

UDC 130.1

**ARISTOTLE AND AVICENNA  
SOME SIMILARITIES AND DIFFERENCES IN THEIR LOGIC**

**KHUDOYDODOV F.B.**

**MAHMADIEV N.D.**

**Tajik National University, the Republic of Tajikistan**

*In this thesis, we try to analyze and compare the logical teaching of Aristotle and Avicenna and show some similarities and differences. The comparative analysis that we carried out showed that in some issues and positions Avicenna's position agrees with Aristotle's. But, in some issues, Avicenna's position about propositions and syllogisms, their types and their interpretation differs from Aristotle's position.*

First, we consider the differences which exist in the views of both thinkers on the subject of logic. For Aristotle, logic was an art that contributed to the ability to think and judge correctly. He singled out logic as an independent discipline and prefixed it as an "organon" to the study of material things. At the same time, in his opinion, the organon is not part of philosophy itself, but only a propaedeutic to it. He did not define this science and did not include it in his classification of sciences. The subject of Aristotle's organon was categories, propositions, inferences and scientific evidence.

In his solution of this question, Avicenna was at the side of the Neo-Platonists and showed potent evidence in support of their view that logic was simultaneously a part of philosophy and an instrument of science.

Thus, Avicenna in his definition of logic did not limit its subject to syllogistics but rather contended that "the logician must know the principles of proposition and the ways of its construction, whether by definition or otherwise, the principles of proof and the ways of its construction, whether syllogisms or other. First of all, he must begin to understand the simple concepts from which the proposition and syllogism are constructed" [7,87]. Proceeding from this, the logical system of Avicenna, unlike Aristotle's system, begins with a clarification on the nature of the concept as the most important element of proposition and syllogism.

Also, Avicenna developed a theory of proposition more thoroughly than Aristotle. His theory included the doctrines of both categorical and conditional proposition.

In spite of some commonalities between the thinkers, Aristotle's theory of proposition is only a theory of simple categorical proposition, as from his point of view the conditional propositions are not, strictly speaking, i.e. not propositions in the proper sense, since they definitely do not express the inherent nature of anything. Avicenna's view on this issue is different. The main difference between the Avicenna's and Aristotle's theory of proposition is that Avicenna's teaching is a teaching not only about categorical, but also about hypothetical (conditional) proposition. Avicenna distinguishes between conditionally connective (conjunctive) and conditionally dividing (disjunctive) propositions.

We would also like to note that in many questions of syllogism, the opinions of Aristotle and Avicenna converge. This is primarily in relation to the definition of the syllogism.

It should be noted that the teachings of Aristotle, especially his syllogistic, had a great influence on the worldview of Avicenna, who made a valuable contribution to the further improvement of the organon of science.

Avicenna defined the syllogism in the spirit of Aristotle, i.e. as "an utterance consisting of several propositions from which follows a new utterance, if included in it the propositions are correct".

REFERENCES

1. Abuali Ibn Sina [Avicenna]. Sochinenie [Compositions]. Volume 1. – Dushanbe: "Donish", 2005. (In Russian).
2. Abuali Ibn Sina [Avicenna]. Izbrannoe [Selected works]. In 2 volumes. – Dushanbe, 2003. (In Russian).
3. Aristotle. Sochinenie [Compositions]. V.1. – M., 1978. (In Russian).
4. Aristotle. Sochinenie [Composition] in 4 volumes. V.2, – M., 1978. (In Russian).
5. Avicenna. Al-Išārāt wa-Tanbīhāt, ed. Sulaymān Dunyā. – Cairo: Dār al-Maārif, 1957–1960.
6. Kamran I. Karimullah. Avicenna (d. 1037), logical theory, and the Aristotelian tradition. Montreal January 2014.
7. Khudoydodov F.B. Vidi syllogizma v logicheskoy uchenii Aristotelya I Ibn Sini [Types of syllogism in the logical doctrine of Aristotle and Avicenna] // Tajik National University's bulletin. – Dushanbe, 2015. – №3/11(188). – p.114–119.
8. Łukasiewicz, Jan. Aristotle's Syllogistic from the Standpoint of Modern Formal Logic, 2nd ed. – Oxford: Clarendon Press, 1957.