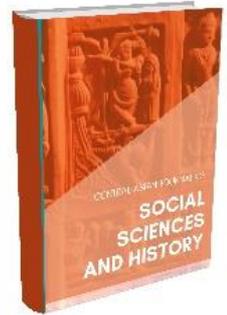




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## The Principle of Emanation in IBN Sino's Ontology

Yuldasheva Lola Sagdullaevna

PhD of philosophy sciences, associate professor, Tashkent State Dental Institute

### Annotation:

This article devoted to the philosophical views of the scholar Abu Ali Ibn Sina, including mental potential, its impact on the functioning of the soul, and the four stages of the soul.

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### INTRODUCTION

Having become famous in medieval Europe under the Latinized name of Avicenna, the great philosopher and scientist-encyclopedist Abu Ali al-Hussein ibn Abdallah Ibn Sina (980-1037) in the East was also known under the honorary titles "ash-Sheikh", "ar-Rais", "Hujjat al-Haqq", which respectively meant the Sage. Or Spiritual Guide, Ruler or Head, Authority of Truth.

The ontological teaching of Abu Ali ibn Sina can be seen as a continuation of the teaching of Aristotelianism. In the ontological teaching of Abu Ali ibn Sina, the relationship between the necessary and the possibly existing is revealed by the concept of emanation. Ibn Sina's concept of emanation is outlined in his book "Maabda and Maad". In the ontology of Ibn Sina, the relationship between the necessary and the possibly existing is revealed by the concept of emanation. He distinguishes between the possible being, which exists because of another, and the absolutely necessary being, which exists because of itself. Ibn Sina affirms the eternity of the world to the Creator. Ibn Sina explained creation in eternity using the neoplatonic concept of emanation, thus substantiating the logical transition from the Primordial One to the multiple world. However, unlike Neoplatonism, he limited the process of emanation to the world of the celestial spheres, considering matter not as the end result of the descent of the one, but as a necessary element of any possible being.

The cosmos is divided into three worlds: the material world, the world of eternal uncreated forms, and

the earthly world in all its diversity. The individual soul forms a single substance with the body, which ensures the integral resurrection of man; the carrier of philosophical thinking is a concrete body, predisposed to the acceptance of a rational soul. Absolute truth can be realized through intuitive vision, which is the culmination of the process of thinking.

## MATERIALS AND METHODS

It is consonant with the modern concept of global evolutionism, the cosmological theory of the "Great Bang", which does not provide accurate information about what happened before the "Great Bang" and at its earliest stages.

Let us put forward a number of hypotheses about these early stages :

**1 hypothesis.** Before the physical form of the motion of matter, there was a mathematical form of the motion of matter, which manifests itself in the existence of a hierarchy of topological, geometric and algebraic fundamental mathematical structures. This indicates the existence at a certain time interval of the initial stage of the expansion of the Universe of the hierarchy of the corresponding interactions.

**2 hypothesis.** Before the mathematical form of the motion of matter, there was a logical form of the motion of matter, which is manifested in the existence, universality and fundamental nature of the hierarchy of logical structures.

This expresses the existence at a certain time interval of the initial stage of the "Great Bang" of the hierarchy of the corresponding logical forms of interaction.

The universality, efficiency and heuristic potential of logic, mathematics and the method of ascent from the abstract to the concrete have these reasons as their ontological basis.

Ibn Sina in his ontology denies the existence of emptiness, which corresponds to modern concepts of vacuum as the most complex system underlying the whole variety of forms of being.

The principle of emanation of Ibn Sina contributes to the denial of the principle of creationism and the formation of a modern global evolutionist synergetic concept of the development of forms of being and movement, space and time.

In conclusion, I would like to say that the book of Salomon and Ibsol Avicenna emphasizes the emanations of the soul and its journey after death. According to him, Ma'ad is a place. Ma'ad is the starting point of things and situations, and things and situations depart from this place and then return to it. According to his teachings, the soul is eternal, the body is changing, the material world lives its life and disappears, and the soul leaves one body and settles in another new body. From this point of view, the life of the soul is long and infinite. It has eternal circular movement. This is defined in philosophical thought as incarnation and reincarnation. Answering the question of what is the soul, the great thinker said, "The soul is in the body, but not the state of the body. "The soul is the life force for the body, it moves it, drives the blood in the blood vessels and moves all its organs." Speaking about the state of the soul and the laws of its movement, Ibn Sina puts forward his own philosophical views and absolutely unique principles. In particular, maad is the space and state of the soul, and after leaving the body, the soul returns to its original state and space.

The thinker expresses this circular movement as the beginning and the end, the beginning and the end. When the body dies, it soul to another place. Continuing his opinion, the essence of the soul is light,

and the soul shines in the state of matter and it becomes different.

## RESULT AND DISSCUSION

According to the scholar, the pursuit of goodness is the essence of human life and the essence of the soul, which is the life energy. As the soul passes from this mortal world to the eternal world, it returns to its original space, and the soul that has attained perfection in this space joins the universal mind, the universal spirit. As a result of this union, the human soul becomes light and ascends to the level of an angel. Thus, Ibn Sina considers the active mind to be the activity of the higher stage of the soul.

## CONCLUSION

Such views of the scholar are inherent in Eastern philosophy. The study of the rich scientific and spiritual heritage of Abu Ali ibn Sina has gained momentum to this day, and the science of sinology has developed extensively. "The Canon of Medicine" is published in almost all leading countries of the world in their native language and are widely used in traditional medicine and alternative medicine. The holding of international scientific and practical conferences on alternative medicine in Uzbekistan is a bright confirmation of our opinion.

The establishment of international Ibn Sina centers, foundations, the publication of scientific journals related to the name of the scientist. As well as the naming of cities, villages, hospitals, sanatoriums, schools, libraries, and the establishment of the Republican State Prize named after Ibn Sina and scholarships is a testament to the importance of the rich scientific heritage created by our great ancestor. The great rich spiritual and scientific heritage of Abu Ali Ibn Sina, whose name is attached to world civilization and advancement, lives on for centuries and generations.

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