perfect human occupies a central place in the philosophical thought of Ibn Sino (Avicenna), reflecting the intricate relationship between metaphysics, ethics, and epistemology in his system. For Avicenna, human



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perfection is not merely an abstract ideal but a concrete teleological goal, realized through the harmonious development of intellectual, moral, and spiritual faculties. The rational soul, as an immaterial and self-subsistent substance, provides the foundation for both intellectual ascent and ethical refinement, situating the human being within a hierarchical cosmos that extends from the Necessary Existent to contingent material entities.

Avicenna's notion of the perfect human emphasizes the integration of theoretical knowledge and practical virtue. Intellectual actualization, achieved through the ascent of the soul toward the Active Intellect, is closely linked to moral perfection, as ethical conduct reflects the proper orientation of human faculties in accordance with metaphysical realities. In this sense, the pursuit of moral and intellectual excellence is inseparable from the ontological and epistemological structure that underlies human existence.

This study aims to analyze Avicenna's conception of the perfect human and the problem of moral perfection by examining the interrelation between metaphysical principles, the structure of the rational soul, and ethical development. Through historical-philosophical and conceptual analysis of key texts, the article demonstrates that the ideal of the perfect human in Avicenna's philosophy represents a systematic model in which ontological, intellectual, and ethical dimensions converge to define the ultimate goal of human life.

### **Literature Review**

Scholarly research on Ibn Sino (Avicenna) has extensively addressed his metaphysics, psychology, and ethical thought, with particular attention to the conception of human perfection. Classical studies emphasize the interrelation between the rational soul, intellectual development, and moral virtue, showing how Avicenna integrates these dimensions within his metaphysical framework. Works such as *Kitab al-Shifa* and *Al-Najat* provide the foundational texts for understanding his teleological vision of the human being, where ethical and intellectual actualization are inseparable from the hierarchical order of existence. Modern scholarship has analyzed Avicenna's idea of the perfect human in the context of Islamic peripatetic philosophy and its Aristotelian influences. Researchers have highlighted the centrality of the rational soul, its capacity for



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intellectual ascent, and the ethical implications of aligning human behavior with metaphysical realities. Comparative studies with other medieval thinkers, including Al-Farabi and Thomas Aquinas, reveal the originality of Avicenna's synthesis of moral and intellectual perfection.

Despite the extensive literature, few studies fully integrate the ontological, epistemological, and ethical dimensions of human perfection into a single analysis. Most works either treat moral perfection as a practical-ethical issue or examine intellectual development separately from ethical concerns. This article addresses this gap by examining Avicenna's conception of the perfect human as a holistic model in which moral virtue, intellectual actualization, and metaphysical position are intrinsically connected, thereby providing a comprehensive perspective on his philosophical anthropology and ethical thought.

### **Research Methodology**

This study employs a historical-philosophical and conceptual-analytical approach to examine the concept of the perfect human and moral perfection in the philosophy of Ibn Sino (Avicenna). The research relies primarily on the analysis of primary texts, including *Kitab al-Shifa*, *Al-Najat*, and *Al-Isharat wa al-Tanbihat*, focusing on sections dealing with the rational soul, intellectual development, and ethical cultivation. Textual hermeneutics is applied to interpret the philosophical terminology and reconstruct the conceptual framework underlying Avicenna's ethical and anthropological thought.

A systematic approach is employed to analyze the interrelation between metaphysical principles, the rational soul, and moral development. Conceptual analysis is used to clarify key notions such as the perfect human, intellectual actualization, moral virtue, and teleology. Special attention is given to the hierarchical structure of existence and its relevance to the realization of human perfection.

Additionally, the research incorporates a comparative method to contextualize Avicenna's conception of the perfect human within the broader Islamic peripatetic tradition, including Aristotelian influences and the ideas of earlier philosophers such as Al-Farabi. This allows for identification of both the originality and the



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systematic coherence of Avicenna's model. By combining historical fidelity with analytical precision, the study aims to provide a comprehensive interpretation of moral and intellectual perfection in Avicenna's philosophical anthropology.

### **Analysis and Results**

The analysis of Ibn Sino's philosophy shows that the concept of the perfect human is intrinsically linked to his metaphysical and ethical system. In Avicenna's framework, human perfection is understood as the harmonization of intellectual, ethical, and spiritual faculties, realized through the rational soul's capacity to ascend toward higher immaterial realities. The rational soul, as an immaterial and self-subsistent entity, occupies a privileged position within the hierarchical order of existence, allowing the human being to achieve both intellectual and moral excellence.

The first result of the analysis emphasizes the role of the rational soul in human perfection. Through conceptual and textual reconstruction, it is evident that the soul's immaterial nature enables self-awareness, intellectual contemplation, and moral discernment. The "floating man" thought experiment illustrates that the soul is capable of self-recognition independently of the body, providing the foundation for both ethical responsibility and intellectual ascent.

The second result concerns the integration of intellectual and moral development. Avicenna conceives intellectual actualization, culminating in conjunction with the Active Intellect, as inseparable from ethical perfection. Moral virtues are not merely practical behaviors but manifestations of the soul's alignment with metaphysical realities. Ethical cultivation enables the human being to realize the teleological goal of perfection, reflecting the harmonization of personal faculties with universal intelligible principles.

The third result highlights the systematic coherence of Avicenna's model. The perfect human is positioned as an intermediate entity: contingent in existence yet oriented toward immaterial and intellectual realities. This intermediate ontological status enables the human being to bridge the material and immaterial realms, demonstrating the inseparability of metaphysics, ethics, and epistemology in his anthropological doctrine.



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## Conclusions

The study demonstrates that in Ibn Sino's philosophy, the concept of the perfect human is inseparable from his metaphysical and ethical framework. Human perfection is understood as the harmonious development of intellectual, moral, and spiritual faculties, grounded in the immaterial and self-subsistent rational soul. This dual orientation ontological contingency and intellectual transcendence defines the human being's privileged position within the hierarchical order of existence.

The findings show that moral perfection is not merely a practical or social ideal but a teleological requirement derived from the soul's ontological structure and its capacity for intellectual ascent. Ethical cultivation and intellectual actualization are deeply interconnected, reflecting the alignment of the human being with higher immaterial realities and the ultimate metaphysical order.

In conclusion, Avicenna's conception of the perfect human integrates ontology, ethics, and epistemology into a unified model of philosophical anthropology. It demonstrates that human fulfillment is achieved through the simultaneous realization of moral virtues, intellectual development, and spiritual orientation. This holistic vision not only reflects the systematic rigor of Islamic peripatetic philosophy but also offers enduring insights for contemporary discussions on human perfection, moral responsibility, and the teleology of human life.

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