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NUMBER AS THE ESSENCE OF THINGS: PYTHAGOREAN PHILOSOPHY

Sadullaeva Matluba Akhrorovna,
Asia International University,
English language teacher

Annotation: The article discusses how Pythagorean philosophy evolved from seeing numbers as the basis of everything to understanding them as essential principles shaping the universe. It emphasizes the practical and philosophical significance of numbers, exploring their role in various fields like math, science, and ethics. Pythagoreans viewed numbers not just as tools for counting but as fundamental aspects of existence itself. They focused on two key principles: unity (monad) and duality (duad), seeing them as foundational concepts in understanding both numbers and reality[23]. The text also compares Pythagorean ideas with those of later philosophers like Plato, Iamblichus and others. Overall, it explores the profound implications of seeing the world through the lens of numbers.

Keywords: monad, duad**,** Pythagorean philosophy, concept of imitation, doctrine of Pythagoreanism, Pythagorean table of categories, Hegel.

RAQAM NARSALARNING MOHIYATI SIFATIDA: PIFAGOR FALSAFASI

Sa’dullayeva Matlyuba Axrorovna,
Osiyo xalqaro universiteti,
Ingliz tili o‘qituvchisi

Annotatsiya. Maqolada Pifagor falsafasi qanday qilib raqamlarni hamma narsaning asosi sifatida ko‘rishdan koinotni shakllantiruvchi asosiy tamoyillar sifatida tushunish uchun qanday rivojlanganligi muhokama qilinadi. Unda sonlarning amaliy va falsafiy ahamiyati ta’kidlanib, ularning matematika, fan va etika kabi turli sohalarda tutgan o‘rni tadqiq etilgan. Pifagorchilar raqamlarga shunchaki hisoblash vositasi sifatida emas, balki mavjudlikning asosiy jihatlari sifatida qarashgan. Ular ikkita asosiy tamoyilga e’tibor qaratdilar: birlik (birlik) va ikkilik (ikkilik), ularni raqamlar va voqelikni tushunishda asosiy tushunchalar sifatida ko‘rdilar. Shuningdek, matn Pifagor g‘oyalarini Platon, Iamblix va boshqa keyingi faylasuflarning g‘oyalari bilan taqqoslaydi. Umuman olganda, u dunyoni raqamlar orqali ko‘rishning chuqur oqibatlarini o‘rganadi.

Kalit so‘zlar: monada, duada, Pifagor falsafasi, taqlid tushunchasi, Pifagor ta’limoti, Pifagor kategoriyalari jadvali, Gegel.

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Introduction. The main evidence of Pythagoreanism, available from Aristotle, Diogenes Laertius, commentators on Aristotle and Sextus Empiricus, refers specifically to the mature form of ancient Pythagoreanism, immediately preceding Plato. The main position of this form of teaching is as follows: “numbers (the beginnings of numbers) are the essence of all things.” The substantive difference between this principle and the principle “all things are numbers” characteristic of the most ancient form consists, in our opinion, in deepening the understanding of the nature of number. For Pythagoras, understanding the world meant conceiving harmony in terms of numbers, and implied that the entire Universe, from music to the movement of the

planets, could be explained with them. The final foundation of things is no longer numbers, which, due to the indivisibility of their meaning, allow for various interpretations - arithmetic, geometric, physical, theological, but deeper principles that express the principles of number as such. The philosophical reflection of the Pythagoreans thereby took an important step towards understanding the very nature of number, trying to reduce it to more general and deeper, primordial principles[1].

Mathematicians consider that numbers have two fundamental applications, the first of which is practical, because they are used to count and measure, and the other is used by researchers in their work to understand the mysteries of nature and life, and with the deduce the movements that, as Pythagoras said, represent the essence of the world[2].

Along with developing a deeper philosophical understanding of the nature of number, the Pythagoreans of the mature period also sought a broader, consistent application of their principle in understanding the nature of phenomena in various areas of reality[17]. This was expressed, as we will see later, in the development and philosophical justification of various areas of special scientific knowledge: cosmology, arithmetic, geometry, acoustics, psychology, ethics, etc.

Research Methodology. Specific philosophical approach, such as metaphysics, epistemology, or ethics are used to analyze Pythagorean philosophy. An analysis of the content of the Pythagorean philosophy shows that number, comprehended and interpreted as the essence of everything that exists, is not at all identical to number as the central arithmetic concept. In contrast to the purely external interpretation of number as a quantitative measure of a certain set of objects (the point of view of arithmetic and number theory), here number is interpreted as an internal, essential characteristic of things[20]. In addition, in the Pythagorean philosophy, number acts not only as a fundamental principle of knowledge, but also as a universal, extremely general basis of being, thereby claiming universal applicability both to the Universe as a whole and to its individual parts. The philosophical interpretation of number by the Pythagoreans consists, therefore, in giving it the status of immanent universality, on the one hand, and at the same time in absolutizing this universality, elevating number to the rank of the absolute, unconditional basis of all things, on the other [18].

Results And Discussion. According to Aristotle, the Pythagoreans laid the basis for their understanding of all things not just numbers, even metaphysically conceptualized as essences, the internal basis of all things, but “elements of number”, i.e. the initial principles, the principles of number itself, which have a clearly expressed philosophical , categorical nature and content. From the point of view of the Pythagoreans, the first such principle, the principle of number, is the monad, unit; not an arithmetic, discrete unit, but a unit as the logical principle of identity, the equality of number and thing to themselves. “All numbers,” Sextus Empiricus explains the principle of the monad, “themselves fall under the concept of one, for two is one two and three is also a certain one: the number ten is the single head of numbers. This prompted Pythagoras to assert that unity is the origin of all things, since through participation in it everything is called one.”[16]

Accepting that “Number” constitutes the essence of everything, it is overshadowed by the concept of a material reality quite separate and distinct from what we might consider to be a purely abstract number, and even today in atomic physics laboratories, reality is composed of complex numerical interactions in dealing with subatomic particles and fields. Einstein says that the universe is “Number,” which accords with the ancient Pythagorean vision. According to Richard Feynman (1918- 1988), the discovery of the theory of relativity came about because of a Greco-Pythagorean mode of investigation based on the interaction of sets of axioms with subsequent logical deductions. The strength of the foundations of scientific Pythagoreanism is from the methodological approach, rationally analyzed and developed with great discipline and, at the same time, transcended by a powerful initiatory and ontological global system[3].

The Pythagoreans expressed the relationship of this completely abstract unit, unit as pure identity, to arithmetic numbers and to concrete things in the concept of "imitation." Both numbers and individual things "imitate" the unit, which is their principle. Plato defined the relation of ideas to individual things as "involvement", replacing the Pythagorean term "imitation". As Aristotle rightly noted, both of these expressions are unsatisfactory, since they do not reveal the nature of the actual relationship of principles and things, and Plato actually did not advance one step further than the Pythagoreans in resolving the essential difficulty that arises here, but only replaced one name with another. Hegel also noted the extreme abstractness and the associated dissatisfaction of the principle of the monad: "Things, however, are much more definite, and their definiteness is not just this dry one thing"[15]. Hegel considered Pythagorean abstraction "the transition from realistic philosophy to intellectual", "the destruction of the sensory essence and its transformation into a mental one." At the same time, Hegel believed that the Pythagoreans do not yet have a direct concept, but have "a concept in the form of a quantitative one, why it represents the initial stage of thought[20].

In addition to the monad, the Pythagoreans considered the dyad as the supreme principle of numbers and things. Sextus Empiricus reveals the principle of the dyad as follows: "The unit, conceived from the side of its identity with itself, is a unit; when it is added to itself as a certain distinct unit, then an indefinite two appears, because none of the definite or generally limited numbers is this two, but is nevertheless known through participation in it, as we said regarding the unit. There are, according to this, two principles of things: the first is the unit, thanks to the participation of which all numerical units are units, and the indefinite two, thanks to the participation of which all definite twos are twos"[23]

If the Pythagoreans understood the monad as the infinite, indefinite matter, while the dyad, the indefinite two, meant for them the principle of limit or form, then the late Plato accepted the exact opposite interpretation of the monad and dyad. For Plato, "the monad is the father, the indefinite dyad is the mother of numbers. Aristotle characterizes the difference between the Pythagoreans and Plato as follows: "And that instead of the infinite as one, he put duality and derived the infinite from the large and the small - this is his peculiarity." So, the Pythagoreans ascribed unity to the infinite, but Plato makes it dual."

Pythagoras's student Philolaus (the only one whose fragments of philosophical works have been preserved) writes that "the nature of number is cognitive, predictive and instructive for everyone in everything incomprehensible and unknown. It adjusts (brings into harmony) all things to the sensation in the soul and makes them cognizable and mutually consistent, commensurable, creating bodily and separating separately the relations of things, both limitless and limiting. Lies do not embrace numbers at all, for lies are hostile to nature, but truth is inherent and innate to the genus of number"[21]. Nine centuries later, the Syrian Neoplatonist Iamblichus, an adherent of the Pythagorean numerical doctrine, speaks of the same thing: "...the creative (divine) mind executed the structure and composition of the cosmos and everything in the cosmos, relating to numerical similarities and displays as a certain pattern"; "number is the image of being"[15].

Numbers here acquire both ontological and epistemological meaning: something infinite and boundless cannot be cognized, for knowledge in its essence is the distinction of the cognizable, its limitation and definition [5]. It is the number indicated by the number that makes it possible to distinguish, measure and construct reality, structuring uncertainty and reducing the indistinguishable timeless primary unity to certain categories and scenarios of the cause-and-effect world.

"Things are numbers": the peculiarity and continuity of the Pythagorean tradition. In recent years, historical and philosophical research has appeared that denies the presence of the main Pythagorean concept "everything is number" (or "things are numbers") not only among Pythagoras himself (his writings, if any, have not survived), but also among the early Pythagoreans. This famous concept itself is declared to be the "later projections" of the

Academy and the Lyceum and is attributed mainly to Aristotle, who thus found it more convenient to build his “metaphysics of forms” in opposition to the “Pythagorean” Plato and his dialectic of eidos; the thesis “everything is number” was, according to this point of view, “strangely” put forward by the history of philosophy, following Aristotle, to the role of the generally accepted philosophical doctrine of Pythagoreanism [17].

There are still more people who disagree with such an overthrow of established ideas about the essence of the Pythagorean tradition. Within the framework of this work, there is no task to analyze in detail the arguments of the parties, which are sufficient. These difficulties and this controversy largely stem, in our opinion, from the extraordinary complexity and versatility of the concepts “Pythagorean tradition” and “Pythagoreanism”. The very idea of a philosophical tradition implies a worldview system in its historical development[8]

Regarding the initial principles of the mature form of ancient Pythagorean philosophical teaching, Aristotle makes the following critical remarks. Firstly, “where does movement come from when the basis is only the limit and the infinite, the odd and the even? They say nothing about this, and at the same time (do not indicate) how it is possible for emergence and change to occur without movement and change.” destruction, or the actions of bodies rushing across the sky[6] Further, even if we were to admit with them that from these principles (i.e., the limit and the infinite) magnitude is formed, or if this were proven, how would it turn out that some bodies are light, while others have heaviness? " Consequently, these Pythagorean principles are insufficient to explain the nature of movement, and therefore to understand the causes of changes occurring in the world, as well as to explain the qualitative characteristics (and not just the apparently quantitative) of certain natural things.

The subsequent development of the opposition between the monad and the indefinite dyad led the Pythagoreans to formulate a kind of table of categories. Aristotle believed that the Pythagorean table of categories belonged either to Pythagoras himself or to his follower Alcmaeon[10]. This table contains ten pairs of opposites to which all things are reduced. There are ten such pairs of categories, since the number “ten” was considered a sacred number by the Pythagoreans. These pairs of opposites are: 1) border and infinite; 2) even and odd; 3) unity and plurality; 4) right and left; 5) male and female; 6) resting and moving; 7) straight and curved; 8) light and darkness; 9) good and evil; 10) square and parallelogram (a square was understood as the result of multiplying equal numbers by each other, and a parallelogram - numbers that are unequal to each other)[4]. Analyzing the Pythagorean table of categories, Hegel made the following very significant critical remarks: “... their table gives us a confusion of the opposites of representation and the opposites of the concept, and these opposites are given without further deduction.”[24].

Conclusion. In conclusion, the article shows how Pythagorean philosophy evolved to see numbers not just as tools for counting but as fundamental elements shaping the universe. It highlights the importance of unity and duality in understanding both numbers and reality. Pythagoreans believed that everything could be explained through numbers, from math to music and even ethics. Their ideas laid the groundwork for later philosophical thought. Ultimately, the text emphasizes the profound impact of seeing the world through the perspective of numbers.

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