

## Characteristics of human intellect in Ibn Sina views

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### Abstract

In this paper it has been attempted to study active intellect, human intellect and characteristics of human intellect in Ibn Sina views. Intellect is a spiritual and subtle essence whereby human soul perceive essential sciences and due to it become knowledgeable, intellect needs to body and physical powers in all of its actions while theoretical intellect doesn't need to the body all the time and all sides but it is sometimes self-sufficient by nature.

**Key words:** active intellect, understood intellect, internalized intellect, human intellect

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### Introduction

Intellect is a perceiver essence that encompasses around objects in all their existence directions and is aware of them before their existence and it is the origin and reason of organisms and the final of matters. [1]The perceiver essence which is aware of the objects before their being is an actual and activated existence and is prior to the force of nature. And we know that it is impossible to be self-actual without impression of subject. Actual is prior to faculty. If the object is not actual reason, no faculty neither talent will go beyond its position. The intellect is sovereign by itself which exist before body and body is subject to it not to body. The actual being, in the name of intellect which is actual in every respect, is the origin of life and every kind of activity and bring each prone to its deserved civility, and since it is the same as life, so it is alive and since it is substantive, so it is right, and since it is substantive to itself and is independent and everything belongs to it so it is self-existent and Alive and Self-existent are His names (All Mighty).In Masha's philosophy, two types of intellect are discussing: human intellect which its first degree in Origin and Active intellect that is passive and gives profit to the forms. Ibn Sina says: the first thing that arises from active intellect in the origin is the internalized intellect. Internalized intellect in the second degree of human intellect which un this degree evident reasonable occur to soul and some of them appear to soul not on basis of experience and applying analogy and need to induction as whole is larger than parts, some others arises by experience; like Hrizan Yasnagin; these evident rational forms are primary capital that enable the soul in order to reach to other rational forms in the light of themand. [2]

### Arguments proving the active reason

Ibn Sina has been reiterated being of active reason in many cases. To him some of creatures apart from female and female bounded except God are ten: first of them is a stimulant reason that is provoked but doesn't move till leads to a reason that gives profit to the forms of human soul, and active intellect is a global material intellect and separated intellect is also called active intellect because it occupies human souls and turn them from virtual to actual. [2]So the first argument on the reason is that our soul is a virtual reason and anything that is virtual needs to an agent to become actual so there must be an actual being to turn a virtual soul to an actual one and there is a compatibility between an agent and a virtual wise and its relation to our intellect is the same as sun to our eyes. If there is no sun, sun and the objects on which the sun shines will be seen as Maloonat. [5]

### Characteristics of human intellect in Ibn Sina views

1) Separating the intrinsic from land matters is the first task of the human intellect. Reason by the analysis of the imagery can distinguish the common affairs from their own special ones and makes a single feature through many states in which there is no inherent differences between them.

Saying technically, human reason is able to multiply unity and monotheism by distinguishing the intrinsic from the land matters. Reason after perceiving the objects separates their peculiarity and kales a single object through many more objects. Also the single abstracted object is such a thing that only reason has the ability over it and not other perceptual faculties.

2) Human reason in addition to the perception of objects also can perceive objects that are of originality and finality and soul perception is not time by time but it occurs immediately.

3) Another characteristic of human reason is forming a limit and comparison which is a time matter but imaging the result is an immediate and non-temporal matter.[5]

### Reasoning degrees

#### The function of human intellect is to reason about the forms:

Reasoning is of three steps: first step is to reason the forms regularly and in detail as in the case of humans and animals. Second step of reason is that it reasons the sensible firm and then ignores it. In the third level it reasons the forms in brief. The difference between first and second levels lays in presence and absence. Reasoning form is an actual case in the first level and is Maghmoor in second level and in third reasoning is present briefly.[5] At this level man has two sciences: brief and detailed knowledge. His brief knowledge is the creative of Tafasil and forms. Imaging that the reservoir of forms is Platonic is also incorrect because Ibn Sina has nullified it. Finally, it must be admitted that repository of intellectual forms is an actual reason. Human soul after being ready is attached to the active intellect and rational forms give profit to him. If he ignores, rational forms will return to their originality. If

human focuses on forms once more he will get the forms and the next perception is done easily due to theoretical acquisition which has been already .[5]

### **Brightness Ashraqueh**

What was said in the previous line were Ibn Sina ideas that we are not going study them but what is important to me is that some materials should be explained about it. And there are two problems that are expressed as follows: First, what is the reservoir of rational soul forms?

Is intellect really active or something else, as Ibn Sina said?

Second, what is the fact of forgetfulness?

About first statement we say that according to Ibn Sina if the reservoir is a physical object, there will be some opposites. One of the evidence of abstraction is rational soul but in fact it must be understood that the repository of gained intellectual forms of soul is not active intellect but is the soul. In fact, when soul obtains intellectuality successfully the forms are given to him from intellect and these forms don't join to him from out. But the soul itself is willing the forms. Actually soul is one of reasoning forms. It is what that is interpreted to unite sane, reasonable and reason perceptions and evidence world and known which is well described in transcendental philosophy and its crucial arguments are recorded and written:

### **The second subject on the oblivion is briefly as follows**

Indeed, presence is the same soul and science, and the science is the same soul and Mandak is in him. So during the elf-oblivion which is related to the presence of their forms as one of their rank it is not present it is our intention it requires a separate book to describe because the reason able forms are for self-consistency the four-level of human intellect:

The faculty of theoretical reason lays in one of the successive stages due to general and abstract form, so the four-degree of human reason arises:

1. Origin reason 2. Internalized reason 3. Actual reason 4. Understood reason

1- Origin reason is reasonably an absolute faculty or mere talent that is a stage of intellect which had been before accepting the reasonable forms in terms of accepting the forms it has not obtained any actuality. This faculty can be seen as a rational soul that distinguishes humans from animals the origin intellect of speaking soul is such an intellect in its origin that all kinds of people have it and no one including old, young, mature, immature, sane or insane, healthy and sick lack it.[5]

2- The intellect can be termed passive in relation to active intellect internalized intellects is a possible faculty in relation to reasonable form and it is a stage of intellect that preferable reasons should be gained for it.

By mighty reasons we mean initials that their acknowledgement requires no acquisition, no education and no emotion. But it acquires reason by divine inspiration and nature and no one can think unlike them like the belief that the whole is greater than parts. Equal objects are equal to a single object. All human beings are the sane in order to achieve such reasonable forms.

Since speaking soul has reached to this stage of reason gets ready to acquire in seconds reasons. The actual reason is as a civility faculty regarding reason form. Also, in this stage the forms of seconds reason has been achieved and the soul has been obtained it but human soul does not examine their actuality but as though it has been free of their status and deposited a repository whenever he wants to actualize never requires to reacquisition, however, it is called the virtual intellect in relation to the next stage understood intellect which is an absolute action to reason form is a stage that in which the reasonable form of actual is in human soul and is studied and observed in present action.

In some of Ibn Sina's written materials understood reason precedes the actual reason.

During leading to this rank, human reason reaches to its furthest degree. It is a kind of perfection and seeks its basic principles it consists of what is included in active intellect. [4]

3- Active intellect:

Since reasons is not firstly obtained to human actual soul, once the soul is a virtually sane, becomes actual and everything that arises from the faculty to actuality requires a causal to be actual.

Inevitably there should be a source for surveying the reason from virtual state to the actual state, and also human speaking soul progression should be from virtual state to actual sane (Hassanzade Amoli; Nafs-e-Shifa,p.231). In this stage Ibn Sina proves that this state and this outer has the following features:

1) Is out of human soul, i.e., is one of the separated objects

2) Is not a tangible and physical objects

3) All reasons pertain o it

4) Is actual reason because if it was virtual, it would need to another actual agent to bring it to actuality and would continue to infinity

The abstract separated essence which is actual intellect is the origin of the reason profits to human soul. [3]

We call it active intellect because it turns virtual reasons to actuality as origin intellect is called passive intellect due to accepting this as the will of Grace a stage of human reason that accepts the grace from active intellect actual reasons arises in it is called understood intellects. However, as we have said in the wisdom of God active intellect essence including another abstract separated reason essences which their hierarchy continues to the first origin. [6]

### **Further explanation on human reason in Sino philosophy**

All faculties of plants and animals exist in human in addition to them there is another faculty in human that general perception is possible by it this faculty which distinguishes human from other types of animals is called speaking soul. This soul which is a modular essence is of two different aspects or sides the side which focuses on down side i.e., senses and imagination another aspect focuses on upside i.e., intellect in terms of each of these two

aspects there is a special faculty which is its interest protection and resourceful with one of the two aforesaid aspects. So, the speaking soul has two faculties: agent faculty or practical faculties. Agent faculty is a faculty of soul that protects interest and the focus of speaking soul is on its beyond i.e., body. It implies that possession of soul is in general matters even though the general affairs is associated with practical materials, otherwise cannot be exist which makes a belief for human about it and the belief that how to build a house a house is not made specially and identified because a general due to its generality is not allocated and recognized. To access to this content inevitably must think about things and trivial then another faculty is required against a faculty of speaking soul which is devoted to the general voting which observing the details is issued from it. According to the losses and interests, ugly and pretty, good and bad on certain and specific things that should be done is identified so while the soul is of natural talent to acquire the perfect. In terms of the talent apart from the great origins that is located above it does not help. Source is a participation of physical faculties. Also there is another talent in terms of matters and things that seizing them requires the contribution of body and this is what we call practical reason and doubts and layout origin which differentiates good and bad, ugly and pretty is necessary in details and also the differentiating origin of interests and industries and moral sentiments and passive status such as shame, laugh and cry and we call I the ruler of human sensual faculty in terms of body we exclude animals which are the origin of body stimulation and lust and anger.[3]

#### **Unity of reason and rational and reasonable in Ibn Sina's views**

Every object that is reasoning the other thing should reason its reasoning to other object, too. When understand its own reasoning so it must understand its nature which is the reasoning source.so each sanity object is its reasonable. Now, considering the reasonable w finds that the nature of each rational demands the ability of being in concurrent with other reasonable because it is not so in some cases, reason will not be able to put two reasonable minds together and make sense of an action. In addition to sane reasoning to any reasonable requires a concurrent of the rational with the reasonable because each sanity is reasonable so during the actual reason two reasonable actually contemporaneous with each other. No we say that if one of these two symmetrical reasonable is substantive another reasonable which accepts in it in such a way the reason is not a thing otherwise be in coincide with a reasonable form that accepts this form consider that such a reasonable is a wise but if both of reasonable are equal in this respect namely one could not substantive none of them because in this case one cannot draw one of them in the nature of other. It cannot be said that one of them is wise to another but intellect is the same third object which is substantive which accepts both reason forms in itself. The second is decent as long as it is substantive actuality is the nature appliances of such reasons that is why it reasons its nature, too. So speaking soul which is a substantive and abstract essence can be intellectual as well as reasonable. [4]

#### **Conclusions**

In this paper, with regard to the characteristics stated for intellect, it is concluded that the first self-existent definite was a rational corpus not physical.

When multiple intelligences are contradictory of each other the first intellect which God created it first, in comparison with those multiple and contradictory intellects lays in the first series of intellects. In other words it will be in the first place of rational rank the first substantive self-existent should be intellectual essence hat is he issued only one substance and another intellectual essences have emerged due to the first effect.

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