

PHILOSOPHY OF ABU ALI IBN SINA

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Avicenna (Abu Ali Husain Ibn Abdallah Ibn Sina) is a prominent scientist, philosopher, physician, musician and poet. Among the works of Ibn Sina his “Canon of Medicine”, “The Book of Knowledge”, “The Book of Healing”, “The Book of Guidance and Instruction” are the best known. Great influence on the philosopher Aristotle had. In the spirit of Aristotle, Avicenna interprets the philosophical problem of the relationship between possibility and necessity, form and matter, the nature and attributes of things, soul and body and different forms of cognition. Like Aristotle, Avicenna criticizes Plato’s philosophy. He considers the matter not to be a cause of imperfect things, but a necessary element of any existing thing. Important role in the formation of Ibn Sina as a thinker played Oriental spiritual tradition (works of Muhammad Khorazmiy, Al-Farabi, Abu Bakr Razi, etc.). Synthesis of different forms of knowledge has led to the formulation of the central problem of Ibn Sina’s works - the relationship between God, the world and a man.

Philosopher developed the idea of co-eternity of God and the world, the ideal and the material essences. Ibn Sina believed that God, as the world’s cause does not need to precede it in time. And in fact, this is a question of substance: God comes first as the cause precedes the effect. Ibn Sina’s understanding of matter as eternal substrate and the root causes of the world also leads thinker to the conclusion that the world is primordial.

Metaphysics and theology of Ibn Sina led to his philosophical views on the man who was considered to be a carrier of the unique unity of the material and the spiritual substances. Therefore, the life of man, his morals, values, mind and body health are equally due to the influence of external (divine and natural) and internal (intellectual, spiritual, volitional) factors. Today we can say that Ibn Sina as a thinker has created a deep and efficient synthesis of theology, philosophy and natural sciences. A main conclusion of the works of the thinker is the recognition of human dignity as carrying both the stamp of its Creator and harmonious natural origin.