

THE PROBLEM OF BEING IN THE PHILOSOPHICAL WORLDVIEW OF ABU ALI IBN SINA

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Annotation : The article examines the problems of existence, its types and relationship with matter. It also provides an analysis of the concept of substance and the four elements.

Keywords : being, matter, space, time, world of ideas, soul, knowledge

Аннотация : В статье рассматриваются проблемы бытия, его виды и связь с материей. Также дается анализ понятия субстанции и четырех стихий.

Ключевые слова: Бытие, материя, пространство, время, мир идей, душа, знание

In Ibn Sina's worldview, four substances - matter, form, body, and soul - form the basis of all existence. The body is the product of the union of matter and form, which indicates the unity of the physical world. Living and non-living objects exist in inseparable connection. According to the thinker's teachings, everything arises as a result of the mixing of four fundamental elements.

Ibn Sina does not directly address the problem of the world in his works, nor does he consider the world as matter and its attributes.

But since the world exists through matter and its attributes, Avicenna's ideas about the world are based on understanding matter. When the thinker says "world," he means not only the earth, but everything that exists objectively, that is, his world is both the earth and the sun, and all other celestial bodies. Often, under the concept of "world," he means other worlds, for example, the world of souls and the world of minds. Such an understanding of the world does not mean that Ibn Sina means all existence. It is believed that the concepts of "being" and "world" differ in the thinker, and that being has a broader meaning. In other words, the world is one of the parts of being.

According to the thinker's views, existence encompasses everything that possesses reality, whether in its material or spiritual embodiment. Thus, reality (being) relies on two fundamental principles: material and ideal, that is, we are talking about matter and God. In a broader sense, Ibn Sina, besides the material and spiritual spheres, also mentions such dimensions of being as the world of minds, the highest world, the world of imagination, the world of beings, the world of formation and extinction, the world of angels, the afterlife, the world of darkness, the world of light, the world of heavenly souls, the afterlife, the hidden world, the heavenly world, the world of truth, the world of sensations, and so on.

The dialectic of Ibn Sina's philosophy of the world lies in the fact that the thinker begins his reflections on the unity of the world. According to Ibn Sina, "the material world is closely interconnected, especially substance and accident, matter and form, phenomenon and essence, cause and effect, things and properties. They also demonstrate the interdependence of the external and the internal, the preceding and the subsequent, the possible and the actual, etc.

In his work "The Book of Salvation," the thinker emphasizes:..."ordinary bodies having the same shape are not devoid of the possibility of continuity or discontinuity by their nature. If we assume they are continuous, they will tend towards a single region, and their space will become unified. If they diverge, but their driving force is the same, their space coincides with the space they strive for in the continuous state. After all, one body cannot have two natural spaces... From this it follows that two Earths cannot exist in two centers, surrounding two worlds, because the Earth, by its nature, is located only in one world.

Further, the thinker develops his argument by arguing that the hypothetical existence of other worlds like ours would imply their spherical shape and the inevitable existence of a void between them. However, based on the principle that possibility (that is, the emergence of bodies according to their nature) cannot give rise to the impossible, namely the existence of void, the latter is excluded. It is also unacceptable for the possible to be conditioned by the impossible¹.

Based on these premises, the conclusion is drawn that multiple worlds cannot exist, and the uniqueness of the world is affirmed.

According to this idea, it can be concluded that, despite Ibn Sina's acknowledgment of the existence of various planes of being (such as the world of angels, the world of heavenly souls, the afterlife, etc.), the material world, with all the collective of planets, is considered by him as a single whole. Unlike the material world, other types of worlds, according to Ibn Sina, exist in an abstract form, which excludes their possession of matter or form.

In the treatise "Springs of Wisdom," the thinker writes: "However, it happens that when particular bodies are connected with one simple body by nature, such as, for example, any water, then it is impossible for them to move except in one direction, and they will be part of this place. Therefore, some of them should not have one place, and others - another, and these two places together should not become a place for the aggregate. Consequently, the common place is one, and from this it follows that two heavy things in two worlds do not have two centers. Consequently, the parts of a common body in its section follow one another. That is, the totality of the world is one and finite².

To prove that the world is one, the thinker relies on the characteristics of matter, especially on the concept of space. It is through space that he demonstrates the unity of the world. However, from the point of view of space, the world is limited, but in time it is infinite and eternal. When a philosopher speaks of the world, he undoubtedly means all things located in space, that is, for him, the world is a comprehensive space.

The scholar Ibn Sina writes that the world, composed of many simple things, is one and has no outer side. How can a body be outside the world? If the world had an outer side, it would be either empty, which doesn't exist, or full. Therefore, whatever they may be, they are after the

¹ Abu Ali ibn Sina (Avicenna). Essays. R T. 3. - pp. 206-207.

². Ibid. R P. 686

world, and it does not ascend to either emptiness or completeness. Therefore, the world has no external side and is sought-after, or it is infinite, and this is absurd.

In the "Treatise on Definitions," this concept is explained as follows: "The universe is a collection of all simple natural bodies. The entire collection is called the universe. Homogeneous beings, as they say: the natural world, the intellectual world. In the "Treatise on Definitions," this concept is explained as follows: "The universe is a collection of all simple natural bodies. The entire collection is called the universe. homogeneous beings, as they say: the natural world, the intellectual world.

Ibn Sina's concept of the world is based on the postulate of its origin and immortality. To confirm this idea, the thinker again turns to matter and its properties. As was established earlier, according to Ibn Sina, matter and its characteristics are primary and eternal, which logically implies the origination and eternity of the world that emerged from them.

An important aspect of the thinker's philosophy of the world is the question of the coexistence of the world and the Creator. Ibn Sina believed that the world arises from divine essence through the process of emanation, taking its actual form in stages. Born from a divine source, the world, being material, is equivalent to God.

The world did not appear by God's will, but by an irresistible law. Therefore, the world is as eternal as God himself, who is the absolute beginning. Any action is inextricably linked to the cause and occurs simultaneously with it. If God, being the cause of the world, is eternal, then the world, as a result of His influence, is also eternal. To separate God's essence (necessary being) from the world and prove His separate existence, Ibn Sina removed all specific properties from God's description, leaving only His unique, unlike anything else existence.

One of the last to severely criticize Ibn Sina's teachings on the origin of matter and the world, their conjugacy with God, was al-Ghazali. Al-Ghazali's ideas differ from the ideas of Soviet scholars in that he criticized Ibn Sina for limiting God's role in the creation of the world. Soviet scholars, on the contrary, in light of the atheistic ideology of their time, supported Ibn Sina's teachings precisely because they limited the role of God.

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