

CLASSIFICATION OF SCIENCES AND NEOPLATONIC ELEMENTS IN THE ONTOLOGICAL DOCTRINE OF ABU ALI IBN SINO

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Abstract

The article scientifically substantiates the classification of neoplatonic elements and sciences in the ontological teaching of Abu Ali ibn Sina. An analysis of the heritage of Abu Ali ibn Sina shows that his scientific interests were very broad, and he was the owner of encyclopedic knowledge. Ibn Sina proposed a classification based on the division of sciences according to the objects of their study.

Keywords: *ontological views, neoplatonic elements, classification of sciences, object of study, philosophical views.*

One of the scientists of Central Asia is Abu Ali ibn Sina. Ibn Sina, who continued the traditions of Abu Nasr Farabi in philosophy, emphasized the need for social sciences in his work "Donishnama": "There is something to study in every science. These things are of two types: some are things whose existence depends on our actions, and others are things whose existence does not depend on our actions. Our actions are an example of the first, and the earth, sky, animals and plants are an example of the second» [1, p. 76]. Ibn Sina is trying to determine the place of moral science in practical philosophy, in his opinion, since philosophy is divided into practical and theoretical parts, practical philosophy cannot be identified with ethics. Therefore, it is better to call it the science of ethics.

Alloma produced many works on Sufi philosophy and Sufi ethics. In this regard, his famous «Ishk risola» deserves attention. The main problem in this treatise is the problem of the perfect man. When creating the Naqshbandiyya sect, Ishk Risola served as the theoretical basis and the first theoretical basis for the philosophy and ethics of Sufism. It is known that Sharia is the external legal form of Islam, and Tariqa is its internal moral form. After all, Sufism works as a philosophy of Islamic ethics.

In the work of Abu Ali ibn Sina, a special place is occupied by attention to the consideration of the structure of sciences, the establishment of the order of sciences, their classification. And in this matter, the scientist Farabi is trying to further develop the question of the classification of sciences. In the works of Ibn Sina, representing the philosophical system ("Kitab ush-shifa", "Kitab un-najot", "Wisdom"), philosophical knowledge is presented in the order: logic, physics, mathematics, metaphysics. Among them, logic is interpreted as a method of cognition, a scientific method for studying the existent and comprehending it. "Logic," writes Ibn Sina, "gives a person such a rule that with the help of this rule a person is saved from making mistakes." With the help of logic, a person separates true knowledge from false and cognizes the unknown. He pays much attention to the study of the science of logic, devoting special treatises to it. In particular, he made a great contribution to the study of logical methods, definitions, judgments, conclusions, proofs, developed the science of logic as the correct method of cognition after Farabi. Ibn Sina lists and defines all other sciences, except for logic, as the sciences of nature and social phenomena in his work "Aksam ul-ulum ul-akliya" ("Classification of mental knowledge") [7, p. 158-159].

Abu Ali ibn Sina divides the philosophical sciences into two parts: theoretical and practical. If the theoretical sciences correctly understand the truth, then the applied sciences served as a program in economic activity.

All three types of sciences that are part of the philosophical and theoretical sciences are divided into main and auxiliary parts; natural sciences include seven different branches such as astrology, medicine, al-chemistry. Mathematics is divided into 4 sections: arithmetic, geometry, astronomy, music.

In work 29 branches of science are mentioned.

The worldview of Abu Ali ibn Sina is based on the pantheistic principle: God and being are not contradictory, mutually exclusive things, on the contrary, they form an integral being. Eternity belongs to God. God and nature are connected through certain steps. On one side of the long and complete chain is God the Creator, a necessary being, and on the other end lies nature. According to Ibn Sina, in this existing world, true moral qualities and an ideal community can be achieved in which people should live on the basis of mutual assistance. He insists that society be governed by just laws adopted by mutual consent of people. All members of society must obey this law, violation of the law and injustice must be punished, provided that if the king himself allows injustice, the popular revolt against him must be right and supported by society.

Ibn Sina played a great role in the development of world culture due to his fruitful work and rich heritage. Thanks to his creativity and scientific activity, Ibn Sina was able to embody the spiritual achievements of a high cultural upsurge and cultural «awakening» in the countries of Central Asia, the Near and Middle East, thereby having a great influence on the development of education and culture in the entire East and Europe. At one time, he received the greatest names in the East and Europe, such as «Sheikh Ur-Rais», «Head of Scientists», «King of Physicians». As a well-known teacher, Abu Ali ibn Sina brought up such students as Abu Ubayd Jurjani, Omar Isfahani, Muhammad Sherazi, Ahmed Masuri, the famous Azerbaijani thinker Bahmanyar ibn Marzban, Yusuf Ilaki, the outstanding scientist and poet Omar Khayyam. In the miniatures and paintings of the Renaissance, Ibn Sina is depicted next to the famous ancient Greek scientists Aristotle, Galen, Hippocrates, Ptolemy, Euclid. Naturalist Carl Linney, who created the first scientific classification of plants, named the evergreen «Avicenia» in honor of Ibn Sina. The works of Ibn Sina have been translated into Latin in Europe since the 12th century. The Laws of Medicine itself was published in Latin more than 30 times. Many sections of Kitab ush-shifo, sections on logic, music, the structure of the earth, geological processes, and metaphysics were also published in Latin. Recent scientific studies show that Ibn Sina influenced the literature of the East and gave impetus to the development of the rubaiyat genre and philosophical stories expressing deep philosophical content [8, p.91].

The scientific heritage of Abu Ali ibn Sina can be divided into 4 parts, that is, philosophical, natural, literary and medical areas. If you look at the quantitative ratio of his works, you can see that the interest and attention of the scientist is more focused on philosophy and medicine. Although it was his medical heritage that made him known in the West as «Avicenna», especially his «Laws of Medicine», the name «Shaykhur-Rais» is primarily a reference to his great philosophy.

The largest and most important work of a scientist in philosophy is Kitab ash-shifa. It consists of 4 parts: 1) logic is divided into 9 parts: al-madhal (المدخل) - introduction to logic; al-makulot (المقولات) – categories; al-ibarat (العبارات) - interpretation; al-qiyas (القياس) - syllogism; al-burhan (البرهان) – proof, proof; al-jadal (الجدل) - dispute, dialectic; as-safsata (السفسطة) - sophistry; al-hitaba (الخطابة) - rhetoric; ash-sheer (الشعر) - poetics (the art of poetry); 2) nature (minerals, plants, wildlife and people are discussed here in separate sections; 3) mathematics is divided into 4 subjects: counting (arithmetic), geometry (geometry), astronomy, music; 4) metaphysics or theology. Parts of this work have been published in Latin, Syriac, Hebrew, German, English, French, Russian, Persian and Uzbek.

Kitab al-Najat (كتاب النجات) by Abu Ali ibn Sina is an abbreviated form of Kitab al-Shifa (كتاب الشفا), which has also been partially translated into several languages of the world. The philosophical views of the scientist also include «Alisharat wat-tanbihat» (الاشارات والتنبهات) («Hints and tanbihs»), «Hikmat al-mashriqiin» (حكمة المشرقيين) («Philosophy of Orientalists») wfil-mantiq hikmat» كتاب اشارات في المنطق («Book of Knowledge») (دانشنامه) «Danishnama» («Advice on Logic and Philosophy»), written in Persian and other philosophical treatises of various lengths, as well as «Taira», «Salomon and Ibsol», «Hayy ibn Yakzan», «The Tale of Yusuf» and was reflected in artistic stories of philosophical content.

The worldview of Abu Ali ibn Sina was formed under the influence of the teachings of Aristotle and the works of Farabi. According to him, the task of philosophy is to comprehensively study being, that is, all existing things, their origin, order, interaction, transition into each other based on the factors of necessity, possibility, reality, causality. All things in the universe are divided into two parts: necessary existence (wujudi wajib) and possible existence (wujudi kan). The necessary Being is the all-willing, all-powerful, all-wise God. Everything else exists as a possibility and comes from God. The relation between necessary existence and possible existence is cause and effect. In this process, everything in the universe is gradually realized in the form of emanation, that is, in the form of light emanating from the sun. In this order arise mind, soul, body, existing in the form of possibility, and the celestial spheres associated with them. All this is substance (javhar), and in existence there are accidents - color, size, signs, types of things. The body is made up of matter and form. God is eternal, and matter, which is his consequence, is also eternal. He himself is the basis of other finite bodies. The material basis of things never disappears. The simplest indivisible form of matter consists of 4 elements: water, air, fire, earth. As a result of their various interactions, complex material objects are formed. Complex things can change in form, but the 4 elements that make up their material basis remain forever and do not disappear [8, p. 95].

Abu Ali ibn Sina considers unfounded the teaching of the Neoplatonists that the soul perceives sensible things without any part of the body. "In ancient times, some scientists (Neoplatonists) put forward the hypothesis that the soul perceives things directly without any organs. With regard to the environment, the medium for vision is the air, and as for the organs, the organ of vision is the eye. However, they are far from the truth, because if sensory perception took place in the soul itself without these organs, then these organs would be created in vain, and there would be no benefit from them," he writes, emphasizing that Neoplaton's views are unfounded, and the truth is in that the senses need parts of the body [2, p. 265-266], concludes.

When Ibn Sina talks about sensations and sense organs, he tries to scientifically explain the mechanism of the occurrence of this or that sensation. According to him, no body can have sound by itself. Sound is created by the vibration of air and the movement of two bodies colliding. These waves travel very fast. Having reached the ear, the vibrating air touches the auditory nerves that communicate the soul [3, p. 260]. Although this description is rather simplistic, it is in line with modern ideas. This also shows that Ibn Sina did not yet perceive sensations as a subjective image of the objective world. Explaining sensations as the movement of external influences in the body, Ibn Sina interprets it mechanically.

Ibn Sina developed the doctrine of vision. Explaining the process of vision, he shows at the same time the inconsistency of Plato's teaching about it. Ibn Sina mentions light as the main means of vision [3, p. 260-261].

Alloma studied all kinds of sensations and emotions and tried to explain their physiological basis, that is, the location of sensory centers in the structure of the brain. Understanding the brain as the main apparatus of reflexive activity, he associated the form of emotional cognition with the brain, recognizing it as the basis of perception and perception [2, p. 261].

According to the teachings of Ibn Sina, perception does not depend only on the reflective system. The sensory center is located in the front of the brain, the imagination center is in the middle part of the brain, and the ability to remember is in the back of the brain. In his work «Kitab un-najot» Ibn Sina, exploring the physiological basis of each sensation, notes that nerves play an important role in the process of emotional cognition. According to him, the brain transmits sensations and actions to other human organs through the nerves. Nerves serve as conductors for the brain [3, p. 41]. According to the well-known notion, nerves start from the brain, their branches end on the surface of the skin [3, p. 99]. As we have seen, Ibn Sina attempts to scientifically explain the physical and physiological basis of emotional cognition.

Abu Ali Ibn Sina, like other thinkers of Central Asia, refers imagination to inner feelings. A comparative study of his philosophical heritage shows that he relied on a unified approach to understanding the nature and epistemological function of the imagination. He notes that the power of his imagination lies in the fact that everything that comes to common sense reaches our senses [4, p. 264].

According to the sage, the epistemological function of the imagination is that it embodies the images of external things, retains them in memory even after the disappearance of sensory perception.

According to Ibn Sina, essence manifests itself in three ways. First, things are reflected in the senses in the process of observing them. What is meant here is that things are directly reflected in the sense organs. Ibn Sina raises the issue of levels of cognition, noting the concept of perception as a process of cognition. It is known that this goal was developed in the philosophy of modern times and found its gradual completion in German classical philosophy.

Secondly, the essence of what does not actually exist is realized in objective existence [5, p. 30]. Here we have in mind the knowledge of the nature of idealized objects that acquire a formal meaning and are not connected with material existence. This essence shows the creative abilities of the human mind.

Thirdly, the image of a thing can under certain conditions be clearly reflected in the soul of the knower. This principle refers to the power of abstraction, which allows us to abstract things from their sensible connections. In this case, the image of the object can be reflected despite the absence of its substrate. Based on this, Ibn Sina notes that abstraction plays an important role in rational cognition. "Cognition is a process consisting of several interrelated stages of abstracting the image of an object, as a result of which a concept is formed in the mind of the cognizer, representing the essence and properties of the object. There are four stages of such abstraction" [4, p. 31].

Ibn Sina relates «general intuition» to internal intuitions. In his opinion, the general feeling is a force located in the front part of the brain, which independently receives all the forms reflected in the five senses, and the force transmitted by them [4, p. 256]. Therefore, in his opinion, the sensations received by the senses are combined through common sense and create an emotional image of the object.

Under the image, the scientist understands the totality of external signs and properties of a thing, random aspects of matter. For example, speaking about a person and his image, he writes: "His image is his length, width, quality, quantity and his condition, that is, everything that relates to a person" [4, p.267].

Conclusion. The above ideas of Abu Ali ibn Sina were developed in the later periods of the formation of scientific thinking, enriched with new results. In his philosophical teachings, an important place is occupied by the coverage of the problems of spirituality, education, and ethics on a scientific basis.

In his philosophical teachings, Abu Ali ibn Sina talked about pleasure and pain, good and evil, chastity, shame and dishonor, justice and injustice, generosity and avarice, wisdom and ignorance, humility and arrogance, love and hatred, purity and impurity, fidelity. and paid special attention to moral issues such as infidelity, arrogance, and boastfulness. He tried to explain that, in his opinion, all good and bad behavior is born from the habit and influence of government officials on whether people are good or bad.

Abu Ali ibn Sina emphasized that a person should refrain from bad behavior and conduct such as revenge, deceit, jealousy, slander, and hatred and should not engage in absurd ways.

The socio-political views of Abu Ali ibn Sina were strongly influenced by the teachings of Abu Nasr Farabi. According to Ibn Sina, «there can be no injustice in a country where common laws are established for its members.» A member of an unjust society must be punished. If the ruler himself is unjust, the rebellion against him must be approved and supported by society. If everyone managed everything himself, he would face a very difficult and impossible task. As a result, consent between people, justice and established rules of law are necessary, and the jurist must acquire a duty by virtue of the fact that he possesses such legal characteristics. Also, for those who do good deeds and for those who do bad deeds, there should be a reward from the One who knows all this, and knows all this, and can do everything. Therefore, it is necessary to recognize the primacy of the judge and the lawyer.

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