

**ONTOLOGICAL AND EPISTEMOLOGICAL VIEWS OF
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Abstract. The article scientifically substantiates the issues of ontology and gnoseology in the correspondence of Abu Rayhan Beruni and Abu Ali ibn Sina. It is known from the history of philosophy that there were different views and teachings on existence. The concept of existence is a comprehensive concept, a universal philosophical concept that includes materiality and spirituality, past and future, objective and subjective reality, death and life, spirit and body.

Keywords: ontology, gnoseology, correspondence, general philosophical problems, Platonism, Neoplatonism, theory of knowledge, material world.

The solutions to universal philosophical problems are in most cases very close to each other in the interpretation of these two thinkers and are considered a logical continuation of the philosophical problems posed by Abu Rayhan Beruni. From the questions and answers of our great compatriots, it is known that they conducted scientific research in various fields of natural science, made complex discoveries, and made general philosophical and theoretical conclusions on their basis. Therefore, as noted in the sources, "the separation and formation of natural science as an independent field actually occurred in Europe not in the 17th century, but in the 9th-11th centuries thanks to the tireless research of Central Asian thinkers" [1, p. 30]. Abu Ali ibn Sina's ontological views were mainly influenced by Neoplatonism. The main categories of the doctrine of existence are matter, motion, space, time, substance.

Abu Ali ibn Sina put forward the opinion that nature is eternal and everlasting, its laws do not change by themselves, man is able to understand them, the soul is determined by the activity of the body, and its individual immortality is impossible. At that time, there was no science that he did not study. Along with medicine, he actively studied philosophy, in particular the theory of knowledge. Abu Ali ibn Sina considers objects of the material world to be a source of sensations and illuminates their objective nature as a reflection of the external material world. Moreover, he recognizes sensation as one of the properties of matter. Alloma connects feelings with the highest forms of matter. Abu Ali ibn Sina, classifying existing things, notes that feelings are characteristic of bodies called animals [2, p. 128].

He considers the Neoplatonic teaching that the soul perceives sensory things without any part of the body to be unfounded. "In ancient times, some scientists

(Neoplatonists) put forward the hypothesis that the soul perceives things directly, without any organs. As for the environment, the air serves as the environment for vision, and as for the organs, the eye serves as the organ of vision. However, they are far from the truth, because if sensory perception occurred in the soul without these organs, these organs would have been created in vain, there would be no benefit from them,” he writes, emphasizing that the views of the Neoplatons are incorrect. unfounded, and the truth is that the senses need parts of the body [3, pp. 265-266], comes to the conclusion. Abu Ali ibn Sina, speaking about the senses and sense organs, tries to scientifically explain the mechanism of the emergence of this or that feeling. In his opinion, no body can have a sound by itself. Sound is created by the vibration of air and the movement when two bodies collide. These waves spread very quickly. Reaching the ear, the vibrating air touches the auditory nerves, which communicate with the soul [4, p. 260-261]. Although this description is rather simplified, it corresponds to current ideas. It also shows that Abu Ali ibn Sina did not yet perceive sensations as a subjective image of the objective world. Abu Ali ibn Sina interprets sensations as the movement of an external influence in the body, explaining it mechanically.

Abu Ali ibn Sina developed a doctrine of vision. Explaining the process of vision, he at the same time shows the inconsistency of Plato's teaching about it. Abu Ali ibn Sina specifically mentions light as the main means of vision [5, p. 224]. Researcher G.K. Masharipova conducted scientific research on the scientific heritage of Abu Ali ibn Sina [6-10].

Alloma studied all forms of sensations and feelings and tried to explain their physiological basis, that is, the location of sensory centers in the structure of the brain. Interpreting the brain as the main apparatus of reflex activity, he associated the form of emotional cognition with the brain, recognized it as the basis of perception and sensation [4, p. 38].

According to the teachings of Abu Ali ibn Sina, perception depends not only on the reflective system. The sensory center is located in the front part of the brain, the center of imagination 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-Najat, Abu Ali ibn Sina, examining 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 nerves. Nerves serve as conductors for the brain [4, p. 41]. According to the generally accepted idea, nerves begin from the brain, their branches end on the surface of the skin [4, p. 99]. As we have seen, Abu Ali ibn Sina tries to scientifically explain the physical and physiological basis of emotional cognition.

Abu Ali ibn Sina, like other thinkers of Central Asia, includes imagination among the internal senses. A comparative study of his philosophical heritage shows that he relied on a unified approach to understanding nature and the epistemological function of imagination. The power of his imagination is that everything that reaches common sense reaches our senses [6, p. 264], - notes.

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

According to Abu Ali ibn Sina, the essence is manifested in three ways. First, things are reflected in the sense organs in the process of observing them. This means that things are directly reflected in the sense organs. Abu Ali 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 the New Age and found its gradual completion in German classical philosophy.

Secondly, the essence of something that does not actually exist is realized in objective existence [7, p. 30]. Here it is supposed to know the nature of idealized objects that acquire 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 under certain conditions can be clearly reflected in the soul of the knower. This principle mentions the power of abstraction, which allows us to abstract things from their sensory connections. In this case, the image of an object can be reflected despite the absence of its substrate. Based on this, Abu Ali ibn Sina notes that abstraction plays an important role in rational cognition. "Cognition is a process consisting of several interconnected stages of abstracting the image of an object, as a result of which a concept representing the essence and properties of the object is created in the consciousness of the knower. There are four stages of such abstraction" [3, p. 31].

Abu Ali ibn Sina includes "general intuition" among the internal intuitions. In his opinion, the general feeling is a force located in the frontal part of the brain, which independently perceives all the forms reflected by the five senses, and the force that they transmit [11, p. 266]. Therefore, in his opinion, the sensations received by the senses are combined by means of common sense and create an emotional image of the object.

By the image of alloma he understands the totality of external signs and properties of a thing, the 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 state, i.e. everything that relates to a person" [11, p. 267].

Abu Ali ibn Sina emphasizes that there may be another world that is unknown to us, but he says that it is necessary for that world to be different from this world. Recognizing the finiteness or infinity of the Universe, they prove that there is "emptiness".

Recognizing the existence of circular motion, he says that there is no limit to the circular motion of the sky, since the movements do not contradict each other. In his next question, Abu Rayhan continues Abu Ali ibn Sina's thoughts on motion and mentions important scientific and philosophical points in his question, that is, the opinion that the Universe does not change is wrong.

The Universe is existence.

Matter is the Universe.

Atoms are particles.

Pieces of the sky are similar to each other.

We definitely, if not positively, guess that this is one of the last celestial bodies. At the moment, we believe that space is the lightest of bodies.

- a) The Universe, its finiteness and infinity;
- b) Movement and silence, types of movement.

However, movement cannot be natural movement. The definition of the Universe and its original basis has been one of the main problems of all sciences. The behavior of the smallest particles of matter, their nature, physical and chemical properties have not yet been fully studied. The origin of these particles remains a mystery for modern science. Since these particles, as a specific form of matter, cannot arise from nothing, they cannot turn into anything, which is expressed in questions and answers.

It is known that the movement of any body occurs in space. Abu Ali ibn Sina's answer analyzes this question through the concept of space, and in his answer he says: "I have nowhere to go down or up." Elsewhere we have relied on some of Abu Ali ibn Sina's thoughts on this issue," he writes.

While there is no vacuum in the natural world, Abu Ali ibn Sina uses logical methods to prove this. As a result of logical deduction, in our opinion, he leads to the following important scientific conclusion, important for all sciences, and especially for the science of philosophy. "Every body has its natural place."

We are witnesses to the fact that Abu Ali ibn Sina's ontological views were formed under the influence of Neoplatonism with an emphasis on the foundation. The main categories of the doctrine of existence include such concepts as matter, movement, space, time, substance, element, body, space.

In conclusion, it should be said that through the correspondence between Abu Ali ibn Sina, a representative of the relational concept, who were the founders and builders

of medieval science and philosophy, and Abu Rayhan Beruni, a representative of the substantial concept, regular and long-term intense scientific and philosophical discussions took place in 3 stages. This was the crowning achievement of the debates on existence, its essence, development, methods and forms of existence in medieval science and philosophy. The meaning of this was understood only at the beginning of the 20th century by researchers and historians of world science, philosophy, culture, in particular K. Brockelman, J. Sarton and others, and they highly appreciated the achievements of Eastern thinkers in the development of science and philosophy, recognized them [12, p. 1927]. Although the infinite particles in the Universe differ significantly in their physical, chemical, etc. properties, they are similar to each other. The purpose of Abu Rayhan Beruni in approaching Abu Ali ibn Sina with this question is that he is trying to find a final solution to the problem by comparing his point of view with the point of view of Abu Ali ibn Sina.

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