

## STUDYING THE PHILOSOPHY OF IBN SINA USING SYNERGISTIC METHODOLOGY

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| ABSTRACT                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | KEYWORDS                                                                                                      |
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| <p>This article explores the importance of studying and heritage of our ancestors using a synergistic methodology. The author emphasizes that such an approach is of great importance for finding rational solutions to modern problems in the context of globalization. The article critically assesses the ideological interpretation of past research and suggests using modern philosophical methodology to better understand our identity. It also highlights the contribution of our ancestors to world civilization and the importance of educating young people about a rich historical past in order to create a sense of national pride. In addition, the article points to the significance of the philosophical views and discoveries of our great thinkers in the development of modern science. Overall, this article provides a valuable scientific and theoretical source for future research and progress.</p> | <p>Ibn Sina, non-linear thinking, synergetics, principle, medicine, stability, stability, space and time.</p> |

### Introduction

Abu Ali ibn Sina is one of our great compatriots, a famous scientist, one of our encyclopaedists who made an incomparable contribution to world civilization and was the source of ideas and visions for many scientific and philosophical inventions and discoveries made to this day.

Ibn Sina [1,191] (real name Hussein, father's name Abdullah), who entered world science with his teachings and philosophy, was known in Europe as Avicenna, created the foundations of medical science, ontology, epistemology in the Middle Ages, expressed valuable scientific conclusions and opinions on the question of man and other philosophical sciences. He is considered one of the first philosophers of Eastern philosophy who scientifically and theoretically investigated the psyche and physical condition of a person.

President of Uzbekistan Shavkat Mirziyoyev, speaking at the 46th annual meeting of the Board of the Islamic Development Bank in Tashkent on September 2, 2021, stated that the invaluable heritage of our ancestors continues today, without losing its essence and significance, including the scientific heritage of Ibn Sina recognizes, that it has not lost its significance, on the contrary, it is used as a solution even in the most difficult cases: "...when the world is facing a coronavirus pandemic, it is worth remembering that the World Health Organization first called for the use of quarantine methods recommended by Abu Ali ibn Sina" [1,121].

## LITERATURE ANALYSIS

In many treatises and books related to the scientific and artistic activities of Ibn Sina, for some reason, the development of his medical science and literary criticism was discussed in more detail. In this process, it seems that Ibn Sina is a great philosopher. Historical sources note that he wrote over 450 works. Unfortunately, only 160 of these precious treasures have come down to us. Interestingly, 80 of these spiritual legacies belong to philosophy, 43 to medicine, and the rest to other sciences. "It turns out that the philosophical heritage of the scientist is almost twice as large as his medical works" [2,5]. So there is reason to call him a mature philosopher and encyclopedist of his time.

The life and work of Ibn Sina, the scientific heritage have been studied not only in the East, but also in the West since the Middle Ages. In the last century, E.Bertels, A.Yakubovsky, A.Barisov, P.Faktorovich, S.Ainy, S.Ragimov, Yu.Dzhumaboev, Sh.Juraev, A.Mirzoev, U.Sultanov, I.Muminov, U.Karimova, A.Irisov studied the socio-philosophical, moral and scientific heritage of the scientist. But almost all of them were interpreted and conclusions drawn in accordance with the spirit and ideology of that time. Among foreign scientists, including the Arab philosopher Jamil Salibo, Muhammad Usman Najoti, Albert Nasriy Nadir, Tayseer Sheikh al-Ard, Iranian and Turkish scientists A Zulmaid, Muhammad Shahvardi, P.Morveridge, Y.Mahdavi, Umar Farrukh, European scientists E.Bishman and others studied the rich traditional heritage of Ibn Sina and published many treatises and scientific articles.

During the years of independence of Uzbekistan, Sh.Khamidulin, Kh.Khikmatullaev, A.Gamidov, E.Ochilov, Sh.Juraev and others studied the scientific heritage of Ibn Sina and published important scientific information.

"After we gained independence, we literally rediscovered our great ancestors, such as Imam Bukhari, Imam Termizi, Imam Moturidi, Burkhaniddin Marginoni, Abdukhalik Gijduvani, Bahauddin Naqshband, Muhammad Musa Khorezmi, Ahmad Ferghani, Abu Rayhan Beruni, Ibn Sina, Mahmud Zamakhshari, Mirza Ulugbek" [3,18].

Although the volume of the scientific and philosophical heritage of the scientist is still intensively studied by scientists of our country and foreign countries, it has not yet been thoroughly studied by any scientist on the basis of a synergistic approach to his philosophical heritage. The novelty and uniqueness of our study lies in the fact that until now, from the point of view of the philosophical views of Ibn Sina, he was considered as one of the successors of the representatives of the metaphysical, Perepatite school, a follower of Aristotle. We have already addressed this issue earlier and expressed our scientific conclusions [1,25].

When studying the scientific and philosophical views of Abu Ali ibn Sina, it is necessary to pay attention to two important things:

- his unique personality and outstanding talent;
- socio-spiritual environment in which the scientist lived.

The fact is that many researchers, commenting on the life and work of Ibn Sina, considered his unique personality, phenomenon and incredible level of scientific discoveries, inventions and creativity to be a traditional phenomenon. However, ongoing scientific research and observations show that he is the owner of unique talents and abilities that are rarely repeated in the history of mankind. People with such characteristics and qualities are called geeks.

A child prodigy (German Wunderkind, literally - a wonderful child) means a child who early shows excellent and outstanding unique abilities, a penchant for any type of activity. There are non-scientific

views that such children are given a natural talent or that such children have a divine nature. But from recent observations and scientific research, it is concluded that geniuses do not have any superfluous inhuman or superhuman qualities. Only thanks to unceasing efforts, comfortable conditions, unlimited use of thought and memory, geniuses grow up. In this regard, discussions and scientific research are still ongoing. This part of the story is not important for us, the important part is how the geniuses who left an indelible mark on the history of mankind today have achieved such results and achievements. The solution of this problem, in turn, creates the ground for the emergence of geniuses in our country. Unfortunately, the personalities of geniuses and outstanding talents in our country have not been studied enough. That is, it must be admitted that the life and work of the geniuses of Central Asia have not been studied enough, there are no psychological and philosophical studies on this subject, and there is nothing new, because the published works consist of a definition and description, and only a sense of pride. Otherwise, if the personalities, lives and works of our scientists, such as Imam Bukhari, Farabi, Beruni, Navai, Mirza Babur, along with Ibn Sina, are studied within the unique characteristics and qualities of a genius, all of humanity will recognize that our people are also capable of to great discoveries and inventions.

We can say that Ibn Sina was considered in his time and in general in the history of mankind a child prodigy, that is, a genius who rarely develops. To prove our opinion, we cite the following evidence from his life and work, as well as scientific research:

- At the age of 10, Ibn Sina memorized the holy book of Islam, the Koran, on this occasion he wrote in his autobiography: "At that time I did not sleep until the end of the night, and during the day I was not engaged in anything other than knowledge" [5,14].
- Among other things, at the age of sixteen he fully mastered the medical sciences of his time and became known as a skilled physician. Ibn Sina himself says about his successes in medical science: "... even learned doctors came and studied medicine in my presence" [5,15].
- According to various sources, Ibn Sind is the author of more than 450 works. In his biography, he writes that he wrote his first book at the age of 21: "I had a neighbour named Abulhasan al-Aruzi. He asked me to write a book containing all these sciences (i.e. all the knowledge and conclusions of B.R.). I compiled for him "Al-Majma" ("Collection") and called the book like this - "Collection". I have included all the papers except math. I was then twenty-one years old. It can be concluded that Abu Ali ibn Sina already at this age wrote a textbook in his own way. The fact that he lived only 56 years and wrote 450 works during his 36 years of scientific activity is amazing even for today's development. It is noteworthy that if we analyse more than 160 works of the scientist that have come down to us, then each work contains hundreds of scientific discoveries and innovations their scientific and philosophical significance has not lost its significance even after several centuries.
- The scientific observations and conclusions of Abu Ali ibn Sina related to physics, astronomy, chemistry and medicine are accurate at the level of the most advanced modern science and technology, even nanotechnology. At that time, its conclusions and diagnoses related to the field of medicine are equated with the diagnoses and conclusions determined by medical equipment today. Just one example: "There are centres of perception and thinking in the brain. In the front of the brain are the centres of perception, in the middle - generalizations of sensations, in the back - memory. How and in what way did this idea appear in the head of the great scientist?! After all, these qualities of the brain cannot be seen with the naked eye, even if it is opened or cut layer by layer! When a scientist thinks about the brain, he scientifically explains not only its structure, but also the reason why it has such a

structure. It clearly describes the connecting path between the ventricles of the brain, that is, between the fourth and third ventricles. Unfortunately, this road is now called the Silvius Aqueduct. After all, this road is as thick as a thin needle! How did Ibn Sina notice him?! Incredible!" [7,148].

Many such arguments and information can be cited once again. To do this, it is necessary to study and research hundreds of works of the great scientist, which have not yet been fully studied.

## RESEARCH METHODOLOGY

Ibn Sina is described by the world community as a unique personality in the history of mankind as follows: "There are great masterpieces of science, literature and art that have preserved traces of brilliant people for centuries, and they are a universal treasure for everyone. This cultural heritage is an inexhaustible resource for humanity and opens up prospects for universal harmony and cooperation. Ibn Sina belongs to all mankind in terms of his creativity and the importance of his works. His work was based on the demands of truth and intelligence" [8, 132].

So, the call of the times is to show the personality, talent and life activity of Abu Ali ibn Sina as an example for the full maturation of our youth.

In many scientific and philosophical literatures, including our own textbooks and books on philosophy, Ibn Sina is interpreted as a follower of Aristotle, a philosopher who interpreted and developed his ideas. This is a Western approach, that is, the result of the influence of Eurocentrism and a one-sided assessment of the thinker.

Firstly, the philosophical teachings and views of Abu Ali ibn Sina have many aspects and features that are different from those of Aristotle.

Secondly, he not only commented on the books of Aristotle, but also expressed his impartiality and pointed out that his views differed from those of Aristotle. His student Abu Ubayd al-Juzzani says: "... I asked the Sheikh to write a commentary on the books of Aristotle. Then he (that is, Sina) said: I can't touch this work yet, I don't have time. But if you agree, then I will do this: I will include in that book what I consider true of these sciences, but I will not argue with my opponents and will not reject their opinions" [8,36].

If we analyse the information about the scientist in many literatures, we can see that his life was not easy, but he never shied away from studying and teaching sciences, and regularly conducted scientific research. From this point of view, we can rightly say that he was a man with a brilliant mind and a unique way of thinking that surpassed his contemporaries. That is, Ibn Sina was the owner of the synergetic thinking that we are promoting today, otherwise his theoretical and practical scientific and creative activity would have been wrapped in some kind of shell, and he would not have shown himself as the owner of linear thinking.

Ibn Sina sharply criticizes many spiritual leaders of his time. The reason is that most people of that time thought linearly, so they accused the scientist, who did not know the true essence of Islam, of infidelity. In response, he shows his spiritual courage and concludes that it is better to remain silent and hold his own opinion than to argue with people who are morally inferior to him.

In order to find the right path, a person must have intelligence and non-linear thinking. Then it will be possible to objectively respond to questions and problems in the world.

Ibn Sina reacted not only to social relations, but to all questions based on a non-linear way of thinking. Our compatriot Dilmurod Bozorov spoke about the historical roots of the synergetic worldview and correctly understands that Ibn Sina had already studied from a scientific point of view that the human

brain has the ability to self-organize [9,14]. That is, the scientist puts forward the doctrine that the brain is the centre of nerves from all sense organs, the centre of the human nervous system in general. Stability, that is, in the language of a poet-philosopher, moderation exists as a system and explains its importance for a person who is in constant motion and change, with clear scientific medical reasons: "We say that in health care some is to mitigate the general and necessary reasons. At the same time, more attention should be paid to the moderation of the following seven things: moderation of mood, choice of what to eat and drink, cleansing the body of toxins, maintaining the correct structure, improving the inhaled, physical and mental moderation: sleep and insomnia belong to a certain extent to this activity. » [6, 231].

## RESULTS

Ibn Sina's non-linear way of thinking can be based on the following words: "The comb is actually used to style the hair, but at the same time it also pulls some of the hair out of place." In essence, this sentence, which seems to be ordinary words, is a hint that we can always be in an orderly situation. As we said earlier, the synergist thinker can see the world through new perspectives and points of view and imagine the future more vividly. This feature was also present in Ibn Sina. Therefore, we have every reason to study him as the owner of synergetic thinking. However, we will give more examples to support our point of view.

Another interesting point is that, according to Ibn Sina, pain and disease are caused by internal elements, i.e., the unstable movement of organs, and he emphasizes the concept of crisis. A crisis can be called a state of instability by its nature. Emphasizing the change and renewal of the internal elements due to the crisis caused by pain in the body and soul, the one that has more energy and influence as a result of their struggle provides stability.

It is clear that although spontaneously, Ibn Sina skilfully explained the laws of non-equilibrium, instability, bifurcation state and change of elements, external influence and fluctuation states in terms of crisis, pain, struggle and death.

The scientist and philosopher B. O. Turaev skilfully analyses the teachings of Ibn Sina on space and time and states that the scientific potential of the scientist is amazing [11, 233]. Even before the creation of relativistic physics, Ibn Sina put forward a relational concept in the analysis of the nature of space and time almost XX centuries ago. In his opinion, space and time are closely connected with each other and with movement [12,165]. Space does not exist outside of time, and time does not exist outside of space. According to Ibn Sina, the nature of time is to flow from the past into the future, and the present is the present moment, connecting the past with the future. From now on, you can compare the past and the future: the past is the past part of time, and the future is the future part of time. Time continues to flow in this sequence, it does not return. Taking into account these aspects, Ibn Sina expressed time as a sequence of moments, dynamically alternating one after another. This means that he stands on a dynamic concept in the interpretation of the passage of time. Ibn Sina understood time and space as a syncretic unity. That is, in his opinion, time, space and movement are closely related, they require and complement each other, and one does not exist without the other [12,143].

## ЗАКЛЮЧЕНИЕ

As a conclusion to the views of the great philosopher-scientist on this subject, I would like to give one more positive opinion about him. In the treatise "Risalat at-Tayr" he writes: "O true brothers! Come

out of your skins like snakes” [10,72]. According to Ibn Sina, if a person gets rid of his bad habits, that is, if he comes out of his skin, then he has done something typical of a pure person. The scientist compares the harmful behaviour and qualities of a person with the skin of a snake. Therefore, a person must remain a self-forming, self-governing, independently thinking being throughout his life.

In conclusion, it should be noted that Abu Ali ibn Sina, as an encyclopaedic scientist, was able to create his own teaching and school in philosophy, as well as in other areas of science, and served as an important program in the scientific research of later thinkers. The scientist had a systematic approach to solving the problems of science with non-linear thinking, including many scientific discoveries and inventions based on synergistic ideas.

His personality and scientific and philosophical heritage served as an important basis for the development of science not only in the East, but also in the West. In order not only to be proud of this, but also to become worthy of this generation, we must show him as a perfect person as an example to young people, and we must study more of his still unexplored works. Also today, we need to widely promote, on the basis of clear scientific evidence, that the scientific research and conclusions of our great compatriot thinker underlie achievements in the field of science, including philosophy and medicine.

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