



IBN SINA'S CONCEPT OF " VOJIB UL-VUJUD" AND "VUJUD UL-MUMKIN"

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ANNOTATION

This article discusses the ontological manifestations of Ibn Sina's philosophical views and their significance today. Alloma's famous "Hayy ibn Yaqzan" ("The Awakened Son is Alive") uses ontological views, in the "Salomon va Absol qissasi" the philosophy of morality, and in the "Tayr qissasi" the mystical philosophy in allegorical-symbolic, artistic, rhetorical way. expression, its significance today.

Keywords: *Existence is possible, existence is obligatory, existence, national idea, creative mood, existence, non-existence.*

INTRODUCTION

Abu Ali ibn Sina was a Muslim philosopher who, according to two famous historians of medieval Western philosophy, A. Maurer and F. Copleston, "was the greatest Muslim philosopher of the Eastern group, is a true creator" [1, 94, p. 215]. Y. Mahdavi writes 244 articles about him, G.S. Anavati 270 articles. These works are about metaphysics, poetry, animal physiology, rhetoric, body mechanics, Arabic syntax, meteorology, mysticism and medicine, and have been translated into more than 19 languages of the world [2, p. 23]. the views of the existing being are being analyzed very deeply by world scientists. His works on metaphysics, the origin of his epistemological views, and the extent to which they are grounded are of great importance.

MAIN PART

Ibn Sina states that the soul has two basic concepts, "being" (hasti, wujud) and necessity (wajib), extraordinary (possible) and non-existence (mumti). His concept of existence is the foundation of his system. The concept of "existence" combined with "obligation" means "necessary existence." The ontological argument is that "what is necessary is necessary." The concept of "existence" associated with an "emergency" has two consequences: a) if there is a reason for action, then there is an emergency, for example, "being human", people exist because they have parents individuals; b) things that exist because there is no cause, such as a single-horned horse. It should be noted that all mental concepts (real or not) represent a being. Therefore, "being" is different from existence. "Existing" means real things. As Aristotle said, there are no impossible beings.

The influential "al-Qonun fi-l al-tib" has been in practice since the late European Renaissance. It is also known that Avicenna's philosophical works had a great influence on the philosophical views of Thomism and Maymonid. Furthermore, Avicenna's philosophical views

formed the main stages of the phenomenological method of ontological research influenced by the subsequent philosophical changes in the Middle East, until the next modernization, and some philosophers took some phenomenological dimensions from it in expressing their views [4, 13-14].

Existence, the structure of existence, the classification of sciences Ibn Sina's ontological doctrine of existence can be described as a continuation of the teachings of Farabi. For Ibn Sina, metaphysics, or ontology, is actually the study of being, and the object of his research is God, in other words, it includes theology. Ibn Sina's metaphysics is a science that must reflect the principles of other sciences, which means that it is also related to the "archeology" of the sciences. According to Ibn Sina, metaphysics is also a theology.

According to Ibn Sina, metaphysics is basically a study called "Being", but it is not immediately the first goal, but the first reason is God. The existence of Allah Almighty must be confirmed without being self-evident, so Ibn Sina developed a theory of the difference between essence and existence. In God he is the essence, his existence is in all other beings. Second, which makes existence a coincidence in essence, Ibn Rushd sees a simple confirmation of the exact coincidence that exists here, and therefore strongly criticizes this view of Ibn Sina. Rahman was the first modern commentator to seriously challenge Ibn Sina's assertion. Thomas Aquinas follows the ideas of Ibn Rushd, but relies on the ideas of Ibn Sina in explaining insignificant creatures, i.e. angels.

It is clear from the above discussions and debates that Ibn Sina's philosophy of existence encompasses the concepts of "Vujudi vojib" and "Vujudi mumkin" and this concept is unique to Ibn Sina.

In interpreting existence, Ibn Sina follows in the footsteps of Farabi and acknowledges that it consists of "Vujudi vojib" and "wujudi may". The "Vujudi mumkin" serves as the first cause. "Existence is possible" is a consequence of it. His body is obligatory and his body is indistinguishable in terms of possible time. The point of view between them is, in fact, determined by the degree of elegance.

We can see that Ibn Sina was influenced by Aristotle in his views on motion, which is the main motive of existence. However, it appears in Ibn Sina individually. Movement is accompanied by tranquility, which is not only the movement of objects, but also their transformation in a broad sense, the transition from one state to another. According to Ibn Sina, the movement takes three forms:

Accidental action. In this motion, the body is part of another body and moves with the motion of that body, moving from one place to another, but this body does not change its position.

Forced action. It is not the movement of the body itself, but its main cause that exists outside the nature of the body. For example, a horse pulls a cart, carries water, a person lights a fire, throws a stone, and so on.

Natural action. It refers to the spontaneous movement of the body. Examples include rising fires, strong winds, and falling rocks. This movement consists of a circle and a straight

line. Movement is inextricably linked with space and time. Just as the end of creation is not the beginning, so movement, space, and time have no beginning and no end.

Although Ibn Sina continued the logic of Aristotle and Pharaoh, he was independent in many matters. Ibn Sina defines the science of logic as the science or theoretical art of deriving unknown knowledge from known knowledge, distinguishing between them, true and false knowledge, and studying their types. The thinker argues that the science of logic serves to know the objective world, and that knowledge is based first on the perception of real objects through the senses, and then on mental, abstract thinking.

Ibn Sina's teaching on logic provides much new information about the science of logic created by Aristotle. The use of various symbols in the study of logical problems is also an achievement of the thinker.

Ibn Sina, in the concepts of "Wujudi wajib" and "Wujudi mumkin", divides "Wujudi may" into ore (substance) and oraz (accident). Ore comes in many forms, from simple to complex. Simple ore consists of the basic elements - fire, air, water, earth, as well as the unity of matter and form, and exists in the form of nature, plants, animals, and humans.

The "Wujudi wajib" serves as the first cause. "Wujudi mumkin" is a consequence of it. The "possible being", created because it is permanent, is eternal. The scientist's views on causation are noteworthy. According to him, the reasons are as follows:

- Material (cause of a particular situation)
- Active (cause that changes a particular situation)
- Shape (cause associated with different energies)
- Complete (ultimate goal of all causes)

Ibn Sina divides the being into two: the necessary being - Wajib ul-wujud and the possible ul-wujud - the possible being. The necessary being is the beginning of all things - the first cause - that is, God, and other beings that can come from Him.

Beings that originate from the first single entity, the various forms of the existing being, are the initial single representations. The forms of beings that originate in Asia, that is, the last beings, are interconnected in the form of a cause-and-effect relationship. The qualities of the first being pass on to all the beings that come from it. Thoughts about existence, the interrelationships of the forms of beings, and their emanation are described in detail in the metaphysical section of Ibn Sina's Kitab al-Shifa, Kitab an-Najat, and Donishnama.

We see that in medieval Arab-Muslim philosophy, the idea of existence was studied from a religious point of view. In this regard, existence, the structure of existence, the classification of sciences Ibn Sina's ontological doctrine of existence can be described as a continuation of the teachings of Farabi. Views on substance are mainly based on the concept of the pre-relativistic physics of Aristotle, al-Kindi, Farabi, and Ibn Sina, based on the scientific view of the universe, in particular, the relational concept of space-time. , his defense was based on the philosophy of Aristotle. Ibn Sina, in his lively and ongoing written debate with Beruni, gave a very reasonable explanation of the general shortcomings of the scientific landscape of the world at that time, based on the relational concept of being, substance, space, and time.

Everything that exists in the universe is divided into two parts: the necessary being (obligatory being) and the possible being (possible being). The necessary being is the most willful, powerful, wise god. Everything else is a possibility and comes from God. The relation of a possible being with a necessary being is a relation of cause and effect. In this process, everything in the universe takes place gradually in the form of emanation, that is, light from the sun. In this order, the celestial spheres, the mind, the soul, the body, which exist in the form of chance, are connected with them. These are all substances (ores), and there is an accident in existence - the signs, the color, the size, the variety of things.

In the Middle Ages, science was highly developed in the East. But at the same time, he had some mistakes and shortcomings. The main drawback was that at that time natural phenomena were not solved in depth by experiments, but were often solved by abstract philosophical thinking and intuition. However, Ibn Sina made extensive use of experiments during his scientific career. He tried to investigate each event with experiments. These experiments directly led to the beginning of the study of natural phenomena. In this regard, Ibn Sina interpreted his views in relation to natural phenomena.

Ibn Sina writes in Donishnomaye Alay: "It follows from his baroque that there is a beginning of the universe, that He is like the universe. The existence of the universe is from Him, from His being. And it is obligatory and self-existent. It's all because of Him. " Although Ibn Sina believed in religion, he objected to some of the ideas of his time. Ibn Sina's work and scientific activity had a great influence on the development of science, enlightenment and culture in the East and Europe.

Ibn Sina's worldview is based on the pantheistic principle that God and being are not contradictory, mutually exclusive things, but that they form a whole. Eternity belongs to God. God and nature are connected by certain steps. On one side of the long and integral chain lies the creative god - the necessary being, on the other end lies nature. These ideas are determined by how deeply Ibn Sina understood the phenomena of nature. In Ibn Sina's work, a special place is given to the study of the structure of science, the determination of the order of sciences, and their classification. In this regard, too, the scientist tries to further develop the question of the classification of sciences initiated by Farabi.

CONCLUSION

According to the great humanist and philosopher Ibn Sina, when human beings subdue their animal desires to reason, a person leads to higher happiness and spiritual perfection. At the same time, a person's happiness depends on the combination of his moral qualities and the good desires of his heart. In this regard, the scholar emphasizes that deep knowledge, spiritual wealth, and enlightenment elevate a person as a great person, rather than praising him for wealth and heaven.

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