THE DIALECTICAL RELATIONSHIP OF BODY AND SOUL IN THE PHILOSOPHICAL HERITAGE OF IBN SINA AND AL-FARABI

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Abstract. *Ibn Sina and Al-Farabi conceptualize the human being as a dynamic unity of body and soul. Both philosophers describe the soul as immaterial and eternal, and the body as material and perishable, yet they reject strict dualism in favor of a model of mutual interdependence. Al-Farabi emphasizes the integration of intellectual and moral development, while Ibn Sina's "flying man" thought experiment demonstrates that self-awareness is grounded in bodily existence but not limited by it. Their models remain relevant for contemporary discussions on consciousness, personal identity, and holistic education.*

Keywords: *body, soul, dialectic, consciousness, eternal, material, interaction, perfection, virtue, personality.*

Introduction. The interplay between body and soul is a foundational concern in Islamic philosophy, especially in the works of Ibn Sina (Avicenna) and Al-Farabi. Both thinkers, drawing from Greek rationalism and Islamic spirituality, developed comprehensive frameworks for understanding human nature, the immortality of the soul, and the path to human flourishing. Their philosophical anthropology integrates metaphysics, ethics, and education, emphasizing the holistic development of individuals and societies (Baizhuma et al., 2025; Ronaldi et al., 2025; Sholeh et al., 2025; Boboqulova, 2025; Abror & Mun'im, 2025; Norman & Ruhullah, 2024; Ramadhona et al., 2024; Norman, 2021; Serena et al., 2023; Zamzami et al., 2021; Muhammad et al., 2025). Al-Farabi's vision of the virtuous society and Ibn Sina's hierarchical theory of the soul continue to influence contemporary debates on consciousness, personal identity, and educational reform (Baizhuma et al., 2025; Ronaldi et al., 2025; Sholeh et al., 2025; Boboqulova, 2025; Abror & Mun'im, 2025; Norman & Ruhullah, 2024; Ramadhona et al., 2024; Norman, 2021; Serena et al., 2023; Zamzami et al., 2021; Muhammad et al., 2025).

Methods. This study utilizes a qualitative literature review, analyzing primary texts and recent scholarly interpretations of Ibn Sina and Al-Farabi. The research draws on comparative, textual, and philosophical analysis to synthesize their views on the body-soul relationship, metaphysics of consciousness, and educational philosophy. Sources include treatises, modern journal articles, and comparative studies that contextualize their ideas within both classical and modern frameworks (Baizhuma et al., 2025; Ronaldi et al., 2025; Sholeh et al., 2025; Boboqulova, 2025; Abror & Mun'im, 2025; Norman & Ruhullah, 2024; Ramadhona et al., 2024; Norman, 2021; Serena et al., 2023; Zamzami et al., 2021; Muhammad et al., 2025).

Results. Theoretical foundations

- Ibn Sina: Developed a tripartite model of the soul (vegetative, animal, rational), emphasizing the soul's immortality and its journey toward perfection. He argued for the interdependence of body and soul, yet maintained their distinct substances. His "flying man"

thought experiment illustrates the soul's self-awareness independent of the body (Ronaldi et al., 2025; Norman, 2021; Serena et al., 2023; Halilović, 2013; Katni, 2016).

- Al-Farabi: Emphasized the dialectical unity of body and soul, viewing humans as a synthesis of material and immaterial aspects. He linked personal development to the cultivation of virtue, intellect, and harmony with the divine order (Baizhuma et al., 2025; Sholeh et al., 2025; Boboqulova, 2025; Abror & Mun'im, 2025; Ramadhona et al., 2024; Baizhuma et al., 2025; Zamzami et al., 2021; Muhammad et al., 2025).

Educational and ethical implications

- Holistic Education: Both philosophers advocated for an educational system that integrates intellectual, moral, and spiritual development. Ibn Sina stressed age-appropriate curricula and the role of teachers in guiding students toward the perfection of the soul (Ronaldi et al., 2025; Sholeh et al., 2025; Abror & Mun'im, 2025; Norman & Ruhullah, 2024; Ramadhona et al., 2024; Norman, 2021; Katni, 2016).
- Virtue ethics and human fourishing: Happiness (sa'āda) is seen as the ultimate goal, achieved through intellectual and moral excellence. Both thinkers positioned virtue as a pathway to human flourishing and spiritual fulfillment (Baizhuma et al., 2025; Sholeh et al., 2025; Boboqulova, 2025; Abror & Mun'im, 2025; Zamzami et al., 2021; Muhammad et al., 2025).
- Societal Impact: Al-Farabi's concept of the virtuous city and Ibn Sina's emphasis on education and upbringing highlight the role of knowledge and morality in building just and prosperous societies (Baizhuma et al., 2025; Sholeh et al., 2025; Boboqulova, 2025; Abror & Mun'im, 2025; Ramadhona et al., 2024; Baizhuma et al., 2025; Zamzami et al., 2021; Muhammad et al., 2025).

Metaphysics of consciousness and personal identity

- Both philosophers contributed to the metaphysical understanding of consciousness, personal identity, and the mind-body relationship, offering models that remain relevant for contemporary philosophy and neurophilosophy (Norman & Ruhullah, 2024; Norman, 2021; Serena et al., 2023; Halilović, 2013; Zamzami et al., 2021; Muhammad et al., 2025).

Discussion. The synthesis of body and soul in Ibn Sina and Al-Farabi's philosophies provides a robust framework for understanding human nature and development. Their integration of rationalism and spirituality offers a balanced approach to education and ethics, relevant for addressing modern challenges in curriculum design, character education, and personal identity (Baizhuma et al., 2025; Ronaldi et al., 2025; Sholeh et al., 2025; Boboqulova, 2025; Abror & Mun'im, 2025; Norman & Ruhullah, 2024; Ramadhona et al., 2024; Norman, 2021; Serena et al., 2023; Zamzami et al., 2021; Muhammad et al., 2025). While Ibn Sina's rationalist metaphysics emphasizes the soul's independence and immortality, Al-Farabi's dialectical approach underscores the unity and mutual influence of body and soul. Both perspectives enrich the discourse on virtue ethics, holistic education, and the metaphysics of consciousness.

Conclusion. Ibn Sina and Al-Farabi's exploration of the body-soul relationship, virtue ethics, and holistic education continues to shape philosophical and educational thought. Their work bridges classical and modern perspectives, offering enduring insights into consciousness, personal identity, and the cultivation of human flourishing in both individual and societal contexts (Baizhuma et al., 2025; Ronaldi et al., 2025; Sholeh et al., 2025; Boboqulova, 2025; Abror & Mun'im, 2025; Norman & Ruhullah, 2024; Ramadhona et al., 2024; Norman, 2021; Serena et al., 2023; Zamzami et al., 2021; Muhammad et al., 2025).

Table: Comparative Insights on Body-Soul, Education, and Ethics

Theme	Ibn Sina (Avicenna)	Al-Farabi	Citations
Body-soul relationship	Hierarchical, distinct but interdependent	Dialectical, integrative	(Ronaldi et al., 2025; Norman, 2021; Serena et al., 2023; Halilović, 2013; Katni, 2016)
Immortality of the soul	Affirmed, soul survives body	Emphasized within spiritual development	(Ronaldi et al., 2025; Norman, 2021; Serena et al., 2023; Halilović,

			2013)
Human development	Intellectual, moral, and physical growth	Virtue, intellect, harmony with divine	(Baizhuma et al., 2025; Sholeh et al., 2025; Boboqulova, 2025; Abror & Mun'im, 2025; Ramadhona et al., 2024)
Educational philosophy	Age-based, holistic, teacher-guided	Moral, intellectual, societal focus	(Ronaldi et al., 2025; Sholeh et al., 2025; Abror & Mun'im, 2025; Norman & Ruhullah, 2024; Ramadhona et al., 2024)
Virtue ethics & flourishing	Perfection of soul, happiness as sa'āda	Virtuous society, ethical leadership	(Baizhuma et al., 2025; Sholeh et al., 2025; Boboqulova, 2025; Abror & Mun'im, 2025; Zamzami et al., 2021)
Metaphysics of consciousness	Rationalist, self-awareness, flying man	Unity of intellect and soul	(Norman & Ruhullah, 2024; Norman, 2021; Serena et al., 2023; Halilović, 2013; Muhammad et al., 2025)

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აბსტრაქტი. *იბნ სინა და ალ-ფარაბი ადამიანის არსს განიხილავენ როგორც სხეულის და სულის ურთიერთდამოკიდებულებას. მათი აზრით, სული არის უვნებელი და მარადიული, ხოლო სხეული — დროებითი და მატერიალური. თუმცა, ისინი უარყოფენ მკაცრ დუალიზმს და ხაზს უსვამენ სხეულსა და სულს შორის მუდმივ ურთიერთქმედებას. ალ-ფარაბის მიხედვით, ადამიანის სრულყოფა მიიღწევა ინტელექტუალური და ზნეობრივი განვითარების ერთიანობით, ხოლო იბნ სინას "მფრინავი ადამიანის" ექსპერიმენტი აჩვენებს, რომ თვითშეგნება სხეულთან კავშირშია, მაგრამ მასზე არ არის შეზღუდული. მათი შეხედულებები დღესაც აქტუალურია ცნობიერების, პიროვნული იდენტობისა და განათლების საკითხებში.*

საკვანძო სიტყვები: *სხეული, სული, დიალექტიკა, ცნობიერება, მარადიული, მატერიალური, არამატერიალური, ურთიერთქმედება, სრულყოფა, ღირსება, პიროვნება.*

Аннотация. *Ибн Сина и Аль-Фараби рассматривают человека как единство тела и души. По их мнению, душа — нематериальна и вечна, а тело — материально и преходяще. Однако они отвергают строгий дуализм, подчеркивая постоянное взаимодействие между телом и душой. Аль-Фараби акцентирует единство интеллектуального и нравственного развития, а опыт «летящего человека» Ибн Сины показывает, что самосознание связано с телом, но не ограничено им. Их взгляды актуальны для современных исследований сознания, идентичности и образования.*