

## From the History of the Doctrine of Gnosology in Ibn Sina's Works

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### ABSTRACT

In the epistemological teaching of Ibn Sina, it is shown that the nutrition of plants, animals, and people is the power of growth, the power of striving to satisfy the body, physical inclination, desires, and physical needs. Abu Nasr Farabi also expressed his thoughts about the power of desire in philosophical views and said that it exists in plants, animals, and people

### Introduction

In the 20th chapter of Abu Nasr Farabi's "Views of the Residents of the City of Virtuous People", which is called "Speech about the parts of the human soul (soul and spirit) and their powers", a person, with the help of his five senses, and sometimes without their help, distinguishes between creatures and separates them from each other. describes the binding power as *kuwwai mutahayyila* (power of imagination). .

This power in man is, in our opinion, the vital capacity inherent in all living beings, the beginning, the basis of the powers that separate the soul from the human soul (or the human soul as distinguished from the animal soul). The power of imagination that exists in man, in turn, serves the animal soul.

Ibn Sina specifically emphasizes that the ability to think orally is reflected in words and actions, in the realization and expression of the goals of planning one's activities throughout life, and the ability to speak together is a condition that is unique to humans. However, the existence of animal soul and instincts, that is, the human soul, has been shown in philosophical studies. Even though people who are deprived of the beautiful qualities that make up the human soul have external beauty, because of the superiority of the animal soul, their thinking power serves to satisfy their animal inclinations, desires, and ambitions.

The possibility that appears at the beginning of man's existence, in which he has developed the power to feed himself as a creature, to satisfy his natural demands and desires. This power was a vital sustaining power for man. After that, in the middle, as well as the human body's sense

of heat and cold, the power of touch, the power of taste, smell, sound, and the system of all seeing and feeling power, such as color and light, are created. But there is also the fact that with the emergence of five senses in a person, another power of exhortation also appears. It is directly related to what is felt through the body's senses, and occurs in the form of desiring them or denying them.

As a result, a completely different power appears in the human body after it. It thereby preserves the stable things that are established in him after the sensations pertaining to him have disappeared. And this was the power of imagination. With this power, a person unites certain things with each other, or separates them from each other. There are many things that have been and gone in this composition, some of them will be false and some of them will be true and faithful. After that, the power of the mind comes to the fore in a person, with this, a person gets the opportunity to know the things that he perceives through the mind. Thanks to this opportunity, a person can distinguish between beauty and ugliness, creates a system of art, literature and science. Also, every desire related to what the human mind perceives comes within this power structure.

According to Alloma, of these, the superior power is the only controlling power in the soul, and it consists of a number of auxiliary powers. Stretching power is the basic power that exists between body parts. The stimulatory and auxiliary powers are distributed among the other powers in the body. Each of these is located in a certain part of the human body. Among these powers, the power which is considered to be dominant dominates the other powers according to its nature and essence. In turn, other powers resemble them according to their actions. To natural malice centered in the soul according to the duties of the ruling powers looks like It is the same as the stomach, liver, and spleen, which serves the stimulating power members are members who are subordinate to members who serve and other members who are servants of these members are also in this movement. Because the karajigar (by its nature) is both the governing member and the governed member, and is considered the administrator of the human soul. Philosophical observation of a person, his views on the environment are considered to be the ruler of organs similar to grass and kidney, urine serves blood to the kidney, kidney to liver, and liver to the heart. The condition of the other organs is the same, and is spread to the well-known organs of the eyes, ears, and other senses. will be, each of these senses perceives messages necessary for a person, a direct effect on the body.

Man's command as power is every perceived by his five senses controls the powers of awareness of something, effect, situation. These five senses are like the same energy, and each instance of them acts as a controller to bring a different message or message from the environment, the being, that is necessary for him. According to scholars, the power that is considered as a human ruler is like a king, under whom information is gathered through messengers from all parts of the kingdom. The thinker says that this king also resides in the heart. A person's power of imagination (power of imagination) does not have auxiliary organs distributed to other parts of the body. According to his nature, he is a ruler over tangible things - a special horse, he rules over them. It separates one thing from another, finds harmony with one of the things that have different contents, and contrasts with the tangible things that are the other.

It is known from the philosophical analysis of the existing power of speech (thinking power) in humans that they are other organs not only has species to feed on and species to serve, it dominates the power of imagination and other forces, that is, the power that controls man and subordinates his actions. Every organ in the human body is controlled regularly and the person

himself is also controlled by energy. Because he is the manager of the imagination and the leader of the intuitive powers. It also controls the power output. An aspiring power is a power that either wants something or turns away from it. This power is considered the manager (chairman) and his assistants. Due to this power, will (desire) arises in it, and the will receives or turns away from what is received and perceived, either through feeling or through imagination, or else through the power of speech. Then the will must either know something or seek to accomplish a certain thing through the human body or by means of some part of it. But as for the turning away of a person, it consists of the main turning away (danger) power.

It should be noted that the aspirational force moves the organs of the human body. This energy is distributed throughout the body organs, allowing them to perform these actions regularly. In particular, these include nerves, some of which are tendons, which, in turn, are spread throughout the body to make animals and humans perform their aspirational actions. These parts of man are counted, for example, human hands and animal legs and other parts of the body that move voluntarily. In this case, all these powers mentioned above and spread over parts of the human body are considered physical weapons and are bodily habits and servants of the main and commanding will power in the heart.

Components of life, Abu Nasr According to Farabi, the following powers are: The body of living organisms (plants, animals, people) is composed of opposite elements, vital forces (power of energy - power of nutrition, power of nature - power of perception, power of feeling, power of imagination - power of imagination, power of speech - power of thinking, power of muharrika - the power of movement, kuvvai nuzu'iya - the power of aspiration) regulate and moderate the opposition of these elements. These powers help each other. The food consumed by humans serves to ensure that the energy necessary for living organisms does not run out and is restored. The power of human nutrition supports the powers of perception, imagination, thinking, and movement. In bodies (plant, animal, human body) it takes from food what it lacks in its composition (modifying the elements it contains, opposite properties (for example, a person who has increased cold receives heat, a person who has increased heat receives coldness, dryness that has increased humidity, wetness that has increased etc.).

It should be noted that each form (individual, separate form of a species) is created either from the elements themselves or from a mixture of elements. Some of the images (copy, individual) created by joining are formed by simpler joining, some by more complex joining.

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