ACADEMIC RESEARCH IN EDUCATIONAL SCIENCES VOLUME 2 | ISSUE 2 | 2021
ISSN: 2181-1385
Scientific Journal Impact Factor (SJIF) 2021: 5.723
DOI: 10.24411/2181-1385-2021-00177

SOME FEATURES OF THE NYAYA PHILOSOPHICAL SCHOOL

Timur Madalimov
Teacher of Chirchik State Pedagogical Institute of Tashkent region

ABSTRACT

In the second millennium BC, civilization was formed in ancient India, and the peoples living around the Ganges oasis began to switch to agriculture. From that time onwards, the ideological processes in Indian society were gradually changing. These changes are mainly observed in the fields of mathematics, logic, medicine and astronomy. Unlike mathematics, the science of logic was formed in India and was originally formed not as a science as a whole, but as an integral part of Indian philosophy. Therefore, Indian logic was formed in all philosophical schools. In particular, the logic of Nyaya differs from other philosophical schools

Keywords: logic, intuition, conclusion, analogy, doubt, reasoning

INTRODUCTION

An important aspect to understand the general features of modern Indian philosophy is the relationship between philosophy and daily consciousness in India [13]. Nyaya is a science of logic and studies the nature of knowledge and the only reliable methodology for the philosophical examination of objects of knowledge. It is a tool for gaining accurate knowledge about oneself and determining the purpose of life. The study of Nyaya allows us to distinguish truth from falsehood, and ensures that false teachings and beliefs are prevented until knowledge reaches the stage of understanding and enlightenment. Today, as it was centuries ago, we are confronted by many sages with many doctrines, different social and political ideologies. It is doubtful whether every new teaching and teacher's conflicting views and ideologies are the right way to go. The seeker faces the same problem in trying to distinguish truth from falsehood. The teachings of the Nyaya system are aimed at creating a logical basis for learning and knowing the truth. Nyaya engages in critical inquiry. He studies all the doctrines - traditional and modern, and resolutely fights against all opposition and irrational beliefs. Wherever constructive thinking is focused on acquiring real understanding, logic is needed. This desire to seek truth is born in human nature, and logic allows us to practice constructive rational thinking. The goal of logic is to understand Self by providing the means to learn, listen, reflect, and

ISSN: 2181-1385
Scientific Journal Impact Factor (SJIF) 2021: 5.723
DOI: 10.24411/2181-1385-2021-00177

judge. This ends with the elimination of doubts and leads to mature wisdom or affirmation of what is accepted according to tradition.

METHODS AND MATERIALS

This is a qualitative research using the content, comparative-historical, characteristic analysis approach. About 10 articles on Nyaya logic have been used to explain its importance in modern education. In addition, the researcher analyzed and compared scientific papers on the relevance of the education system.

RESEARCH AND RESULTS

A. Origin of Nyaya school

The history of the development of logic in India is divided into four periods:

1. The logic of the first Buddha covers the VI-V centuries BC;
2. The logic of Nyaya and Vaisheshika - III-II centuries BC
3. Dharma and Dharmakirti school - VI-VIII centuries AD
4. The fourth period covers the VIII-XVII centuries

Early Buddhist logic was largely devoted to philosophical epistemology, in which thinking was explained mainly through emotional cognition. The logic of Nyaya and Vaisheshika, on the other hand, took a radical turn in Indian logic, leading to the classical period of Indian thought. In ancient Indian philosophical schools, the path to the right knowledge was shown in different ways. For example:

In the philosophical school of Charvaka lokayata - through intuition (pratyaksha);

Mimansa-through verbal testimony (Shabda);

In the schools of Vaisheshika and Buddhism - through intuition and conclusion (anumana);

Sankhya-intuition, conclusion, throughVerbal testimony;

Nyaya - through intuition, conclusion, oral testimony, comparison;

Prabhakara - through intuition, conclusion, comparison, oral testimony, conjecture;

Bhakti and Vedanta — through intuition, conclusion, comparison, oral testimony, conjecture, non-existence;

Knowledge is classified by probabilities, intuition, inference, comparison, verbal testimony, conjecture, and non-existence.

The peculiarity of the Indian school of philosophy is that its syllogisms differ from the classical logic of ancient Greece. In the Mimansa school, it is said that the

ISSN: 2181-1385
Scientific Journal Impact Factor (SJIF) 2021: 5.723
DOI: 10.24411/2181-1385-2021-00177

correctness of knowledge is achieved through oral testimony (shabda). Oral testimony is the exemplary testimony of a Trustee (apta), that is, one who has true knowledge and is the possessor of truth. According to Mimansa, a trustworthy person should have the following qualities:

- Free from superstitions and prejudices;
- Lack of interest in information results;
- Recognized as trustworthy by other authorities;

The opinion of the trustee is not discussed, only the need to have the above qualities when choosing him. But subjectivity is not allowed in the selection.

For example, the “scientists” who provide “evidence” to a tobacco company that tobacco is not harmful to health are not trustworthy people because they are funded by a tobacco company and their results have a positive impact on a proven product.

The main focus of Phabkara's philosophical teachings is on probability in knowing. Probability (sambhava) - the existence of something means the existence of its companion. For example, the conclusion that "if there is no (black) cloud, there is no rain" leads to the probable conclusion, "If there is a black cloud, there is rain." In the Bhakti and Vedanta schools, the specificity of knowledge is explained by the method of non-existence. Absence is the existence of one of the two opposites, the absence of the other. This is determined by the second law of formal logic, the Law of Nazism: "Two opposing opinions expressed at the same time cannot be true at the same time." For example, the absence of the sun indicates the presence of stars. It is not true that there are two opposing views (the sun and the stars) at the same time. The most optimized form of logic in ancient India is given in the Nyaya school of philosophy. The teachings of the Nyaya system are aimed at creating a logical basis for learning and knowing the truth. Nyaya engages in critical inquiry. He studies all beliefs - traditional and modern and fights sharply against all superstitions, based and irrational beliefs. Wherever constructive thinking is focused on acquiring real understanding, logic is needed. This desire to seek truth is born in human nature, and logic allows us to practice constructive rational thinking. The goal of logic is to understand oneself by providing means of learning, listening, reflecting, and judging. This ends with the elimination of doubts and leads to mature wisdom or affirmation of what is accepted according to tradition.

ISSN: 2181-1385
Scientific Journal Impact Factor (SJIF) 2021: 5.723
DOI: 10.24411/2181-1385-2021-00177

DISCUSSION

The logical way to determine the truth in Nyaya is by applying 16 categories of logic called Padarthas or themes.

1. Means of correct knowledge
2. The object of correct knowledge
3. Doubt
4. Reason
5. Imagination
6. Demonstrate the truth
7. Syllogism
8. Reason and confidence
9. Discussion
10. Mentality
11. Dispute
12. Objection
13. Bad thoughts
14. Unfair Reasons
15. Useless connector
16. Identifier

According to Nyaya, we learn information in four ways:

1. Empirical knowledge, experience - pratyaksha
2. Discursive thinking, conclusion ---- anumāna
3. Analogy - upamana
4. Oral testimony of a reliable source - Shabda

There are 4 types of suspicion

1. Perception of common features or lack of perception of difference

For example, in the dark, a wire can be confused with a man or a rope with a snake.

2. Conflicting testimonies of witnesses or differences of opinion of two or more persons on one or another subject

3. False feelings

Hearing the noise of the leaves of the bush, looking with suspicion that there may be an animal or a human

4. Insensitivity error

There are 5 logical steps in a syllogism to establish correct knowledge:

1. A guess (problem) is a statement of something that needs to be proven

ISSN: 2181-1385
Scientific Journal Impact Factor (SJIF) 2021: 5.723
DOI: 10.24411/2181-1385-2021-00177

2. Cause is the evidence used to prove this hypothesis

3. An example is a generally accepted example of something similar

4. Narration is a comparison.

5. Conclusion- shows that the previous four stages of sylogism correspond to the same idea.

1. Presumption- John is dead

2. cause-Because he is human

3. Example - All people die just like Socrates Napoleon and King Henry

4. Apply- John is also human

5. Conclusion - he is dead

The conclusion consists of three parts

1) Large foundation (sadhya)

2) Small base (paksha)

3) Medium base (hetu)

The researchers then introduced five additional components: however, they do not actually form any part of the main argument, but they can be used to supplement the argument during opposition. In other words, they can be used to argue against or harass an opponent in a debate.

They are as follows

1. Check - check the thesis

for example, is there a fire all over this hill, or is there just a fire somewhere?

2.Subha (samsaya) - to question the cause of the thesis:

For example, what you think of as smoke may simply be dust.

1. ability - to determine the correctness of the use of this example to make the conclusion true

For example, where there is a fire, is there smoke all the time? Doesn't gas emit smoke?

2. Objective - To identify an unattended, neglected object

3. The removal of all doubts (saya-vyudas) is to make sure that the antithesis is not correct.

For example, there is no doubt that where there is smoke, there is fire.

The task of the thesis is to establish the relationship of the essence with the attribute to be displayed.

The function of cause is to indicate that the attribute to be displayed is the cause; because it provides the means by which things are proven. He can accomplish his goal by approving or rejecting the sample

ISSN: 2181-1385
Scientific Journal Impact Factor (SJIF) 2021: 5.723
DOI: 10.24411/2181-1385-2021-00177

The function of the sample is to show that these two properties are on the same substrate - the object to be represented and the means of representation. It consists of simple examples and includes the reasons given

The example can be positive or negative. A negative example is a familiar example that does not have a property to be set up and that the absence of this feature is absolutely rejected for a given reason. Thus, it creates a similarity or difference as a means of demonstrating what needs to be proven, and allows it to be followed by an additional example through similarity.

B. Difference between Nyaya logic with other

When we talk about Nyaya logic, there are some differences between this logic and the ancient Greek logic. The science of logic has had its place in the system of sciences since ancient times. Although Aristotle is considered the founder of the science of logic, this science was formed long before that - in the VI century BC in Ancient India. The formation of the science of logic as a separate science is associated with the name of Aristotle (384-322 BC). He was the first to define the scope of issues in which logic is studied. Aristotle describes logic as a science that "identifies unknown knowledge from known knowledge," "separates true thought from erroneous thought." He emphasizes that the task of logic is to determine the true thought, the truth. In Aristotle's doctrine of logic, reasoning takes the lead. He analyzes perception and reasoning, which are forms of thinking, as components of inference. Consideration is the result of mental analysis and can be true or false. Reflection refers to whether or not something is relevant to something. Any statement will not be considered. Only firm, descriptive ideas are considered. The thinker shows that the structure of reasoning has a logic, a logical cut, and a logical link: not S - P or S - P. It distinguishes between affirmative and negative judgment in content, and general judgment, partial judgment, and vague judgment in scope. Aristotle analyzed simple, necessary, and possible types of considerations in terms of modality.

Aristotle analyzes concepts as components of reasoning, paying particular attention to the relationship between general and individual concepts.

Aristotle classifies categories (concepts) as follows: 1) essence; 2) quantity; 3) quality; 4) attitude; 5) place 6) time; 7) status; 8) possession; 9) movement; 10) exposure. He developed the theoretical basis for deductive, that is, syllogistic, conclusions, explaining the derivation of new considerations from existing considerations when referring to syllogism. The axiom of syllogism, general and special rules, figures, modes of silligism, entimema, epixeremia, polysyllogism, sorit

ISSN: 2181-1385
Scientific Journal Impact Factor (SJIF) 2021: 5.723
DOI: 10.24411/2181-1385-2021-00177

are described in detail in the work "First Analytics". He knew figure I was perfect. Aristotle did not consider the issue of direct inference separately.

In his teaching, drawing conclusions is considered a form of proof. He analyzed the scientific (apodectic), dialectical, rhetorical, sophistic methods of proof, developed eristics - the rules of successful debate, and perestroika - argued that aimless reasoning is harmful. He considered inductive proof to be weaker than deduction. He described the analogy (paradigm) as the inference from partiality to partiality. Aristotle's doctrine of logic had a great influence on the further development of the science of logic. The transition to a new stage in the development of the science of logic in the post-Aristotle period is associated with the name of the representatives of the Stoic school.

C. Comparision central Asian methodology and Nyaya

The methodology of logic in Central Asia has its own characteristics. It is based on the religion and teachings of Islam. It is called theology, and Islamic teachings are described. In addition, the sciences of jurisprudence and hadith developed during this period. The hadith then transmits its relation to the level of sahih, hasan, weak or gharib (strange). Then he would comment on the hadith narrators, the chain of transmission, and the evidences of the hadith. As an example of the aforementioned opinion, we read in detail in the hadith of Abu Isa al-Tirmidhi in ―Al-Jami` as-Sahih in the chapter ―Purification‖ that ―one who is settled on a journey and in one place is subjected to it [12].

In particular, the great scholar who grew up in Central Asia entered the Islamic world with the hadiths of the hadith scholar Imam al-Bukhari. In his works, Farobi gave extensive information about the science of logic, its subject, structure, tasks, stages and forms of the thought process, logical rules, methods and practices. Including. when it comes to the etymology of the subject and concept of the science of logic, Farobi refers to the ancient Greek thinkers. According to him, the Greeks used logic in three senses: as a human point of view that expresses thought through language: as a word that guides objects to be conquered by the human intellect; understood as an inner spiritual force endowed with man to know the world. Complementing these definitions, Farobi defines logic as "the science that guides and improves the human intellect according to certain rules." To further clarify this definition, in Farobi's works, logic is considered to be the science of the head, the science, and even the art, which studies the laws of reason as a science. Only the laws of reasoning can reveal the truth to us. According to Farobi, without them, we will not know when our opinion is true, when it is false, or when we have made a mistake.

ISSN: 2181-1385
Scientific Journal Impact Factor (SJIF) 2021: 5.723
DOI: 10.24411/2181-1385-2021-00177

Furthermore, we cannot find the contradictions that underlie the truth and their solutions. In Farobi's works, forms of thinking such as understanding, judgment, and inference are explained in a very comprehensive and detailed way. Especially. The syllogism, its origins, figures and modules have been studied extensively. According to Farobi, concept is a category of universal nature that provides knowledge about things that are perceived emotionally. In addition, in the system of logic of Farobi there is a wide range of methods and practices of concept formation, as well as the relationship between them. In his logic, Farobi pays great attention to the doctrine of syllogisms. A syllogism is defined as the specificity of conclusions that are logically derived from two or more interconnected bases. Farobi singles out five types of syllogistic art, such as philosophy, dialectics, sophistry, rhetoric, and poetics. When it comes to the structure of a syllogism, it can be divided into large base, small base, and result. The syllogism also divides the term into three terms: large, small, and medium, and defines each separately. Concerning the logic of Farobi, we can say that his work was able to introduce the logic of Aristotle to the general scientific community, as well as to create a new trend in history called the "Arab school of logic."

CONCLUSION

The logic of nyaya is still relevant today and applies to modern fields of education. In this way we achieve:

First, logical thinking teaches students to argue every sentence

Second, Nyaya logic helps to dispel dogma in students

Third, through the above logic, new innovations emerge in students.

REFERENCES

1. K.K.Mittal. materialism in Indian Thouyht New Dehli, 1974, p.10
2. Aurobindo Sri. Birth Centenary library, vol.16, Pondichery, 1972, p.232.
3. Aurobindo Sri. The Future Evolution of man, The Divinasefeupron Earth. Madras – London, 1974, p.182.
4. Gandi M. My religion. Ahmedabad. 1955. P.4.
5. Gandim.k. Truth is god. Ahmedabad, 1957, p.11.
6. Gandi. M.K. Messenger of god. Yong India 1919-1922. Madras, 1922, p. 1167.
7. Tendulkar D.G. Mahatma, sife of Mohandas Karamchand Gandi 9n 8.
8. Radkhakrishnan S. occasional speeches and writings, series 3, july 1959/ may 1962, Delhi, 1963, p. 258-259.

ISSN: 2181-1385
Scientific Journal Impact Factor (SJIF) 2021: 5.723
DOI: 10.24411/2181-1385-2021-00177

9. Lal B/K/ Contemporary Indian Philosophy. Delhi roranasi – patna, 1978, p. XIX.
10.Radhakrishnan S. East and West. Some Reflections. London, 1955, p.115, 120.
11.The Philosophy of Sarvepalli Radhakrishnan, p.80.
12. Madalimov, T., Karimov, N., Is'haqov, M., Sulaymonov, J., & Alimova, R. (2019). Contribution of Abu Isa Tirmidhi to the Science of Hadith. *International Journal of Innovative Technology and Exploring Engineering (IJITEE*, *9*(1), 593-599.
13. Madalimov, T., Mullajonov, I., Pulatov, S., Qodirov, M., & Valiyev, L. (2020). Some Characteristics of Modern Indian Philosophy. *International Journal of Multidisciplinary Research and Publications*, *2*(11), 47-49.
14. Madalimov, T. A. (2019) "PROBLEMS OF KNOWING THE NYAYA PHILOSOPHY SCHOOL IN ANCIENT INDIA," Central Asian Problems of Modern Science and Education: Vol. 4 :Iss. 2
15.Мадалимов, Т. А. (2020). ОСНОВНЫЕ ЧЕРТЫ ЛОГИКИ ДРЕВНОГО ВОСТОКА. *Science and Education*, *1*(4), 236-241
16. Baxriddinova Muyassarxon Rahimovna (2020). THE LEXICOGRAPHICAL ASPECTS OF LEGAL TERMS IN GERMAN AND UZBEK LANGUAGES. Oriental Art and Culture, (V), 143-146.). T
17. Baxriddinova, M. R. (2016, September). Эффективные методы предотвращения конфликтов в Высших учебных заведениях. In XIV Международная научно-практическая конференция (второй этап)«Образование через всю жизнь: непрерывное образование в интересах устойчивого развития»НЕ LE
18. Бахриддинова, М. Р. (2021). О ПРОЦЕССЕ ТЕМАТИЧЕСКОГО ОБЪЕДИНЕНИЯ ЮРИДИЧЕСКИХ ТЕРМИНОВ. Academic research in educational sciences, 2(1).