

FORMATION OF SCIENTIFIC CONCEPTS ABOUT INTUITION

Erniyozov Urazbay Kuklanovich

Senior Lecturer, Tashkent State Transport University

UERNIYOZOV@MAIL.RU

<https://orcid.org/my-orcid?orcid=0000-0002-4504-490>

Abstract

In this article, the formation of scientific concepts about intuition and creativity is the activity of the human psyche, the creative abilities of a person. As a result of creativity, material and spiritual values of social importance are created, previously unknown facts, features, laws are discovered, new methods of cognition and the assimilation of the universe are developed, scientific conclusions of the expected results have been drawn.

Keywords: Creativity, activity of the human psyche, creative ability of a person, intuition, creative thinking, creative intuition.

Introduction

The passion for logical understanding of mathematics and its nature went hand in hand with the "logicians" with a sharp rejection of the intuitive basis of mathematics. Schopenhauer's erroneously intuitive attitude not only to mathematics, in particular to geometry, Kant's views on geometry as the aprior forms of intuition in space and time theory, and that aprior in arithmetic is based on synthetic judgments have been subjected to such refutation.

However, in the course of development, the focus is on the isolation of objects that can be given to our intuition by mathematics. From the science of numbers and magnitudes, mathematics increasingly became a method of General proof and discovery. This process did not happen suddenly, but happened with successive advances.

In his debate on the question of intuition in mathematics, Poincaré does not clearly distinguish what causes his philosophical prejudices". Despite the characteristic confusion in his views, inconsistent idealism, Poincaré places this distinction in the judgment of his readers and critics. When analyzed, this difference gives an interesting result. This reaffirms that the problem of intuition has not only philosophical, but also positive scientific content. Poincaré's criticism has shown that the very transformation of mathematics into logic as a whole has great difficulties. These difficulties are not temporary and are not only due to the lack of ingenuity to the "logicians" who tried to reduce mathematics to logic. The basis of the difficulty here was that they no longer depended on logic, but on intuition, that is, mathematical thinking related to certain elements and principles that directly rely on mental discretion.

In some cases, intuition, in Poincaré's views, manifests itself as the principle of mathematical reasoning, as the basis and condition of mathematical deduction. In other cases intuition is interpreted as a mathematical "assumption", a synonym for mathematical inspiration, as a

condition of creativity in mathematics: this latter meaning of the term intuition is evident in his book. Here, intuition is understood by Poincaré simply as a sense of order in which elements of mathematical reasoning or proof must be accommodated. It sees Harmony and latent relationships as the intuition of a mathematical order that allows us to guess. And Poincaré, explaining the concept of intuition, finds a new theory and talks about the circumstances in which it developed. Poincaré argues that the intuitive concept is exhausting and that it is unfaithful, with a sense of absolute certainty that comes with inspiration.

The great psychoanalyst, one of the most important thinkers of the 20th century, psychologist and physician Sigmund Freud, considered intuition as an area in which one should look for solutions to the problems of self-esteem, the so - called "inferiority complexes" of the human psyche. In his research, however, Freud was primarily interested in the realm of unconsciousness, the instinctive principle. He believed that the level of consciousness - idealism, romance and the level of high aspirations - is much more important for the spiritual and spiritual evolution of man. In its low assessment lies the so-called "inferiority complex", which is called psychoanalysis.

2. RESEARCH METHODOLOGY

In everyday life, the concepts of psychoanalysis are used, and one of the most important - psychoanalytic therapy - uses very well-proven methods: this means a free method of attachment, interpretation of resistance and analysis of transmission. They all focus on the study of unconsciousness, providing an opportunity for a deeper understanding of the patient's personality. The division of the psyche into the conscious and unconscious is the main basis of psychoanalysis, and only this allows it to understand and introduce into science the pathological processes that are observed and very important in psychic life. In other words, psychoanalysis cannot transfer the essence of the psyche to the mind, but should treat the mind as a psychic quality that may or may not be related to its other qualities.

It is worth noting that the issues of consciousness and unconsciousness and their role in the intuitive functioning of a person have also been analyzed by Eastern thinkers. In particular, the Japanese philosopher D.Sudzuki writes that when a state of complete silence and unconsciousness is achieved, all signs of life disappear, but with them all restrictions also disappear. No thought will ruin your mind. And suddenly-here is me, - completely unexpectedly the divine light illuminates you. The last thought is considered precisely one of the features of intuition. After all, intuition also happens completely unexpectedly, suddenly. There is no way to have a pre-planned intuition or for a person to know exactly at what time intuitive processes take place in himself. Figuratively speaking, the charm of intuition is also that it happens unexpectedly, suddenly. Identifying perceptual and intuitive concepts in perception, their superiority over intelligence, Bergson reveals the category of intuition and calls it self - xos intellectual sympathy, " through which one is transferred into an object to merge with self-xos something, which cannot be expressed. A.Bergson compared intelligence and intuition, defining them as two different deeper ways of knowing things. The first method - we move around the object; the second - we enter it. The first depends on the way we look



and the characters we represent. The second path does not depend on either the point of view or any sign.

Science pursues only practical benefit. In intelligence, we cannot see a living being, we see finished products. The feature of a living being is continuity, continuous creativity.

An important aspect of theories in this direction, they formally continued and developed the doctrine of "intuition", which was formed in the rationalism of the 17th and 18th centuries. At the same time, some new theories are still trying to unravel their genetic dependence by taking intuition beyond the limits of intelligence. They see in intuition, first, a function that precedes intellectual knowledge and, in this sense, is completely independent of it;

secondly, they try to associate already emerging intellectual knowledge with intuition, arguing that intuition is a "expressive activity", and therefore knowledge in such a form, to the extent that all intellectual knowledge is expressed.

This is, for example, the doctrine of intuition, proposed by the famous Italian philosopher of the first half of the 20th century Benedetto Croce.

Croce believes that knowledge independent of will... it is possible to imagine; but it is impossible to imagine a Will independent of knowledge. Blindly helpless Will is not will, it seems true will. Although a person of practice absolutely does not need a philosophical system for his actions, he still begins with intuitions and concepts in the field in which he acts – distinguished by the most accuracy.

So, Croce believes that "theory "logically precedes" practice", which is a logical condition for its possibility. In turn, in theory, Croce divides two main forms: intellectual knowledge and intuition-based knowledge.

3. ANALYSIS OF LITERATURE ON THE SUBJECT. Unlike all theories of intellectual intuition that support the unity of theoretical activity, Croce argues that knowledge has two completely different manifestations. As can be seen from such a contradiction of dual knowledge, Croce's theory excludes intuition from the intellectual forms of knowledge. "For him, intuition is not one of the types of intellectual knowledge, as it was for Descartes, but also for Fixte and Schelling. It exists as a form of non-intellectual understanding alongside intellectual knowledge". Moreover intuition is not only placed together with intelligence as an equivalent and parallel form.

Croce was chosen not by Baumgarten as the true founder of intuition and art science, but by his compatriot Giambattista Vico, who promoted a new concept of fantasy. Vico simultaneously acknowledges fantasy as a theoretical reality and argues that it is by no means an intellectual reality. Fantasy as a stage of knowledge is completely independent of reason. Unlike the theses of rationalists (such as Leibniz-Baumgarten), reason, in Vico's view, cannot in any way convey the highest degree of perfection to fantasy; added to fantasy, it can only destroy it. As forms of activity, metaphysics and poetry stand in relation to natural opposition to each other. The stronger the fantasy, the weaker the mental thinking. The ideas of philosophers and poets differ from each other in essence. At the same time, poetic language is an xos form of knowledge itself, predating the prosaic language of science.



Benedetto Croce's whole theory of intuition is based on these rules. Like Vico, his main idea is that, and it serves cognitive tasks.

What is Croce's theory of intuition? A characteristic of Croce's theory itself is that it combines intuition with expressive activity. Simple direct perception is within the limits of naturalness. Unlike such a feeling, intuition, according to Croce, is objectification in expressing our impressions. Hence, intuition – which means expression and nothing else – is not much, not less, but in how to express.

Stating that verbal expression is not the only form of expression, Croce aims to show the complete independence of intuition from reason, aesthetic knowledge from logical knowledge. It is in this way that he seeks to prove the nonintellectual nature of intuition. Intuition is understood as the most commonly used meaning of the word “expression”. Croce believed that elementary theoretical activity would therefore precede practice and intellectual knowledge. Intuitive cognition is involved in the determinative process in practice, but it itself is not determined.

Concepts such as preparedness, planning, justification of how it happened are characteristics that are not inherent in intuition. Indian philosopher S. Radhakrishnan saw intuition as the most important of all sources of knowledge. In his eyes, intuition does not expect a moment either. No additional tools or a new act of knowledge are required to understand reality. For an ordinary person, the main fact of the Higher Mind is manifested in essence as Revelation and is not determined by any evidence, for example, perception or conclusion.

Russian philosopher N.O. Lossky was one of the leading representatives of intuitivism and personalism in Russia. He created and developed a philosophical system, which he himself called intuitivism. In Lossky's philosophical views, intuitivism is manifested in the most striking, interesting way.

This determines the importance of finding an object of cognition in the process itself or outside the process of cognition. He was interested in the problem of immanence. He argues that the subject of knowledge can only know what is immanent to the mind of a person, but only because his mental states are immanent to his mind, he knows only his spiritual life. He concludes that everything is immanent to everything.

Lossky defines that objects that are in the process of cognition, that objects of the outer world are original in the subject's horizons, that the perceived object is directly part of the individual. The existence of the outer world is given directly to the subject of knowledge. Intuitivism functions as a doctrine that the object of cognition, which is part of the outside world, is directly embedded in the individual by the consciousness of the knowing subject, if it is permissible, and therefore exists independently of the act of cognition. Thus, he points out that in knowledge there is neither a copy nor a sign nor a phenomenon of a certain thing, but the thing itself in the original.

Lossky, paying attention to emotional and intellectual intuition, does not deny discursive thinking and speculation: thanks to this, we know about the connection of real elements, about the ideal being. However, it is the mystical intuition that reveals absolute knowledge. Mystical intuition reveals not only aspects of the self that are easily expressed in concepts and open to intellectual intuition, the qualities and phenomena that, according to what has been said, belong



to it as superpositions, superconductors, carriers. Lossky believes that the limited self of power leads to the discretion of what is higher than the properties of xos. Makes him capable of freedom and creativity; in addition, it leads to the discretion of the individual individuality of the ego. Deciding to understand reality and intuition, he argues that intuition is a direct reflection on being in the original.

He left an important mark on the science of philosophy. F. Asmus set out the Basic Rules of his philosophical views, setting himself the task of clearly distinguishing intuition as the truth of knowledge and already existing philosophical theories; in determining the differences between existing philosophical theories that have replaced each other throughout the history of modern philosophy. V. F. In his book, Asmus defies the teachings on intuition developed by 17th-century mathematicians and rationalists, as well as the teachings on intuition that emerged in mathematics in the early 20th century, substantiating the proof of the failure of intuition theory. V.F. According to Asmus, among the types of knowledge in philosophy there is a separately considered direct knowledge, which is determined by intuitive knowledge or intuition. Under direct knowledge, it determines the direct discretion of reality, the discretion of things that is not based on proof of objective dependence. V.F. Asmus distinguishes vision, the most important of all emotions, which he explains directly. And in this context, explains the definition of the concept of intuition from the Latin word *intuitus* as contemplation, discretion, vision, i.e., discretion by sight. Intuition as the truth of knowledge is an indisputable truth that exists in the field of cognition for all connoisseurs as each type of cognition. Intuition, which contains epistemological teachings that explain direct or intuitive, knowing facts, is one of the philosophical theories.

V.F. In his work, Asmus argues that many scholars and entire schools of mathematics (such as the school of intuitionism as presented by Weil, Brauer, Götting, etc.) have purely idealistic philosophical significance with the term intuition, in addition to its non-philosophical meaning. In general, V. F. Asmus' book, devoted to the development of the problem of intuitive cognition in philosophy and mathematics in the 17th and early 20th centuries, set and solved three main tasks. Its task is, first of all, to clearly distinguish intuition as the truth of knowledge and intuition as philosophical theories. If the philosopher admits the existence of intuitive knowledge among other types of knowledge, then this recognition itself does not tell this philosopher anything about the fact that the theory of intuition that is has – materialistic or idealistic. For example, it is as wrong as evaluating a philosopher's character on the basis of the philosopher's argument that all knowledge will eventually return to emotion.

The second task is to establish the properties of xos among the philosophical theories of successive intuition in the history of New Age philosophy. Theories of intuition, i.e., philosophical teachings on intuition, were developed by Plato, the neoplatonists, Descartes, Leibniz, Kant and Fichte and their contemporaries Gaman and Jacobi, Schelling and Friedrich Schlegel, Goethe and Schopenhauer, and in the 20th century. - Bergson and Lossky, Gussler and Benedetto Croce et al. But it would be a clear mistake to consider them all intuitive, - for example, Bergson. Not every theory of intuition is a theory of intuitiveness. Intuition is a very self-centered historical form of philosophical doctrine of intuition.



The concept of intuition and philosophical teachings about intuition originated in ancient Indian and ancient Greek philosophies. The theories of intuition created by Renaissance philosophers, in particular Nikolai Kuzansky and Jordano Bruno, are also very interesting. However, even ancient theories of intuition, which appeared in the Renaissance, are not the subject of this work.

The book is highly grounded and grounded in limiting the historical basis for considering theories of intuition. In close connection with the epistemological problems facing philosophy, the development of mathematics and Natural Science has determined the inherent properties of ideas, concepts, teachings about intuition, developed in the 20th century. Intuition theories advanced in the 19th and 20th centuries cannot be considered as purely philosophical theories, not counting their conditioning with the logical nature of modern mathematical, natural and Social Sciences. Due to the connection of philosophical teachings about intuition with the natural and Mathematical Sciences, the history of the development of these teachings is of great interest.

V.F. Having studied the history of the development of philosophical ideas, concepts, theories of intuition in the opinion of Asmus, we are sure that the theoretical root of philosophical misconceptions contained in them is not only idealism. Is a metaphysical way of thinking that distinguishes the will of the mind from living, emotional thinking, but also absolutes the difference between direct and mediated knowledge and cannot determine the true path to the development of knowledge.

Historians of philosophy did not pay enough attention to the problem of intuition, not adequately assessing the importance of differences between alternating teachings and theories of intuition. Hattoki also became scientists who doubted the existence of intuition. In particular, Japanese and Indian thinkers D. Sudzuki and Bhagavan Sri Radjnish (Osho) held that intuition does not fit science and does not make sense. In their eyes, the intellect can feel it, but cannot explain it. Such a view, in our opinion, gives meaning to the views on intelligence.

They did not determine the importance of the problem of intuition in the theory of scientific knowledge, although in the history of philosophy the question of Science and scientific knowledge is posed, it should be noted that over the course of more than two thousand years, the problem of intuition has received very different and at the same time certain solutions in the philosophical theory of But all these decisions depended on a certain historical period, a lot of individual ideas, concepts of philosophers and philosophical systems.

CONCLUSIONS AND SUGGESTIONS

Reflections on the cognitive process of intuition and its involvement in perception, which is a direct component, are being analyzed in the work of modern philosophers. It has also been interpreted as the origin root of perception – intuition in such views. This includes the Azerbaijani olima G.F. The following views of Alieva are a clear example: intuition as a form of cognition comes from perceptions and perceptions. However, according to the dialectical method, these foundations are not alien elements of the mind, otherwise they could not become a means of cognition. Contrary to the totality of the perceptual process, intuition has always been the object of discussion, debate and criticism giving the impression of clear and



supernatural knowledge. G.F. Relying on Alieva's above points, we will be able to draw the following conclusions: firstly, one of the roots of intuition at the origin is perception; secondly, perception becomes a means of cognition for having dialectical content and intuition as a continuation of it; thirdly, intuition acquires unnatural significance, therefore always being the center of attention.

Issues of spirituality and spirituality are brought closer together through the teachings of thinkers in Eastern and Western philosophy. In particular, the assessment of philosophers to intuition is also found in the eastern doctrine of mysticism. "Intuition is understood as the initial stage of perception in the eyes of Sufis.

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