

MYSTICISM AS A TEACHING ABOUT HUMAN SOUL AND SPIRIT IN IBN SINA'S PHILOSOPHICAL CONCEPTION

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Avicenna (also Ibn Sīnā or Abu Ali Sina; Persian: سینا اب ن) was a Persian polymath who is regarded as one of the most significant physicians, astronomers, thinkers and writers of the Islamic Golden Age. He has been described as the father of early modern medicine.

Avicenna asserted that man consisted of body and soul. Man's soul was spiritual and abstract, and was incorporeal and immortal, and was not annihilated when separated from the body but it continued its eternal life. However, the body could not continue its existence without the soul.

Avicenna maintained that God was the pure intellect to whom other existing things - even the highest and purest of intellect were all necessarily related.

Avicenna believed that God was the prime or ultimate cause of all things. God was the source of all the existent things in the world. The world and its other forms emanated from God. He was the first cause, which was the nexus of causes and effects and existed necessarily for it.

Real happiness occurred when one achieved the perfection of the speculative and practical faculties. Edwards admonished that our desires must be taken off the pleasures of this world.

This was not deprivation. He simply did not want our desires to be so small as to cause us to miss the true happiness. It was God who was infinitely the greatest being and infinitely the most beautiful and excellent.

True virtue thus principally was a supreme love for God, both of His benevolence and complacency. Only God's benevolence was perfect. Hence, God alone was truly beautiful without qualification. God also was the foundation and fountain of all beauty.