

BRINGING TO LIFE THE IDEAS OF IBN SINA

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ABSTRACT

The article is devoted to the study of the boundless philosophical views of Ibn Sina, in the philosophical analyzes of MN Boltaev. The history of the peculiar tradition of Ibn Sina in the philosophical thought of the peoples of the medieval East, based on the traditions of reason, experience and mysticism, is considered. The article presents philosophical judgments about Ibn Sina as a scientist - an encyclopedist. The features of his philosophical views are analyzed - as a scientist of the East, who has become a vivid example to follow in the upbringing of a comprehensive personality.

Key words: *scientific heritage, views and worldviews, spiritual heritage, observations and scientific justifications, encyclopedic philosopher, traditions of reason, experience and mysticism, titans of thought of the era, essence and existence, being, ontology, teaching, movement.*

АННОТАЦИЯ

Статья посвящена изучению безграничных философских взглядов Ибн Сины, в философских анализах М. Н. Болтаева. Рассмотрена история своеобразной традиции Ибн Сины в философской мысли народов средневекового Востока, основанной на традициях разума, опыта и мистицизма. В статье представлены философские суждения об Ибн Сине как об ученом-энциклопедисте. Анализируются особенности его философских взглядов - как ученого Востока, ставшего ярким примером для подражания в воспитании всесторонней личности.

Ключевые слова: *научное наследие, взгляды и мировоззрения, духовное наследие, наблюдения и научные обоснования, философ-энциклопедист, традиции разума, опыт и мистика, титаны мысли эпохи, сущность и бытие, бытие, онтология, учение, движение.*

INTRODUCTION

“... We have always been rightfully proud of our country, which is the ancient homeland of geniuses. Our greatest figures such as Imam al-Bukhari, Ibn Sino,

Beruni, Mirzo Ulugbek, Alisher Navoi and Mirzo Bobur showed their bright talents at a very young age.

This means that outstanding abilities, original talents are in our genes, and the fact that many gifted children are growing up today is by no means an accident” [1], emphasizes the President of the Republic Sh.M. Mirziyoyev. Indeed, Uzbekistan is an ancient center of civilization, where great geniuses lived and worked.

One of these geniuses was Abu Ali ibn Sino. Much attention is paid to his life and work by the scientist-philosopher M.N. Boltaev.

The great scientist - philosopher, founder of the philosophical school in Uzbekistan, who brought up many scientists who contributed to the development of science, M.N. Boltaev is one of the many-sided scientists. He owns many works, where a detailed analysis of the philosophical worldviews of scientists of the Middle Ages is given. One of these scientists of the East is an outstanding thinker of his time, who made a huge contribution to the development of world civilization and left behind an invaluable spiritual heritage, a medieval Persian scientist, philosopher and physician, a representative of Eastern Aristotelianism - Abu Ali ibn Abdullah ibn al-Hasan ibn Ali ibn Sina. M.N. Boltaev devoted quite a few works to the study of his activities.

DISCUSSION AND RESULTS

These include Abu Ali Husayn Ibn Sino (Avicenna). In his works, M.N. Boltaev revealed the unexplored and unknown aspects for mankind of the ancient thinker Abu Ali Ibn Sina. The main goal of M.N. Boltaev was a deep study of the scientific heritage of Ibn Sina, to analyze in detail every thought from his works and bring it to the present. Thanks to the skillful analysis of the scientific work and activities of Ibn Sina, today the scientists of the world have the opportunity to get to know and understand all the scientific heritage of the philosopher and physician. In this, of course, the merit of M.N. Boltaev is great. In this article, we learn about the boundless philosophical views of Ibn Sina from the philosophical analyzes of M.N. Boltaev. Today, the time has come when the entire public has directed its attention to revealing the essence of the views and worldviews of Abu Ali Ibn Sina, which have been serving the healing and development of mankind for many centuries. His works and research are a vivid example to follow in the education of a comprehensively developed personality.

It should be noted that many reasons served to study the spiritual heritage of Ibn Sina. One of the reasons is the study of the spiritual heritage of thinkers in Central Asia [1]. A significant place is given to the huge spiritual heritage of past centuries, which is the national wealth of our people in the upbringing of the younger

generation. As the head of state Sh.M. Mirziyoyev, in a speech at a solemn meeting dedicated to the 29th anniversary of the independence of the Republic of Uzbekistan, “today, in our country, the foundation is being laid for a new Renaissance – the third Renaissance. It is known that Abu Ali ibn Sina, Muhammad al-Khwarizmi, Abu Raykhan Beruni contributed to the first stage of the Renaissance [2]. It is known that the ideological heritage of the past and civic consciousness received a relevant sound in independent Uzbekistan, and therefore the study of the historical prerequisites for its formation is of practical value. “In solving such urgent problems, we will rely on the national traditions that have been historically formed over many centuries, the rich spiritual heritage of our people.” One of the best scientists who responded to the implementation of this goal is Professor M. Boltaev. During the scientific activity of M. Boltaev, on the initiative of the President, much attention was paid to understanding the national continuity. Under the guidance of the scientist, students were trained whose goal was to actively carry out activities to convey the teachings to the people of such thinkers as Zaradusht, Ibn Sina, Amak Bukhari, Fahriddin Razi, Abdulkhalik Gijduvani, Nasiriddin Tusi, Muhammad Ghazzali, Fariduddin Attar, Sheikh Sana'i, Ubayd Zakoni, Amir Kulol, Bahouddin Naqshband, Abdurakhman Jami and others. Of course, these studies did not go smoothly. At the same time, M. Boltaev promoted and analyzed the teachings of famous Western scientists such as Socrates, Plato, Aristotle, Hegel, Immanuel Kant, Auguste Comte, Vilfredo Pareto. Along with other scientific works, for many years he has been studying the scientific heritage of Ibn Sina. By studying his observations, we are clearly aware of the scientific knowledge of Ibn Sina, which he discovered many centuries ago. Muhammad Nazarovich's research on Ibn Sina aroused the interest of many specialists, in connection with which the book "Ibn Sina - an outstanding philosopher of the medieval East" was first published in Moscow in 1983 by the "Знание" publishing house, and later, in 1999, by Abu Ali Ibn Sina is a thinker and scientist - an encyclopedist "" was published in an enlarged form by the Master Line publishing house in Kazan [3]. His book "Abu Ali ibn Sina" was published in 2002 by the Moscow publishing house "Сампо". From the book «Рух да каламрави дин ва фалсафа» ((Philosophy and religion depend on the spirit) «Касидаи айнияти рухияи Ибн Сина» (Ibn Sina's poem about the spirit) was translated into Uzbek seven times and he himself translated into Arabic and Persian. But, not satisfied with the art form, he said, “We couldn't explain it poetically. Indulging in form, we have no right to confuse the reader with meaning, ”and thus they limited themselves to his prosaic statement.

The great scientist-encyclopedist of the Middle Ages Abu Ali ibn Sina (980-1037) was born in the village of Afshona near Bukhara. Diligently engaged in various sciences, by the age of seventeen he had already become an authoritative doctor and scientist. Having successfully cured the ill Emir Nuh ibn Mansur, Ibn Sina gains access to the famous book depository of the Samanids in Bukhara, which gives him the opportunity to deepen his medical and philosophical knowledge. At the same time, he writes his first philosophical work, *Studies on the Forces of the Soul*. The scientific heritage of Ibn Sina is huge and covers all areas of human knowledge of that time. He wrote more than 450 works. Of these, 40 in medicine, 30 in natural science, 185 in philosophy, logic, psychology, geology, ethics, 3 in music, etc. About 240 of his works have come down to us. We already know quite a lot about the biography of Ibn Sina [4]. Although, in different sources they are explained in different ways. Today we will talk about Ibn Sina, as a philosopher – encyclopedist, about his philosophical views and reflections on the legacy of his predecessors, especially Zoroaster, Plato, Aristotle and Farabi. Having mastered the vast philosophical heritage of antiquity and developed his own point of view on it, Ibn Sina became the founder of a peculiar tradition in the philosophical thought of the peoples of the medieval East, based on the traditions of reason, experience and mysticism. His logical research rose above the level of medieval logical thought, and his extensive medical practice made it possible to advance medical and pharmacological knowledge far ahead. Ibn Sina was everywhere engaged in science, taught, treated and participated in political life. Therefore, his philosophy was born from practical experience. It was a philosophical generalization of the centuries-old original culture of the peoples of Central Asia and, above all, Bukhara and Khorezm, who defended their independence from the Arab Caliphate [5]. The philosophy of Ibn Sina attracted close attention of both modern Ibn Sina thinkers and thinkers and researchers of subsequent eras up to the present day. His views had supporters and followers (Abu Ubayd Juzjani, Bahmanyar al-Azerbaijani, Nasriddin Tusi, Tahtani, etc.), he also had controversial scientists (Fahriddin Rozi, Abulhamid Ghazali, Muhammad ash-Shahrastani, etc.). Large and small comments were written on his works, paraphrases, as was usual in the Middle Ages, were compiled, and refutations were also written. The views of Ibn Sina became widespread in the East and in Europe. In Europe, Ibn Sina was better known as a doctor for a long time, so there is a lot of literature both abroad and in our country devoted to his medical views on a person [6]. Today it is difficult to find carefully studied knowledge, tested on research experiments. We are told this by bad consequences, the results of drugs and the processes of medical treatment. In the era of feudalism, when there was no

flourishing of science and cultural civilization, except for mastering the craft, it was almost the duty of every person to study secular and religious sciences. Although there were many illiterate people around, the cultural image of the society spoke and showed a lot for itself: the development of trade relations, the construction of many city attractions covered with gold and turquoise, the development of economic and political relations with other countries and, of course, the preparation of a powerful army of the state . Further, we learned from the story of a prominent historian of philosophy, Professor B.E. Bykhovsky, that “in the turn of his mind, in the versatility of his knowledge, Ibn Sina was close to the titans of thought of the Renaissance.”[7] One cannot but agree with this conclusion. Ibn Sina was indeed a titan of thought of that era, which is commonly referred to as the “Muslim Renaissance”. The work of Ibn Sina embodied not only all the richness of the culture of the peoples of Central Asia, but also the traditions of antiquity. Ibn Sina wrote works on medicine, philosophy, philology, logic and linguistics, works of art, state acts and even poetry. He divided philosophy into theoretical and practical and considered politics as the pinnacle of practical philosophy. The encyclopedic nature of the worldview and creativity of Ibn Sina determined his view on the subject and purpose of philosophy, which, in his opinion, encompasses all human wisdom – “hikmat”. Philosophy, he considered a complex science divided into philosophy, has as its purpose the knowledge of truth; as a theoretical and practical branch. As theoretical knowledge of practical knowledge, it is aimed at achieving the good. Studying the works of the scientist M.N. Boltaev, we learn that a prerequisite for comprehending the philosophy of Ibn Sina is the assimilation of logic, without which correct and demonstrative knowledge is impossible. Logic occupies an exceptionally large place in Ibn Sina's system of views: three of his writings on questions of logic have come down to us. The classification of sciences by Ibn Sina is mainly objective in nature and is based on the difference in the subjects of research in different sciences. Paying tribute to his time, Ibn Sina also included astrology, physiognomy, the explanation of dreams, alchemy, the “science” of magic and, as we wrote above, palmistry, in which he himself was a great connoisseur. As we can see, thanks to the study of many divine sciences, Ibn Sina achieved high knowledge in all areas of mankind. He devoted himself to the knowledge of all these sciences until the age of 18.[8] He read hundreds of books on all sciences. During the period of difficulty in thinking about the books he had read, he was engaged in other things: he taught, treated and conducted experiments, and then again sat down to read books. He read the book over and over again until he mastered all the knowledge on it.

According to Ibn Sina, reading and acquiring knowledge is a characteristic phenomenon that is inherent up to 18 years old, and then it is already necessary to move to another stage of life. Abu Ali Ibn Sina considered man, his essence and existence, life, physical and spiritual development to be the central main problem of the philosophy of Abu Ali Ibn Sina. Almost all the main works of the thinker are devoted to a comprehensive in-depth study of the physical and spiritual life of a person and serve as a guide for healing, salvation and the physical, spiritual improvement of human life and man. As in any significant, solid philosophical system, in the philosophical doctrine of the thinker, the central concept is the category of “вужуд” (“being”). Being is one, it consists of the necessary - the existent or essence and possibly the existent or existence. Based on the tradition of ancient Eastern wisdom and philosophy, in particular, his great predecessor and compatriot Zoroaster and other thinkers, Ibn Sina believed that the beginning, the basis of every existing thing is the necessary - the existent, which is eternal and not subject to change. Such an eternal basis of being, according to Zoroaster, is Ahura – Mazda or Light or the Essence of Lights – «Nur an – anvar». Ahriman or Darkness is the side of the Light, its offspring. Generation is not eternal, temporary, transient. Light is the creator (“Kholik”), and darkness is the “makhluk” of creation.

Consider the philosophical teaching of Ibn Sina about being, expounded by him in the “Treatise on the Essence and Quality of Being”, in the “Treatise on the Division (Classification) of Existing Things” and, finally, in the most important philosophical work - “The Book of Knowledge” (“Danish-name”). The subject of philosophy, according to Ibn Sina, is being as such. Philosophy first explores being in itself, then what follows from it, the division of being into one and many, into the general and the particular, into the possible and necessary, into the substantial and the accidental. According to the teachings of Ibn Sina, the world is a complex being and its existence is necessary.

The world itself is something possible which, as such, may or may not exist. If it exists, then it is necessary to presume the cause that gave existence to this possible. For this reason, possibility becomes reality. Due to a necessary cause, things actually exist. Ibn Sina calls this necessary reason for everything that exists God. Ibn Sina designates God with the word «Haq». But the word «Haq» has another meaning, and it is «reality» or «absolute reality.» Ibn Sina in his other works, mainly philosophical ones, designates God with the words “vozhib-al-vujud”, i.e. necessary-existent. Necessary-existing, in contrast to the “imkon-al-vujud” generated by it, i.e. possible-existent, absolutely, one. As a modern sage rightly comments, “Such a reality cannot be divided into separate pieces, although the so-called “descent into matter” produces

the illusion of a myriad of separate, infinitely varied densities.[9] The extent to which one can discover the reality of the spirit within its material shell is shown by the manifestation of what we call spiritual qualities: these are qualities that result from the gradual decrease in the sense of separateness. If we were able to see and understand it in its entirety, it would be like if we saw the extent of the clouds, peering into the windows of an airplane. It is these shells that produce the illusion of separateness from which all ignorance in the world grows. We call this ignorance evil. In religious language, what is needed is a being—God or Pure Light. In some of his works, Ibn Sina called the necessary-existing “Soul of the world” (“joni jahon”), and the possible-existing – its body.

Therefore, any statements by numerous authors of books, articles about the philosophical worldview of Ibn Sina that he was a dualist who recognized two eternally opposite principles of the world, spiritual and material, must be considered untenable, superficial, one-sided approaches to his teaching. Therefore, says Ibn Sina, everything that exists in this world, which has a certain form, is a possible-existent. The necessary-existent attaches its light to them and dignifies the status of existence. Consequently, this world and everything that is in it is a possible-existent and needs a necessary-existent. Here is what Plato wrote on the issue under consideration, whom our thinkers called “Divine Plato” (“Aflotuni Ilohi”): “It seems to me, - wrote Plato, - that to begin with, one should distinguish between these two things: what is eternally arising, but never existing. What is comprehended with the help of reflection and explanation is obviously the eternally identical being; but what is subject to opinion and unreasonable sensation arises and perishes, but never really exists.[10] However, everything that arises must have some reason for its existence, because it is absolutely impossible to arise without a reason. As you can see, Ibn Sina's arguments about the world and its origin are in many respects identical to those of his great predecessor Plato. However, Ibn Sina's division of being into three forms: into necessary – existing, possible-existing and impossible is original, original and represents a further development of the teachings of his predecessors (both Eastern and Western).The philosophy of Ibn Sina, and especially his doctrine of essence and existence, had a huge impact on subsequent philosophical theories of the East, and even more so of the West. V.F. Asmus clearly said about this “Later, in the 17th century, Spinoza, who identified God with nature, repeated the teachings of Ibn Sina that in nature its essence coincides with existence. In this teaching there was a thought incompatible with religious dogmas. The teachings of Ibn Sina took away from God the role of the direct creator of individual things and the arbiter of their destinies. It was because of these judgments that Ibn Sina was persecuted by religious

orthodoxies. According to Ibn Sina, the main types of substance are the pra-matter (or body), the form of the soul and the mind. The pra-matter (or body) is an extended substance with three changes. In his teaching on the structure of matter, Ibn Sina mainly adhered to the worldviews of ancient philosophers about the four elements: water, fire, air and earth. Having studied and analyzed the ontology of Ibn Sina, we can conclude that the thinker did not write and did not mean any self-existing universal, similar to Plato's idea, there is only an idea, in one case forming the real and individual essence of the object (haqiqa and khuviya), in the other – mental a form that acts as the matter of our «representation» (tasavvur). In his writings - The Book of Healing, The Causes of Power, Fragments of Physics, The Canon of Medicine, and others - Ibn Sina suggests the appointment of mountains, rivers, minerals, celestial sources, earthquakes, tides, health and health disease, etc. In resolving these issues, he takes a completely mystical-philosophical position and, on a number of specific problems, is ahead of the science of his time for many centuries to come. Such, for example, is Ibn Sina's guess about the smallest organisms that cause infectious diseases. Many other insights in medicine, geology, and mineralogy are similar. Very essential for understanding and evaluating the philosophy of Ibn Sina is his doctrine of causality. The problem of causality was one of the central worldview problems of all medieval philosophy. It was the field of fierce battle between theologians and philosophers who abandoned the principles of determinism. Ibn Sina follows Democritus in solving problems of causality and believes that everything in the world is causally conditioned and that there are no causeless phenomena. Evidence of this position is available in the Book of Knowledge and other writings.

As the subsequent development of philosophy shows, Ibn Sina's teaching on movement was historically significant. Ibn Sina's views on the essence of movement are evaluated as a continuation of the traditions of Aristotle and the question of what Ibn Sina brought to the understanding of movement in comparison with Stagirt is not raised at all. However, Ibn Sina goes further than Aristotle and Farabi on many issues, introducing new points into the interpretation of movement, time and space. He defines movement as “the transition of things within a certain time from a potential state to an actual state.” It follows that potentially movement always exists, it is eternal. There was no act of creation of the movement, since it was originally. As you can see, Ibn Sina sharply disagrees with the “first teacher” on this issue. He rejects the divine first impulse, although he is inclined to admit that the existence of the Supreme logically precedes movement and time. After these reflections, Ibn Sina comes to the conclusion that the place is an accident of a material substance and does

not exist without a connection with this substance. With this conclusion, Ibn Sina overcomes the hesitation of Aristotle, who was inclined to recognize the place as a special kind of reality that exists along with matter, but separately from it. Thus, the natural-philosophical and natural-science studies carried out by Ibn Sina had a fruitful impact on the newly emerging science of medieval Europe.

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