



LOGICAL PRINCIPLES IN THE DOCTRINE OF IBN SINA AND THEIR FORMATION CHARACTERISTICS

Yuldasheva Lola Sadullaevna

Tashkent Pharmaceutical Institute

«Lecturer of the Department of Social Sciences,
candidate of philosophical sciences,

Abdukarimova Gulchekhra Baratovna

- Senior teacher at "Social sciences"

department of Tashkent State Transport University,
Republic of Uzbekistan

Article history:	Abstract:
Received: 20 th March 2021 Accepted: 3 th April 2021 Published: 16 th April 2021	This article is devoted to covering the philosophic views of the great philosopher Abu Ali Ibn Sina. One of the most complex issues in the history of philosophy is the metaphysics, that is, the idea of existence outside the nature and their logical analysis. It was Ibn Sina who developed this complex teaching and used the method of logic. Many western scientists have unanimously learned the heritage of Ibn Sino. His methodology has been assessed differently. The article outlines these approaches. The study of Ibn Sina's logical approach to theological issues is one of the most important studies on modern Islamic philosophy. Because the issue of synthesis of religion and philosophy has been a matter of controversy. The finding of Ibn Sina is still an example of the boundless perceptions of the human mind.

Keywords: Maetaphysics, Theory of Two Facts, Emmanat, Pantheism, Intelligence, Substance, Theory, Naturalist Philosophy, Empiricism, "An-Najat", Encyclopedia, "Risalai mantiq", "Hikmati mashriqiyya", "Kitabi hidoya", Signs and Criticism.

Ibn Sina's worldview was formed under the influence of Farabi's works, he continued Farabi's views on socio-philosophical issues, systematized the advanced philosophical current by enriching it with new natural-scientific ideas and raised it to a new level. Abu Ali Ibn Sina wrote in his autobiography, "After studying logic, physics, and mathematics, I read Metaphysics again and began to study its essence." Ibn Sina read Aristotle's Metaphysics forty-one times and even memorized it, but he did not know the purpose of the author in this work, that was, he did not understand the work.

One day he bought from a bookstore owner a "Commentary on Aristotle's Metaphysics by Al Farabiy. "When he came home, he began to read it and realized the essence of the work. The next day he gave alms to the poor out of joy. It can be seen that this event and the works of Abu Nasr al-Farabi in general had a great influence on the worldview of Shaykh al-Rais. As a result of Ibn Sina's work, which continued Farabi's logical views, scholars have made extensive use of their logical views for centuries.

Ibn Sina also used the ontological, epistemological, social, and moral views of Muallimi Sani and developed them. A dramatic change in the spiritual evolution of Ibn Sinawas associated with his meeting in 1012 with the Sufi Abu Said Maykhani (967 - 1049). Abu Said Maykhani was a great sheikh who reached the level of a two-headed master at the age of 35. As for the personal meeting, according to folklore, the two had a conversation without leaving the room and spent seven days together. As a result of these seven days of communication with the sheikh, Ibn Sina received a prophecy from the sheikh and received three masterpieces of wisdom.

These proverbs are:

1. The fire of the mind must be extinguished from time to time with the water of melody and art, otherwise it may "burn" everything (in our opinion, the opposite is also true);
2. Love is also an incarnation of God, that is, of eternity (Plato also had this);
3. Truth is not knowledge acquired through logical thinking, but "state" that occurs through "attraction."

In other words, the meeting with Abu Sa'id al-Maykhani allowed Ibn Sina to see the difference between the mental (logical) path of attaining the Truth and the path of love to God. For, according to mystics, if the Truth is expressed through the metaphor of fire, then the difference between the Mind and Love is as follows: The Mind says, "I see fire, so I know what it is." Love says, "I threw myself into the fire and burned in it (fano), so I know what it is." It is known that the worldview of medieval philosophers is different from that of ancient philosophers.

All medieval philosophers were faithful, that is, religious, especially Central Asian thinkers who believed in Islam [1-5]. There was a certain system of religious views in the Middle Ages about God, the universe, and the place of man in the world. Creative scholars who lived and worked in this period have accepted and assimilated these views. The fact that the Central Asian thinkers Farabi, Abu Abdullah al-Khwarizmi, Ibn Sina, Beruni and others began and ended their works in the name of Allah is a proof of our opinion.

The same situation led to the peculiar formation of the philosophical worldview of the thinkers who lived and worked in this period. While Aristotle began his teaching with the essence and forms of syllogism, Central Asian thinkers begin their logical teachings by defining the nature of understanding and judgment. Because knowledge is expressed in the form of concepts and judgments, regardless of the field to which they belong, and is formed as a result of drawing logical conclusions.

Ibn Sina's "Signs and Criticism", "An-Najat", "Encyclopedia", "Risalai mantiq", "Hikmati mashriqiyya", "Kitabi hidoya" deal with issues of philosophy and logic. The thinker interpreted the science of logic as the prelude to all sciences, as a necessary condition for mastering them. In Ibn Sina's Encyclopedia, he first described the basics of logic, secondly metaphysics, and then other sciences.

Metaphysics (Greek meta physics - after physics) - the principles of existence that transcend perception and the science of general basis. In physics, the researcher conducts research directly on emotional objects, while in metaphysics, the researcher studies objects that cannot be perceived through the senses. When metaphysics speculates about the quality, content, essence, phenomena, and other objects that are the subject of research, they cannot be seen directly, they are manifested in the process of the interrelationship of other things and phenomena. In this sense, historically, the term metaphysics has often been used as a synonym for the term philosophy [6-11].

The idea that the origin of the term metaphysics is related to Metaphysics by Aristotle is widespread in the philosophical literature. But the term metaphysics can be found in Plato's works as a method of independent cognition. Andronicus of Rhodes collected a collection of lectures and works on natural sciences related to Aristotle's First Philosophy, which he called Metaphysics. It is a collection of 14 books. In the classification of sciences compiled by Aristotle, the science of universe takes the first place in terms of its importance and value. Aristotle calls it the "First Philosophy" or "Theology" (the doctrine of God)

This philosophy differs from the "Second Philosophy" (ie, physics) in that in physics the study of specific objects perceived by direct perception, while in the "First Philosophy" the aspect of universe, which does not depend on the exact connection of matter and form, is studied. According to Aristotle, metaphysics is not connected with human subjectivity or human activity, it is the most valuable of the sciences, the means of human life, the source of joy [12-14].

The great thinker and encyclopedic scholar Abu Nasr al-Farabi, who received the title of "Muallimi sani" describes metaphysics as follows: "I affirm that the higher substance we have mentioned above and seen in its essence leads us to study its mass and its self. Thus the science of the celestial substance and the substances within it, in particular the stars, the differences in their positions, and the measurements of inequality, came into being. This is how the science of nature came about.

Then the question arises as to whether this substance has a creator or whether it can be imagined without a creator, whether it is eternal. And as people who have not practiced in discussion, who have not studied the sciences, who do not know the science of nature, nor who have a logical basis, affirm that before and after this substance there is really nothing, neither its beginning nor its end. This is determined by Farabi, with his position on the theory of emanation in the classification of sciences later developed by Ibn Sina [15]. According to this classification, metaphysics occupies an intermediate position between physics and applied sciences and is divided into 3 parts:

- in the first, existence is considered as a whole;
- in the second, the initial parts of the sciences are shown;
- in the third, the stages of the First Existence and the ensuing existence are considered.

According to Abu Nasr al-Farabi, these three, that is, the last part of metaphysics, should include the principles of "truth" or "noble" religion, which are intended for the inhabitants of the "noble city" and reflect the true philosophy. These principles form the theoretical part of religion based on Aristotle's "theology", while the practical part of religion is subordinated to the practical part of philosophy [16]. If we look more broadly at the concept of "existence", the work of Western philosophers in this regard is invaluable. The word is synonymous with the concept of universe used in modern philosophical science. In the history of philosophy, it has been used as a concept that represents the external aspects of things, which are usually achieved on the basis of experience, as opposed to the inner nature of existing things, which is reflected through thinking.

English empiricism of the XVII-XVIII centuries (Locke, Humm) recognized the existence of any knowledge. The rationalism of the New Age (Descartes, Spinoza, Fixte, Gegel) stems from the doctrine of the identity of being and thinking in interpreting the concept of existence [17]. Existence is somehow here in essence, interpreted as rationality associated with the mind. The attempt to combine these views is reflected in the teachings of Leibniz and Kant. Leibniz recognizes two kinds of truth: the eternal truths of reason and the truth of facts. According to Leibniz, the difference between them exists only for the limit (end) of the human mind, there is no such difference in the universal mind. Kant recognizes the ontological significance of "existence."

"The thing itself" cannot be inferred from logical conclusions, and given that the mind is only a formal connection, and that emotion conveys materials to it, existence cannot be logically inferred from any emotional

event. Existence is generally interpreted in Kierkegaard's views in the context of a new category. He contrasts rationalism (Hegel) with the notion of existence as a human being that can be directly understood [18]. Existence, according to Kierkegaard, is individuality, personality, intuition. According to him, intrinsic existence has its own destiny and history, and the concept of history is inseparable from intuition, is the irreversibility of existence and inseparability from destiny.

In the twentieth century, the Kierkegaardian understanding of existence has been reconsidered in existentialism (Jaspers, Heidegger, Sartre, Merleau-Ponty, etc.) and occupies a central place in it. In existentialism, existence is interpreted as a state of the situation relative to transcendence, in which man transcends his own boundaries. The connection between existence and transcendence, which is beyond the reach of the human mind, is found in the very fact of existence, according to his last existentialism. The end of existence is death, not the empirical fact of the end of life, but the initial state that permeates the whole human life, determining the composition of existence.

It is from this that the circumstances which characterize and arouse interest in existentialism, (sorrow, guilt, etc.) reveal its nature, and these circumstances arise from the essence of things, from their present existence. The distinction between existence and essence was first demonstrated by Aristotle in the history of philosophy. It is noteworthy that Aristotle comes to these ideas under the influence of the teachings of Ibn Sina.

Ibn Sina points out that existence has two meanings: 1. Expressing the simple existence of objects by defining their meaning; 2. An entity is considered to be a substance without regard to its accidental, secondary properties. In Thomas Aquinas's philosophy, existence and essence are manifested as the beginning of two beings (matter and substance).

Understanding existence as an activity, Fomina believes that the greatest reality is God and the essence of God is realized in his existence. In all other created worlds, essence and existence are incompatible. Existence is the ideal limit of essence. In the philosophy of existentialism (Jaspers, Heidegger, Sartre, Merleau-Ponty, etc.) prevalent in Western European countries in the early twentieth century, existence is defined as a concept that transcends the essence of things, is invisible, beyond human knowledge and practice. In fact, the essence of things and events is inseparable from their existence.

In this sense, existence is synonymous with the concept of being. The Book of Salvation contains Ibn Sina's reflections on eternity and creation. In doing so, Ibn Sina rejects the idea of creation without a cause. According to him, the universe was created by God as necessary. It must be said that matter was created in a certain sense, because there is a higher cause, and the existence of matter depends on it, that is, it is secondary [19].

But on the other hand, matter is an eternal substance, since matter is primary in relation to time. It is eternal. It is eternal. In other words, there was no period in which matter did not exist. "The proclamation of matter as eternal showed that Ibn Sina's metaphysics was two-dimensional and showed a materialist tendency. Naturally, these ideas became the main refutation by monotheistic doctrine. The scientist's declaration of matter as eternal also refuted teachings such as the atomic system and space used by the mutakallims.

An important aspect of the doctrine of emanation in Ibn Sina is that in it the religious-natural worldview of the Middle East (Iran, Zoroastrianism) is in harmony with nature and human life with the sky and the light radiating from it. According to this belief, the source of light is invisible, and all beings and known things do not directly accept the cause. In particular, this doctrine had a significant impact on the new Platonic doctrine, which relied on luminous images.

At the same time, the emphasis on the light component in the divine emanation brought all aspects of reality closer to God and strengthened the pantheistic aspects of Ibn Sina's metaphysics. Farabi analyzed mental cognition by combining it with logic. Ibn Sina elevated the rational methods of contemplation developed by Al-Kindi and Farabi to higher levels. Ibn Sina states that "any knowledge that is not weighed on the scales of the mind is not true knowledge," and that the logical and methodological models of cognition are the criteria for any knowledge.

Ibn Sina in his treatises on the theory of knowledge, especially on the mind, interpreted and further refined the rational forms of thinking on a scientific basis. Ibn Sina explained the ideas of rationality in direct connection with logic. According to him, logic gives man a rule by which man distinguishes true knowledge from falsehood and learns the unknown.

In the teachings of Ibn Sina, logic is not only a method of scientific knowledge, but also a methodological basis for solving philosophical problems. In this way, Ibn Sina said that the natural properties and mysteries of the universe can be studied through logical sign, analysis and mental knowledge. Ibn Sina noted that in the process of creation, mental and non-mental aspects are manifested. Ibn Sina was one of the first to adopt the theory of the "duality of truth." He recognized the possibility of the existence of religion and philosophy independently and separately, based on the achievements of consciousness and experience. According to Ibn Sina, religion is not a "vassal" religion, as in European scholasticism, but it serves the interests of the state. A philosophy that reveals the truth and promotes prosperity is ultimately superior to religion.

The first theoretical source for Ibn Sina was, of course, Greco-Roman philosophy. Many scholars call Ibn Sina's philosophy an eclectic union of the philosophy of Plato and Aristotle, or others call him a Platonist and a New Platonist. According to scholars such as M. Asimov and M. Dinorshoev, Ibn Sina's teaching on the necessity of existence is in fact consistent with the teachings of Plato and Plotinus on the unity (goodness), which shows that they are one in principle. But an analysis of Ibn Sina's works shows that Plato's influence diminished on issues other than this doctrine. In his philosophical views, we do not encounter Plato's theory of the world of ideas at all. Ibn Sina also

did not accept his anamnesis theory. According to him, knowledge is not emotional cognition, but the recollection of imagined assimilations in the world of ideas itself through spirits when one touches the world of things.

Ibn Sina's theory, derived from Plotinus' theory of emanation, is arranged in the spirit of naturalism, and it differs greatly from the author's version. The study of his philosophical heritage, in particular his treatises on theology or metaphysics, can shed some light on issues such as the "harmony of religion and secularism", "enlightened Islam", and "intellectual observation in understanding religion". Also, the field of metaphysics is one of the most complex and actual topics in the science of philosophy of religion, Islamic philosophy. There is still a lot of research to be done in this regard, and it will undoubtedly make a significant contribution to the development of Islamic philosophy in our country.

In short, Western scholars claim that Ibn Sina is a representative of naturalistic mysticism or neotomism, and some of them reckon Ibn Sina's teachings are based on the idea of God's transcendence. Others say that Ibn Sina was a materialist thinker. According to other views, he was not a consistent idealist, nor was he a consistent idealist. According to another view, Ibn Sina is the founder of intellectual Gnosticism. Many of the facts concerning the work of the thinker show that he was a proponent of materialist theory in the field of Gnoseology, unlike Plato. In his works, Ibn Sina criticized the Platonic-Pythagorean "mathematical idealism". Ibn Sina was one of the first to adopt the theory of the "duality of truth." He recognizes the possibility of the existence of religion and philosophy independently and separately, based on the achievements of consciousness and experience.

REFERENCES:

1. Ibn Sina. "Danish-name". Per. A.M.Bogoutdinova. Stalinabad,157
2. A.Irisov. "Abu Ali Ibn Sino. Life and creative heritage. "T. "Fan" .1980.
3. Khivar al-Biruni and Ibn Sina. Abdulkarim al-Yafi. - Damascus: Darulfikr, 2002.
4. Abu Ali Ibn Sina. Dedicated to the Scolar's 1000th anniversary of his birth. "Fan", Tashkent, 1980.
5. Selected Works of Thinkers of the Near and Middle East M., 1961.
6. Qoshokov SH.S. The problem of creativity in religion, philosophy and science. Monograph.-T.:Fan,2001.
7. Values of Eastern philosophy and their place in the spiritual life of Uzbekistan. (Collection of scientific articles) ToshDShI.:Tashkent, 2009
8. Muhammad LutfiJum'a. Philosophy of History-I-Islam. - Cairo: A'lamu-l-kutub, 1999.
9. Hatami S.M. From the history of Islamic thought. Translator: N.Qodirzoda.- T. : "Minhoj" edition, 2003
10. Ahmedova M.A. Arab Aristotelianism and Latin Averroism: A Collection of Scientific Articles on the Interaction of Eastern and Western Philosophical Traditions "The Values of Eastern Philosophy and Their Role in the Spiritual Life of Uzbekistan". -T.:2009.
11. Forobiy. About virtue, happiness and perfection. Introduction, translation and comments: M. Kadyrov. - T. : "Writer", 2001.
12. Sirojiddinov Sh. Introduction to Islamic philosophy: the science of kalam. Study guide. -T. : 2008.
13. Akkazieva, B., Tello, J., Smith, B., Jakab, M., Krasovsky, K., Sautenkova, N., ... & Shoismatuloeva, M. (2015). Better non-communicable disease outcomes: challenges and opportunities for health systems. Tajikistan Country Assessment. Copenhagen: WHO Regional Office for Europe.
14. Obol'nikova, E. A., & Yuldasheva, L. S. (1973). Isolation and identification of the ubiquinone synthesized by the fungus *Blakeslea trispora*. *Applied Biochemistry and Microbiology*, 7(1), 38-40.
15. Akkazieva, B., Tello, J., Smith, B., Jakab, M., Krasovsky, K., Sautenkova, N., ... & Shoismatuloeva, M. (2014). Better noncommunicable disease outcomes: challenges and opportunities for health systems. *TAJIKISTAN country assessment*.
16. Il'ina, G. V., Berezhnaya, I. A., & Yuldasheva, L. S. (2019). Formirovanie gotovnosti pedagogov k realizatsii so-vremennykh zdorov'esberegayushchikh tekhnologii s det'mi doshkol'nogo vozrasta: monografiya, Magnitogorsk, Izd-vo Magnitogorsk. gos. tekhn. un-ta im. GI Nosova.
17. Yuldasheva, L. S., Khashimova, G. F., & Khosilova, A. A. (2020). THE CONCEPT OF TRUTH IN KANT AND HEGEL. *Theoretical & Applied Science*, (2), 451-454.
18. Yuldasheva, L. S., & Abdugarimova, G. B. (2021). To Know The Truth Is To Hear The Voice Of The Soul. *The American Journal of Social Science and Education Innovations*, 3(02), 172-176.
19. Yuldasheva, L. Research project: Health Promotion Contemporary Issues in Tajikistan: Community and Women's Health Background.