

**ABU ALI IBN SINO (AVICENNA) THE ORIGINAL DRIVE AND THE STAGES OF  
IMPROVEMENT OF KNOWLEDGE***Rustamov Azizbek Almosovich**The faculty of General Medicine I, 5th year student**Samarkand State Medical University*

**Annotation.** The article examines the issue of improving knowledge based on the syllogisms of Abu Ali ibn Sina. He defends the concept that through the influence of external forces, i.e. divine reason on human nature, thinking appears, then the desire to study, which ultimately leads to cognition. Through the construction of logical methods of study, in his opinion, a person can prepare a structure of the studied. Ordinary knowledge through the active use of reason can move to a higher stage of cognition.

**Keywords:** philosophical syllogisms, divine reason, process of education, perfect intellect, thinker.

The period in which the great Eastern thinker Abu Ali ibn Sino lived and created his scientific works is considered to be the period of the first renaissance in the history of the peoples of Central Asia. A bright representative of this period is Abu Ali ibn Sino - a great thinker who devoted himself to the comprehension of sciences. His scientific works cover many facets of science, including philosophy.

Our article examines Abu Ali ibn Sina's approach to solving the problem of the relationship between the root cause, the structure of the human mind, and the stages of scientific potential in the Middle Ages. The scientific and practical significance of the study is that the results obtained allow us to expand the study of the philosophical views of the thinker Abu Ali ibn Sina on the foundations of human perception of knowledge, the stages of its improvement, and the stages of its development.

The researcher sets himself the task of a) determining the positive influence of the Divine principle in the pure activities of man; b) explaining a number of cause-and-effect principles of the cognitive function of man; c) determining the stages of development of human knowledge as knowledge improves.

The philosophical teachings of Ibn Sina on the human mind remain little studied to this day. At present, when the younger generation needs to comprehend the advanced thoughts of our predecessors, on the path to building a new future, the subject of transforming the philosophical and theological ideas of Ibn Sina on the role and significance of reason in the improvement of man, which can influence the formation of a new individual - a spiritually developed generation, remains relevant.

Ibn Sina's philosophical theology is based primarily on the existence of a Divine principle that accompanies and illuminates man with its positive impulses. In his opinion, there is a certain substance - "divine reason", which infuses strength into man's nature and inspires him. He connects the spiritual principle with reality or the material world with transcendence.

Knowledge, in his opinion, consists of three spheres: the first is the divine sphere of reason, the second is the sphere of mental representation, and the third is the sphere of physical sensory perceptions. The sphere of mental representation is between the sphere of reason and physical sensory perceptions. The sphere of physical sensory perception, unlike the two previous spheres, has matter and reflection (these are humans, animals, and plants). Ibn Sina considers the transcendental sphere, i.e. the divine sphere of reason, to be the highest rational sphere [3, p. 110].

Man receives a positive impulse from the highest divine sphere, or, in his words, a blessing. He calls this blessing a perfect mind or the culmination of the mind and a perfect soul [7, p. 136]. Thus, Ibn Sina, in the process of human cognition, divides the Universe into several spheres, each of which is the source of rational actions, and the First Cause, i.e. the Divine Mind, is the highest force guiding, inspiring and supporting the lower spheres of the Universe, i.e. the world of actions.

In the question of the process of comprehension and its perfection, he combines the epistemological point of view with logic. Thus, developing this idea from the point of view of epistemology, he believes that the human soul and the powers of reason can be actualized as needed. There are two forces that push a person to develop intelligence. The first force is produced by human nature and is called the motive force, the second force is accomplished through the mind and is called awareness [1, p. 61].

He further believes that in the material world there is a real or acquired mind. Through the real mind, a reflection of knowledge appears in the soul. Having passed through thinking, knowledge acquires meaning. Thus, the soul is enriched by the real mind and the cognitive process begins [5, p. 231].

At the same time, Ibn Sina constructs a diagram of the logical connection of the process of cognition. He believes that cognition is, at the initial stage, a representation, then comes the process of recognition or approval [4, p. 29]. Based on this process, knowledge begins with a representation, then comprehension or conclusion. With the constant functioning of the process of ignorance to knowledge, true knowledge is acquired. Thus, in the process of improving knowledge, a person is enriched with true knowledge and increases the level of his cognitive activity, i.e. improves.

Perfect knowledge of man in turn gives birth to practical and theoretical reason. The initial result of theoretical and practical reason is human behavior, i.e. reason in reality. They participate in the improvement of human character, and direct man to use all the possibilities of reason, which opens the way to intelligence [5, p. 222]. Theoretical reason and practical power can direct man to higher achievements in the acquisition of knowledge.

Therefore, according to its logical structure, in the process of emanation, the soul gives a positive impulse to the active mind, which begins to act. Memory, thinking, imagination, vision and will are connected. Then comes the process of cognitive activity, where intuition reunites with reason and insight is born. The process of acquiring true knowledge is completed when, as all forces develop, the human mind moves from the passive stage to the active phase. From the active stage, the first stage of knowledge begins, the affirmation of intelligibility in the intellect. It follows from this that according to the philosophical concept of Ibn Sina, the meaning of life of a rational person is a sign of his perfection. According to his epistemology, knowledge of the Almighty determines the rational ability of a person. Ibn Sina considers acquired intelligence to be the highest degree of perfection. There is also a necessary being - the Almighty, who decides



everything that exists. He is omnipotent and has a will. He sees, corrects and directs everything that happens in the Universe, including with the human soul.

Abu Ali ibn Sino is one of those who are called a thinker. The status of a thinker is the highest stage of mental development of a person who, through the improvement of his knowledge and the versatility of scientific discoveries, was able to achieve high intellectual development and position in society. His ideas about human perfection have not lost their relevance to this day.

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