

**INTERRELATIONS BETWEEN SUBSTANCE AND ATTRIBUTIVENESS IN HUMAN CONSCIOUSNESS AND MENTALITY**

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**Annotation:** The article deals with the phenomenon of the discretization (differentiation, demarcation) of substance and attribute in human consciousness and mentality, which are syncretic (united, combined) in objective reality, and also their interrelations as substance and attributive notions.

**Аннотация:** Мазкур мақолада объектив реалликда синкрет (қоришиқ, ажралмаган) бўлган предметлик ва белги-хусусиятнинг инсоний онг ва тафаккурда дискретлашиши (ажратилиши, фарқланиши) ҳамда предметлик ва белги-хусусият тушунчалари сифатида ўзаро муносабатга киришиши ҳодисаси борасида фикр юритилган.

**Аннотация:** В статье дается анализ явления дискретизации (разграничения, дифференциации) в объективной действительности синкретичных (неразграниченных, объединенных) предметности и качественности в человеческом сознании и мышлении, а также их взаимоотношение в качестве предметных и качественных понятий.

**Key words:** substance, attribute, syncretism, discretization, substance (substantive) notion, attributive notion, human consciousness, human mentality, emanation.

**Калит сўзлар:** предметлик, белги-хусусият, синкретлик, дискретлик, предметлик тушунчаси, белги-хусусият тушунчаси, инсоний онг, инсоний тафаккур, эманация.

**Ключевые слова:** предметность, качественность, синкретизм, дискретизация, понятие предметности, понятие качественности, человеческое сознание, человеческое мышление, эманация.

The active consciousness of a person reflects existence (reality, being) – consciousness is a reflection of reality in the human brain [1; 2; 3]. Mentality (thinking), the process of active reflection of objective reality in imagination, understanding and discussion, as a human ability to think, is not a passive reflection of existence in a mirror, but active and constructive.

It is also possible to learn the essence of individual, concrete objects by reflecting the general aspects of reality through consciousness and thinking [2]. Consciousness

and thinking actively approach this perception, reflecting the unity of subjectivity and sign-property in existence, that objectivity is a set of signs, that sign-property is one side of the object, and that one object is different from another object by its sign-properties (attributes). It creates perceptual generalizations, separating the sign-property from the object, and the object from the sign-properties. Is there a colour of blue in the reality, for example? No, there are only blue things, creatures, and vice versa. Is there an asexual person in existence? No. Thinking, for example, separates color (or quality) from the things embodied by this color as separate concepts, realities. For example, if the concept of red color is separated from the object, the concept of apple is understood as an object, a thing separated from its characteristics.

Is the substance real, which separated from qualities and characteristics by thinking? This issue is considered one of the most complex problems in logics and philosophy, because in the nominalist-sensualist, vulgar materialist approach, apparent signs and features are not separated from objectivity, and objectivity is not separated from sign-characteristics, so such mental generalizations, that is, qualities separated from objectivity and objectivity separated from signs-characteristics, being unrealistic (unfair) is considered artificial, subjective [2; 4]. But the dialectical rational approach recognizes such commonalities as real, truthful, commonalities of existing beings, similar aspects. Islamic Sufism also interprets this phenomenon as the dissociated manifestation of the eternal qualities that are in the Absolute Genus as a whole (in Western philosophy, this is called emanation (tadzally). Abdurrahman Jami describes it this way:

*Khost ki dar oynahoyi digar,  
Bar nazari khesh shaved jilvagar.  
Dar huri har yak zi sifot qidam,  
Ruyi digar jilva dihad locharam.  
Ravzayi jonbakhshi jahon ofarid,  
Bogchayi kavnu makon ofarid.  
Kard zi har shokhu gulu bargu khor,  
Jilvayi u husni digar oshkor.  
Sarv khabar az qaddi ra`nosh dod,  
Gul khabar az tal`ati zebosh dod.*

Translation:

*He wanted to hold a mirror of others  
To reflect you in the sight of others.  
It is one of the eternal attributes  
Let it be a hundred from the whole.*

*He created the flower gardens of the earth,  
He made two world gardens.  
Every branch is made of thorn  
His reflection shone again;  
The cypress gave a sign of its beautiful stature,  
The flower gave hint of its happy fortune.*

Human thinking expresses the relationship of objectivity and sign-property in its own way, which are inseparable from each other in existence, discriminates the sign-properties from the object and reconnects them logically.

The creative nature of thinking is manifested not only in the understanding of qualities, signs-characteristics by separating them from objects and objectivity from signs-characteristics, but also in the ability to create things that do not exist by connecting separate symbols with objects. For example, mythical creatures such as *giants, fairies, and dragons* are also products of active creativity of thinking.

As thinking separates the characteristics, it ranks them. For example, *peach ~ pink ~ reddish...* It distinguishes the quantitative sign from the qualitative sign (first – initial), the static, stable sign from the dynamic, changing sign (*The flower is red. – The flower has bloomed.*), unites similar signs: *as, so, like, so much, so many, such, such as...* In other words, thinking classifies subjectivity and characteristics – unites on the basis of similarities, separates on the basis of differences. As a result, indifferent syncretic events in objective existence are separated, discretized, generalized and grouped in thinking as a result of its creative activity. The next stage of differentiation is at the level of human language, and this issue will be analyzed in the following subsequent works.

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