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Nosiruddin Tusi's Gnoseological and Logical Views as Well as the Author on these Issues Examples from his Works

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Abstract: This article analyzes the attitude of the famous representative of Arab-Muslim social thought, Nasiruddin Tusi, to the issue of epistemological and logical science. Abu Ja'far Muhammad Nasiruddin Tusi wrote works of great importance in Islamic philosophy and ethics. Philosophical views of the thinker continued the traditions of the ideas of Mashshoyiuna direction.

Keywords: Nasiruddin Tusi, Epistemology, Logic, Mathematics and Philosophy, "Akhlaiq Nasiri", "Asos-ul iqtibus" ("Basics of learning"), "First analytics", "inclusive" Judgment.

Introduction

Famous thinker of arab-Muslim social thought in this article Abu Ja'far Muhammad Nasiruddin Tusi's (1201-1274) gnoseological and logic his views on science as well as his spiritual heritage are contemplated. About the work of The Thinker on the philosophy of Cognition, Logic and other sciences data has been analyzed. Naziruddin Tusi's ethics his views and views on cognition are described in the work "ethics of Nazareth can be viewed on the basis (Karacheva, 2022).

Abu Ali Miskawayh's "Kitabul tahorat" contains all the contents of keeping in mind the views of all subsequent hukamos without the work" moral Nazarene " came into being. At the beginning of the book, the traditions of the East understand the world in accordance, summarizing briefly about the tasks and types of Sciences wished. The fourth season of the work "the Nazarene of morality" is all the other of man he was devoted to proving his advantage over creatures (Kuntke, 2022). To the argument of Nosiruddin Tusi according to, natural bodies are equal and equal to each other because they are bodies, between them are

not divided into degrees and virtues. Meaning all of them are in the same area, if there are differences in length, width and depth even if they are both in and out of the blue species, anyway from the first ore (hayulo) they are in the image of the origin sex.

Methodology

Candidate of philosophical Sciences, Associate Professor Muhammadjan Kadyrov's "Nasriddin Tusi's work "ethics of Nazareth" and its analysis" as a methodological resource it was foiled. Historicity of scientific knowledge in the process of analyzing this article, the method of logicism, analysis, synthesis and objectivity was used. Also, information about the works of The Thinker on the science of logic reveals objectively was awarded.

Result and Discussion

"Euclid of his time, Ptolemy, Plato of his own century, and Aristotle as the philosopher who received the name mutakallim, political figure, unequal mathematician iste "owner of the dod" [1. 16] thanks to his encyclopedic knowledge and mental potential, Nasiruddin Tusi is an irreplaceable philosopher who has seen all the contradictions of real reality. Philosophy of The Thinker, ethics, medicine, biology, Mathematical Sciences, literature, fiqh, Hadith, Qur'oni Karim's commentaries, the word of science about 200 works covering all areas [2.6] East and West it has become a research object of its scientists. Man is different from other creatures, possesses consciousness, self-awareness. Because of this, striving for science, one's own striving to know the purpose and meaning of his life, to create beauty, and every attempts to be harmonious on the sides, moral standards of all times and nationalities they are universal qualities and qualities inherent in their people. Cognition and self-knowledge - these are such mental practices that they are associated with the universe the harmony that is and the society that corresponds to it is the perception of the formation, which, in turn, are about the human being organized with care in mind. If we are full of tus' thoughts on the issue of cognition, it is about The Thinker's "ethics of Nazareth" provides valuable information (Röder, 2021). Author the fourth season of the work describes the preference of man over all other creatures devoted to proof. According to his argument, natural bodies are bodies due to each other equal and equal in rank, between them ranks and qualities not divided. Spiritually, they are all in the same territory, with a length of., although there are differences in width and depth, and if they are divided into species in appearance also, they are still in the image of gender, which comes from the first ore (hayulo).

The science of beings is also divided into two parts. First the science in the part is called theoretical wisdom. The second is that if there is no substance, its can't be himself. In turn, this part can be divided into two again. In the first, it is ignored whether there is substance in the mind and imagination, in the latter case, what is being noticed is known only when it is a substance is (Rajpold, 2022). Hence, from this point of view, theoretical wisdom is divided into three parts. The first is called ilmu MOBA'dul tabia, the second is ilmu riyazi (mathematics), and the third is called ilmu natural. Each of these three parts of science, in turn, it includes a number of parts. Some of them as a method if they are, some are of the

second rank. But the method of the first science is from two Sciences consisting of, the first was created by Allah and his decree in the case of sparks, the latter are creatures and their species. Beings are unity and the plural as well as the vujub consists of the emergence or the existence of the ancient due to their ability, they are called the first philosophy. Continuing to divide them into parts to get to know the creatures, Nasiriddin Tusi arrives at the human soul and writes of it: "within the spirits, man such a power that excites the soul and is fundamentally different from animal souls there is a so-called Speech power. This power all things unarmed can perceive. His focus is on the reality of beings and the classes that surround them because it is focused, it is called theoretical intelligence" (Aroua, 2023).

At its disposal in human activity separating the good from the bad and the beneficial aspects of having a day such power from the fact that there is a possibility of detection is called practical intelligence. This knowledge of wisdom for the formation of two sections from the division of power into two parts (philosophy) are divided into two, the first being called theoretical and the second practical. The philosophical legacy of medieval Eastern thinkers, their works on logic, epistemological ideas and effects researchers have always taken care of it, and so far they have been many have been arousing the interest of domestic and foreign scientists (Mihaila, 2021). This is the middle age thinkers of widely developed logical and philosophical ideas in their brochures explained by wealth. In addition, their feedback in this area and one way or another, his discoveries come into contact with the current development of science. Study the history of Arab-Persian mantig and philosophy of eastern peripatetism the logic of the peoples of the near and Middle East as the path of influence to more accurately reproduce the process of formation and development of epistemological thought allows. In the East, this results in logic to a universal methodological scientific tool understand the ideas that have become, the laws and forms of direct reasoning it is formed as a science about. As for Tusi's logical views, here are the following necessary: to defend the basic principles of Aristotle and Ibn Sina mantig and during development, Tusi wrote many of his unique works at the same time. And this gives us a clear idea of the logical-epistemological concept of Tusi gives (Huebschmann, 2022)

In addition, to study the logical-epistemological concept of Tusi with the teachings of the founders of logical science – Aristotle, Phorobius and Ibn Sina in comparison, it is possible to determine the content and specificity of its description gives. Nasiriddin Tusi is this before showing the way each action is performed provides a short and understandable description of the steps. He completed the method of execution of actions the general view gives an example after giving. On the science of Tusi's logic the work is "Asos-ul quote" – *ساسة سابتقلا* ("fundamentals of learning"), in which the Greek interprets and analyzes the effects of their philosophers on logical terms, and it causes personal effects. [3.429] Nasiriddin is important to the interpretation of judgment in the logical interpretation of Tusi the game is given and it is very basic (Olisova, 2023). Logically, judgments, well, all reason are the elements that are formed. In particular, they include conclusions, syllogisms and arguments means. In turn, the latter is certainly new, incorporating new knowledge it is such methodological tools that make judgments. Hence the Thinker a special form of thought to study judgment, type of knowledge, essence, structure, types, it also pays great

attention to the analysis of the relationship between judgments gives. In this matter, he followed Aristotle and Ibn Sina in calling the verdict " confirmed or defines negated news as " inclusive speech. Tusi divides judgments into 2 classes: strict and conditional. Strict judgment 2 term (S, P and consists of a binder, in which the volume of the sub " ECT enters the volume of the predicate. = Confirmation of Parallel lines, - correct the line indicates negation.

A few simple judgments make up the component of conditional judgments. As for conditional judgments, according to the opinion of The Thinker, they are two or more more than simple judgments are generated using logical combinations ("if, then", with the help of "and", "or" etc.). In conditional judgments, says Tusi, part assumes the existence of another part, therefore calling them "inclusive" judgment may refer to [4.430] predicative or in the logical inheritance of The Thinker the classification of categorical judgments can be considered. In general, in this aspect, Ibn It is similar to the classification of the Synod, and it in turn refers to the position of Aristotle is based on. It is known that Aristotle's theory of judgments is simple categorical judgments theory. It is positive and negative about the quality of categorical judgments in its classification allocates. Aristotle writes: "a statement is a statement of something to something oid statement. Denial is a statement of subtracting something from something" [5.96]

In the work " first Analytics", categorical judgments are based on their quantity it is General, clear and ambiguous: "the prerequisite is that something is relative to something speech that confirms or denies something. It is common, or distinct, or may be unclear"[6.119].

Types of necessary judgments:

- Necessary according to the essence of the moment
- Total necessity conditioned by the space
- Conditioned juzee necessity
- Necessity in time
- The widespread necessity of the clock
- Necessity according to the predicate condition

Reality-existence judgments are also 2 different: non-theoretical existence judgments, non-permanent existence judgments. G.I. Ruzavin and P.V. Tavants "Scholastic logicians arab logicians may have received the definition that refers to material" calculated. Here the phrase "arab logicians" requires an explanation. In the medieval Muslim world, Arabic was considered the language of science, philosophy and logic. Hence for thinkers of this period wrote their books mainly in Arabic, Muslim Most scientists, philosophers and logicians of the Middle Ages are Persian-speaking are thinkers. In addition to the above judgments, Nasiriddin is Tusi modal and modalized provides a detailed analysis of judgments and many of their types determines. Judgments proposed by Nasiruddin Tusi completing the classification, it should be noted, representatives of the strict stoic mantig of conditional judgments in antiquity developed by [7.25]. Tusi, on the other hand, studies and re-develops them.

Conclusion

In the gnoseological and logical views of Nasiriddin Tusi, we are also Greek we observe the influence of the views of philosophers, as well as the influence of Islam. Nasiriddin Tusi to bring both aspects into reasonable balance in these matters moves. First of all, if we are full of Tusi's views on being, the basis of all things in it goes to God, the only creator the theory of dating and the origin of what is left of it lies in the influence of Islam if formed, it is in this process that the reinsertion, the theory of Emanation Origins also go back to ancient Greek philosophy. Tusi's logic regarding their views, it is necessary to describe the following here: Aristotle and Ibn Sina during the protection and development of the basic principles of mantig, Tusi shu together he wrote many of his unique works. And that's what we got from Tusi gives a clear idea of the logical-epistemological concept. Nasiriddin Tusius' logical studies have been attributed to the ancient Greco-Roman mantig, in particular to Aristotle based on the mantig of peripatetism led by, the stoic mantig and Abu Nasr Farabi, Ibn Sina, Abulbarakot Baghdodiy, was based on the Mantig of the secretaries.

Therefore, the Tusi mantig is a synthesis of Arastu and Ibn Sino mantig", and he is more loyal to Aristotle's logic than to the representatives of Muslim peripatetism edi, which gives its expression in his main logical work called " Foundation ul-quote found. Of course, these are the verses of Ibn Sina in his mantig and epistemology doesn't mean it's gone. To the formation of the logical and epistemological views of Nasiriddin Tusi no matter how great the effect of Greco-Roman mantig is, its worldview anyway and all its ideas are part of the spiritual heritage of the middle and Middle Eastern countries was based on. In his philosophical meditations, Nasiriddin Tusi states that Aristotle continuing their history, rationalism and sensualism play both roles in matters of truth also sought to show that he would play. Nasiriddin Tusi in this way all of philosophy achieve self-identity in their ways.

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