



STUDYING THE PROBLEM OF COGNITION IN THE WORKS OF AVICENNA (BRIEF ANALYSIS)

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Article history:	Abstract:
Received: July 10 th 2021 Accepted: August 11 th 2021 Published: September 22 th 2021	Abu Ali ibn Sina - Avicenna is one of the founders of medieval medicine. He is one of the great learned encyclopedias in the Muslim East. In the epistemological system of the sage, the main place is occupied by theory and experiment. The peculiarity of this theory lies in the interconnection of processes (determinism) and an accurate interpretation of the essence of this world. In the epistemology of the scientist, the relationship between God, Nature, Soul and Mind is traced. According to Avicenna's idea, this is the basis of all that exists.

Keywords: Knowledge, cognition, education, upbringing, medicine, pharmaceuticals, philosophy, ethics, aesthetics, epistemology, logic.

INTRODUCTION

The great scholar of the medieval East Avicenna-Abu Ali ibn Sina was born in Afshona (near the city of Bukhara) in 980. In 986, Avicenna's parents moved to Bukhara [1. 2021. p. 56]. At the age of 17, he successfully treated Nuh bin Mansur, the ruler of Bukhara from the Samanid dynasty [2. 2013. p.108 – 119]. After that, he could freely visit the king's library. In 999, after the Seljukids captured the city of Bukhara, Avicenna left for Urgench. In Urgench, at the Mamun Academy, his meeting and practical scientific cooperation with Abu Rayhan Biruni took place. But in 1017, under the pressure of the threat of capture from Mahmud Ghaznavid, he left Urgench. After that, Avicenna's long years of wandering begin. But in parallel with this, every year he became more and more a famous scientist-healer of the East [3. 2012. c142]. He died in 1037 in the city of Hamadan.

Avicenna's scientific heritage consists of more than 280 fundamental works. Of these, about 50 relate to medicine, 40 to the humanities and natural sciences, 3 works about music, 185 to the philosophical sciences. [4.2004. p 124]. The most famous of them are "The Canon of Medical Science", "The Book of Healing", "The Book of Knowledge", "The Book of Salvation" and others.

According to Avicenna's ideas, the primary knowledge of God "Vujudul vozhib" is the Essence of existence and is the seed - the beginning of knowledge of the whole world. This knowledge is absolutely free and its essence is absolutely pure. There are no lies

here. The root cause of the world, this is the Absolute Truth of Everything [4. 2004. c124-125].

The "active Cause" (changes from ignorance to knowledge, from simple to complex, from low to high and from near to far) is the basis for the development of knowledge. Constant relentless movement is the main property of this foundation. From this come the movements of the whole world. In the Book of Healing, he characterizes the movements of the world in the following order:

1. Matter and movements are interrelated;
2. Movements are internal states of matter;
3. Matter and movements are objective;
4. Movements of the transition of things from one to another [5.1316 H. S. 102].

In nature and in knowledge, movement is directly related to something, subordinate to something, as well as free natural. [4.2004. c125].

In the work "Parts of science based on reason" by Avicenna, the sciences of human knowledge are divided into two groups: theoretical and practical. According to this system, metaphysics is high, mathematics is medium and physics is the low point of science. The mind separates man from the animal. With the help of reason, man as a social unit has separated himself from nature. For a long time, a person has had a "balance of wisdom". With the help of this, a person measures his actions. In this world, "rashad" - the mind protects a person from "shar" - evil and "gumroha" delusion [4.2004. c127].

Like Farabi, the mind according to Avicenna is a reflection of this world [1991. c25].



According to Avicenna, what does not affect our feelings and thoughts, they are all outside the mind. Here the main role belongs to the interests of a person. And this determines the choice of the direction of cognition. According to the scientist, human interests begin with the following states: "natural sensation", "animal curiosity" and "energy of love". Avicenna believes that as a subject of interest, a person will need an inner will. The will determines the level of knowledge of a person. In turn, the will is the result of a person's need in this world.

According to the Avicenna system, the first stage of the cognitive process is the sensations of a person. At this stage, a person learns primitive knowledge. Although sensation is a part of human cognition, it in some sense negatively affects the objective assessment of the world around us and distracts from the main goal of cognition. These features of the sensation were deeply analyzed by Avicenna. Observation and experiment occupy a central place in Avicenna's system of cognition. Through observations and experiments, the scientist studied the condition of patients, the composition, doses, and therapeutic properties of various drugs, the stages of the development of the disease and the recovery of a person, as well as the connection of the human body with its surrounding world.

DISCUSSION

In the system of knowledge of Avicenna, a special place is occupied by morality. The connection between morality and knowledge is highlighted in the book "Donishnoma" and reflects the ideas of Sufism of the Middle Ages: Badavia, Bektashia, Kadyria, Kubravia, Mevlevia, Naqshbandia, Rifaiya, Suhravardia, Chishtia, Shazilia, Yassavia [9.1990.16-18; 10.1989.25-27; 11.1999.6-8; 12.2004.39,43,46; 13.2019.13,14,29,32].

In the theories about the knowledge and morality of Avicenna associated with Sufism, the following ideas can be stated:

- the desire to understand the essence of Allah and the desire to know his essence (Vujudul vojib);
- Thanks to Allah (repentance, poverty, patience and humility);
- understand the attributes of Islam;
- Comprehension of divine love;
- be noble;
- be humane and friendly;
- Struggle with the negative sides in themselves;
- understanding the essence of metaphysics;
- Search for the Absolute Truth;
- To study the essence of the development of the world;
- follow the canons of knowledge.

It is well known that in Islam, the center of philosophical issues related to mysticism is Tawhid (the knowledge of Allah as one). Different directions of Islamic philosophy have interpreted his understanding in different ways. This is manifested in the forms of interpretation of kalam, mysticism and hidden knowledge. The following types of tawhid are mentioned in the scientific literature:

- The science of Truth, aimed at understanding the Unity of Truth;
- Tawhid sciences aimed at the hearts and minds of Sufis;
- The divine knowledge of people, aimed at understanding Allah. This is the divine knowledge about bringing people to the zuhr of Allah. [14. 1999. from 55]

At the same time, Avicenna studied very deeply some features of the scientific Tawhid, which boil down to the following:

- faith in Tawhid (faith-tawhid, based on faith);
- scientific Tawhid (Tawhid is based on knowledge, Tawhid comes from Ilm amal, Chin - inner knowledge. Sufis also call it the Tawhid rank. There were also attempts to interpret it in different ways [11. 2019. p 87].

Avicenna's ideas in the knowledge of medical knowledge are especially interesting. These ideas were reflected in the scientific works "The Canon of Medical Science", "The Book of Healing", "The Book of Knowledge", "The Book of Salvation" [15. 1971. c251]. Some features of Avicenna's medical ideas can be described in the following order:

- The health and illness of a person should be determined not by oral stories, but by external (the color and condition of the skin, eyes, nails, etc.) and internal (the color of saliva, urine and feces, etc.) signs;
- It is necessary to accurately determine the causes of the disease. The reasons are substantial, active, formal and convincing (7.1991. c25). This is the key to the correct treatment of the patient;
- It is good to know the processes that occur inside the human body (blood circulation, digestion, metabolism, etc.);
- The correct appointment of treatment and prescribing;
- Calm, confident and systematic struggle against human disease, etc.

RESULTS

Avicenna's ideas about human cognitive activity are very deep and very general. In each direction that the scientists covered, it is possible to organize special narrowly focused scientific research. Based on the materials studied and the data presented, the



following scientific and methodological conclusions of a preliminary nature can be distinguished:

1. The Avicenna system contains the basics and elements of knowledge: natural, metaphysical, humanitarian, medical, pharmaceutical, ethical, aesthetic, educational and others;

2. In natural sciences, Avicenna studied the nature of the four elements of matter (air, water, soil, fire), the nature of plants (medicinal, edible, fragrant, dangerous to human life), the nature of animals, climate change and its impact on humans;

3. In metaphysics, the scientist studied the divine principle and the process of the development of the world (Kun faikun). In essence, Avicenna's theory is a pantheist here. Because, after the divine beginning, the world develops according to the laws of nature. The world is diverse. Each sphere of life in this world develops according to its own laws. Because, in the evolution of each sphere there are its own reasons that ensure the further development of this direction;

4. Avicenna's encyclopedic knowledge is clearly manifested in the humanitarian sphere. Here the directions of the scientist's research are very general and they can be conditionally divided into the following aspects:

- Philosophical knowledge (the study of the emergence of the world around us, the relationship of matter and God, the relationship of matter and consciousness, epistemology – the study and cognition of the world, the laws of development of society, the appearance of man and his place in this world, questions of logic, ethics, aesthetics, culture, education and upbringing of a person);

- The scientist's medical knowledge is also general and multifaceted. They were partially covered in the previous paragraphs of this article. But in the works of the scientist, it should be especially noted a clear classification of the levels of human temperaments, the system of classification of diseases, the right ways of treatment, patient care, prevention and prevention of various diseases;

- The pharmaceutical knowledge of the scientist is manifested in the manufacture of various medicines, the determination of the exact dose of application and the exact prescription of medicines for each human disease;

- Avicenna's ethical knowledge is also diverse and interesting. In the works of the scientist, the issues of human education prevail. These issues cover the areas of mental, moral, physical, labor, and aesthetic education of a person. According to Avicenna, mental education is the basis of the entire educational process. Because it is directly related to the process of proper education. Accurate and correct knowledge reveals the essence of the world around us. A person begins to correctly understand the essence of

the processes taking place around him. And this gives him the opportunity to properly navigate in this complex world.

If ethical (moral) education cleanses the soul, then physical education strengthens the health of a person. If labor education forms the humanistic foundations, then aesthetic education forms the tastes of a person.

CONCLUSION

The scientific heritage of Avicenna is very rich. The questions that the scientist covered are relevant to this day. The relevance of Avicenna's works is most evident in the following areas of society:

- In the scientific field. The scientific methodology of the scientist is very unique and requires special scientific and methodological research;

- In medicine. The scientific potential of Avicenna's medical works is very large and they are practical even in our new century. For example, his actions during the plague epidemic in Urgench and Hamadan deserve attention from the point of view of organizing work during the pandemic;

- In the field of social studies. The structure of the state, the relations of the state and the people, as well as the rights and freedoms of people in the state are covered in a peculiar way in the works of the great scientist.

- In the field of education. According to the scientist, education should give the right theoretical and practical knowledge. Education should be systematic, correct and accurate. Education should form a perfect person with the skills of beautiful humanism. And these are the requirements of the modern education system.

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