



THEORY OF KNOWLEDGE IN IBN SINA'S PHILOSOPHICAL VIEWS

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<https://www.doi.org/10.5281/zenodo.10457524>

ARTICLE INFO

Received: 28th December 2023

Accepted: 03rd January 2024

Online: 04th January 2024

KEY WORDS

Know, sense, see, image, body, form, perception, imagination.

ABSTRACT

In the article, Abu Ali ibn Sina, one of the great scholars of the Eastern Renaissance, deeply studied the theory of knowledge and perception in his philosophical teachings. The views of the thinker, such as internal and external perception and imagination, are also covered.

INTRODUCTION

Abu Ali ibn Sina is one of the great scientists who made a worthy contribution to the development of the science of philosophy in our country. In the period of development of the new civil society, studying and researching the work of the thinker Abu Ali Ibn Sina from the point of view of social philosophy is of great scientific practical and theoretical importance. The President of the Republic of Uzbekistan emphasizes that "We will keep the bright memory of our ancestors in our hearts forever. We are immensely proud of our mentors, coaches, and contemporaries, who demonstrated an example of indomitable will, selflessness and courage and devoted their lives to the comprehensive development of our dear Motherland.

MATERIALS AND METHODS

In his philosophical teachings, Ibn Sina deeply studied the theory of knowledge and perception. Thinker criticizes the ideas of Plato and Democritus in explaining the process of human vision, and expresses his independent opinion on this problem. According to him, in the process of human vision, we perceive only the color of objective objects. This perception occurs through the color of objects in the external world, that is, when light falls on these objects, as if the reflection of external objects in a mirror. According to the thinker's conclusion, the process of human vision is the embodiment of the objects that appear through our senses, and this is not the image of the thing, but its image.

RESULTS AND DISCUSSION

Ibn Sina does not consider the image as a special form of knowing through special intuition, but at the same time he uses the image as a general intuition, a sense of foreboding. According to Ibn Sina, a person, under the influence of external senses, manifests the image of objective bodies completely, that is, in his imagination. It should be noted that the various images obtained as a result of the activity of sensory organs are united by general perception and form a single knowledge. The tasks of receiving the content are assigned to other sense organs, as expected power. Ibn Sina distinguishes the content of imagination from the image



of imagination, because the image, according to him, is perceived by the sense organs and received through common sense. The content is the reality that is perceived by the expected powers, but not previously perceived by the senses. In this regard, Ibn Sina gives an example of the senses of a sheep. Through the process of vision, the sheep perceives the shape and color of the creature coming towards it, and also hears its voice. As a result, he is convinced that this thing is a wolf, he understands the image of a wolf. This reality is a function of general understanding. After that, after imagining the image of the sheep, that is, the wolf, its hostility, the danger coming from it, although it does not understand their content due to the direct sense organs, it performs self-protective actions. This is the function of imagination, carried out by anticipatory forces.

External perception occurs as a result of the impact of an external body on a specific sense organ. Internal perception arises due to external sensations. Usually, an image is formed through the information reflected in the intuition. But perception and imagination are of two types, the first is manifested in the form of sensory knowledge, and the second is manifested in the form of content. Such types of knowledge are described by the thinker as the first and second imagination. The difference between both imaginations is that in the first case, the form itself is directly perceived, while in the second case, objects are perceived through different things and give it a different form.

In Ibn Sina's theory of knowledge, special attention is paid to imagination. According to thinker, imagination is a form of knowing existence through a creative approach. According to the thinker, imagination is carried out through the powers of perception, which are called transformative and are located in the middle part of the brain. The function of these inner sensory powers is reflected in the image powers stored in the memory due to the perception of certain images and contents. According to Ibn Sina, the main laws of imagination are reflected in the combination and distribution of images and content, and are the manifestation of imagined bodies in objective existence. In his work "Chapter of Philosophers' Gift to the Ruler", Alloma notes that it is embodied in the depiction of certain images, different images and various forms of expression [2]. For example, by depicting the image of a man together with the image of a horse, we imagine the connection between a person and a horse. In some cases, a new image of an object is depicted by reducing or dividing a part of it. A person can imagine a human figure without his head in some cases. Sometimes a new image for the imagination is understood in combination with the content. We can form an image and understanding about the color of a person. In some cases, due to the change of concepts, a general idea of a new image is formed. Ibn Sina mentions two forms of imagination, the first is a general representation, the second is a variable, creative character. It includes fantasy and imagination in a person in the group of inner senses. At the same time, it notes that fantasy and imagination are a form of knowledge that is not separated from objective reality, their appearance, and their formation based on specific information received through sensory organs. Ibn Sina states that the inner senses also include the powers of fantasy, that is, the general sense is a power located in the front ventricle of the brain, which independently accepts all the forms of the forces created in the five sense organs. But it does not mean that any fantasy and certain imagination are based on sensations and about existing bodies. In some cases, people also have visions of non-existent objects. Thus, Ibn Sina mentions fantasy



and imagination as a form of creative knowledge. At the same time, he connects the content of these forms with the external state, and tries to find them as their materialization in the brain of a living being. According to him, fantasy and imagination, whatever they are, reflect the external existence of the form of the mental state in connection with the functions of a certain part of the brain [3].

Ibn Sina divides the knowledge of existence into three types: known by itself, necessary, and intellectual feeling. Knowing, that is, the origin of which is learned, reasoned, without the need for mental feeling and when it arises without the help of senses, it is called mental feeling. A person's knowledge that he is alive is a self-evident knowledge. The knowledge that has arisen as a result of external influences is called necessary knowledge. The way of knowing formed due to various forms of mental conclusions is called mental perception. As an example of such a form of knowledge, it is possible to see that objects that were created in a certain period change over time [4].

CONCLUSION

Ibn Sina emphasizes that passive and active knowledge should be distinguished from each other. Knowledge that arises due to the influence of external objects on human sensory organs is called passive knowledge. Knowledge that occurs at a certain time without external influence is called active knowledge. At first, a person thinks about images to a certain extent, thinks, and then puts it into practice. So the thinker understands creative imagination as active knowledge.

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