

Assadulaev I.K.

**New physical picture of the world? –
Part 1. Redshift galaxies should fluctuate.
Universal homeostasis. The absurdity of the
basic question of philosophy**

Abstract. *The proposed approach is an attempt to significantly update the new physical and philosophical view of the world, primarily astrophysical. The key to this is recognition of the ideal as an attribute of matter, along with the material. The ideal is an objective reality, sometimes in the subjective form, but not a material reality. The material is defined as such not only due to what relates to the matter, but due to the fact that the material as one of the attributes of matter is determinate being. At the same time the ideal as a determinate being is not defined. This article proposes to consider homeostasis as a universal phenomenon. It should be noted that in real nature there are no perfect lines or askew movements. Real objects in their motion in a straight line always experience fluctuations influenced by the environment, e.g. due to association of an object with other objects, and internal movement. Every movement is unique, unrepeatable, has its own logic, and this logic is ideal, essential, natural. The same applies to the planet Earth, the Sun, galaxies, etc. that are subject to the principle of universal homeostasis. Homeostasis as a dynamic equilibrium is always a deviation – comeback. All things and objects, shifting from one bias sometimes in the opposite direction, now and again return to the ideal positions. There is no ideal stability, only a dynamic balance – motive sustainability. But not materially, materially the balance is the essence of deviations-comeback. The ideal in homeostasis covers all the condition of the material as a whole, consistent and inconsistent with it. Ideal trajectory or positions sought by the objects in the process of universal homeostasis are not only the fact of consciousness of a cognoscitive person, but are also objective and real. Dialectical approach, Materialism, Structuralism, Comparative method, Systemic and organismic approach, Functional method, Cloning method in cognition, Methods of induction and deduction, Method of inverted hierarchies, when ultimate event determines the processes while individual phenomena affect key factors. Figuratively speaking, the Universe thanks to the universal homeostasis expands and quakes as a jelly. And the farther away the galaxy moves, the greater the rate of expansion and the stronger oscillations. Any real movement – inertial or accelerated – is uniformly uneven (material – ideal). The farther away a galaxy the greater is the amplitude of oscillation of both transverse and longitudinal. Longitudinal oscillations of flying galaxies occur in acceleration waves: now more expedited departure, now slower acceleration. In a sense it is similar to jerks. In our opinion, one can double check through oscillations (colour) of the redshift (colour) of Doppler effect. We believe it will be available for practical science. We could rely on the idea that every universal law of the Universe was there since its inception. Therefore, science faces the problem of detecting redshift oscillations. Rapidly receding galaxies oscillate around a receding ideal point of balance. Galaxies are tangible as an available existence and present an uneven acceleration flying away from one other. Consequently, one can assume that balanced ideal oscillation points obey some global law of uniform accelerating of ideal motion of galaxies. Hence the conclusion: Doppler effect should be addressed in the context of steady-unsteady motion – redshift oscillations.*

Keywords: *Dynamic balance, Mathematics, absurdity, philosophical, homeostasis, Universal, galaxies, New physical picture, Doppler effect, redshift oscillations.*

Vacuum wave, “Harmonious vibrations of the universe from Pythagoras to the present day”¹, fluctuations of micro-and macrocosm, mega world are the logic of the universal homeostasis, which we’ll show below. The key to identifying universal homeostasis is a decisive shift to a completely new philosophy – New materialism², most important idea of which is the recognition of the ideal as an attribute of matter along with the material. Ideal and material are attributes of matter. Our Milky Way galaxy is constantly in motion, “Being a spiral, it is rotating around its centre. But scientists have discovered that Milky Way also makes slight vibrations perpendicular to the platitude of the galaxy resembling a giant flag in the wind”. Scientists claim the search for the reasons not yet found for vibrations of the galaxy: “At the moment, it remains unclear as to the causes of such motions. Among the possible causes there is perturbation of spiral arms of the galaxy and ripples arising from the passage of smaller galaxies through ours.” Scientific discovery is made by “a group of international scientists led by Mary Williams of Potsdam Astrophysical Institute. «Experts watched nearly half a million stars around the Sun in the experiment on measuring the radial velocities (RAVE), as well as built 3D-models that showed those complex motions of stars. They helped to observe vibrations of the Galaxy that occur in several directions creating chaotic waves»³.

The proposed in this article approach hopefully is an attempt for an essential complement of new physical and philosophical picture of the world, and above all, astrophysical. The key to it is recognition of ideal as an attribute of matter as well as material. Consequently, existing definition of idealism and materialism through using fundamental philosophical question becomes in our view irregular, if we recognize the ideal as attributes of matter. It may seem to be a confusion for the orthodox, but let’s reflect and make amendments to the traditional widespread interpretation of ideal, opportunity in gen-

eral and homeostasis. Would the way the question is set not look like an absurd? – The reader asks. However only at a first glance. Putting forward a hypothesis about the absurdity of traditional and modern definitions of idealism and materialism as the main directions of philosophy, we are fully aware of the seriousness of the problem arising from the assumption of existence of the ideal as an attribute of matter and its universal property such as universal homeostasis. Even at the level of Euclidean geometry it is possible to assume existence of all things simultaneously in two dimensions – two attributes of matter. This is in the first place. Secondly, this same thing is stated by the problem of dialectical correlation between reality in general and possibility that, once further explored, reveals the possibility as an advanced reflection of reality⁴ as the universal side of matter, just as eternal as the matter, namely as ideal. Back in time, Aristotle suggested the possibility that precedes reality. However, its necessary to take another step and state about the possibility as a preceding reflection of reality and that it is ideal as an existence. Aristotle proves this. At the time, Aristotle asked the following question: “After all, if something arises, it is clearly a possibility, but not a reality that has certain substance to generate existence. Will this substance be inherent any of the other [categories] in reality? I mean, for example, the following: the fact that as a certain thing, there is only the possibility, but directly does not have anything specific and existing. Can it possess the quantity, quality and location? “Aristotle could not at that time set a question of ideal and his judgments follow other directions. But his judgments clearly define in terms of our problem, immateriality of the possible, which is not defined by categories of material.»⁵

In other words, further to these thoughts, we should talk about the originality of ideal, since the possibility is a fundamental property of matter. Here we depart from the well-known theory of Marxism (mainly E.V. Ilyenkov) linking ideal only with productive activity of man and mankind. Anticipating the judgment, we’d note, that ideal is the opposite of material, but not of matter, of which it is an attributive property. Ideal is opposite and one with material. And it is manifested in every motion of matter, vibrations as a universal homeostasis. And that’s why ideal is as original as primordial both matter and material. Therefore, an attribute of matter cannot produce matter, same as matter can-

¹ Boris Berry. Special to The Epoch Times. www.epochtimes.com.ua. Berry B.L. Harmonic model of motion of solar system and Helio-geophysical processes of reconstruction and forecasts. 2011 <http://geoberry.ru/garmoni4eskie%20modeli.html>; Berry BL Helio-geophysical and other processes, their oscillation periods and forecasts. // Geophysical processes and the Biosphere. And 2010. T. 9, № 4. Pp. 21–66. <http://geoberry.ru/geofizi4eskie%20procesy.html>

² Asadullaev I.K. New Materialism // E-journal «Problems of Society and Poltic» РАН № 2, 2013.

³ www.gismeteo.ru/news/sobytiya/nasha-galaktika-koleblet-sya-slovno-flag/

⁴ Асадуллаев И.К. Новый материализм // Электронный журнал «Проблемы общества и политики» РАН № 2, 2013.

⁵ Aristotle. Works in four volumes / Volume 3, Moscow: Mysl, 1981, С–390.

not generate its attribute, associated with substantialistically. To this end, the fundamental question of philosophy appears logically groundless and inadequate to reality.

Fundamental question of philosophy, central to Marxist philosophy turns out to be unnecessary in terms of the assumption that ideal is an eternal attribute of matter. If any possibility at all regarded as ideal, it becomes material, turning into reality. Meanwhile, is it necessary to state that ideal emanates material or matter? Opportunity never exists as an actual existence; it is contained in actual being in an immaterial form. Below we will describe why opportunity is not material. But, above all let's turn to a remarkable work of E.V. Ilyenkov "Dialectical logic». Among other things he wrote: " Pre-Marx materialism, while fairly rejecting spiritualist and dualist ideas about the ideal, as a special substance resisting material world, it treated the ideal as an image, a reflection of one material body in another, i.e. as an attribute, a function of a specially organized matter. This general material understanding of the nature of ideal, composing essence of Democritus – Spinoza – Diderot – Feuerbach line, independent of the options of its specification by certain individual materialists, was the starting point for the Marxist-Leninist solution " ⁶. This is the essence of the Marxist perspective, binding ideal only with a specially organized matter, that is in such a limited range, the ideal is understood not as an attribute of matter in general, but its specific organization – a certain level of development. Our point of view is adamantly different from the Marxists'.

In this paper it is proposed to consider the ideal as an attribute of matter in general, and not only as a reflection. Ideal is an objective reality, sometimes in the subjective form, but not a material reality. We define material as it is not only due to what relates to matter, but due to the fact that material, as one of the attributes of matter, is a determinate being. At the same time, ideal as a determinate being is not detected. Once, certain vulgar materialists considered ideal as a determinate being ("matter distinguishes consciousness as well as the liver secretes bile"). At the same time they are two inseparably associated sides of the objective reality. Ideal and material organically united and opposed. We'll try to show such an approach, based on the extension of homeostasis concept. Let's introduce the concept of a universal homeostasis.

Theory and concept of homeostasis evolved, especially in medicine, particularly in physiology and biol-

ogy in general as a dynamic balance of the body. Claude Bernard in mid XIX then Walter Bradford Cannon in XX century set forth the problem of dynamic stability of living organisms, W. Cannon proposed the right term homeostasis.

This article proposes to consider homeostasis as a universal phenomenon. For this purpose, first of all, let's take a look at some examples. For example, it should be noted there is no perfect, straight or curved in real nature. Real objects in their motion along straight line always experience vibration influenced by the environment that is due to association of the object with other objects and internal motions. A soccer ball in a flight never make an ideal curve although we can imagine this curve more or less perfect free of ball's vibrations, and so on. This is the logic of movement, free from consideration of many minor deviations. And this is the logic of material, it is ideal. Ball having experienced some fluctuations, vibrations, yet retains its perfect curve that these vibrations appear around. Our hypothesis is that absolutely all the things or objects in their movements are unique, experiencing vibrations, however they have their ideal positions they keep returning to through deviating them, not completely clashing. In other words, every movement is unique, unrepeatable, but this uniqueness has its own logic, and the logic is perfect, essential, natural. This applies to planet Earth, the Sun, galaxies and so on, which are subject to the principle of homeostasis.

Homeostasis as a dynamic equilibrium is always a deviation- comeback. All the items and objects, moving from one bias sometimes in opposite direction, return to their ideal positions again and again. Ideal stability is non-existent; there is only a dynamic balance – sustainability in motion. But not materially, materially balance is essence of bias – return. The equilibrium point is ideal. Most likely, the issue at hand affects unstable systems of Ilia Prigogine, but significantly broadens and deepens the problem of unstable systems. After all, the concept of the wave properties is a crosscutting issue for microcosm and macrocosm and the megacosm.

Ideal is what exists objectively rather than materially. That there is an objective, but not financially. The ideal is objective, however it does exist in a subjective form.

In other words, in motion all the things possess ideal positions, in which the real trajectory of the object is the same only in general. It is an emanation of a movement that does not fit into ideal framework. Dynamic balance is no peace but a movement of material, which is only generally, coincides with the ideal position. Imagine a pendulum that swinging fails to be materially at all the

⁶ Ilyenkov A.V. Dialectical Logic//Politizdat, 1984. – C. 165.

spatial points of its swing. That's what makes it a moving pendulum, only all its movements in general make it a pendulum. All his movements as a whole are the logic of the pendulum. This is only possible ideally. This is its essence, it's perfect. Past of the subjects, as well as their future are ideal, they are not a determinate being. Determinate being is always exact in time and space. Let's recall the famous lyrics: "There is only a moment between the past and the future and only that is called life." We would say it is a determinate being and only it.

The past is contained in present as an image as a determinate being. As an uncoiling, the past can only exist in our minds as an ideal, but objectively the past exists outside of us as an actual being filmed in present. At the same time, the future of any object does not exist as an existence. In determinate being the future of all things is ideal. This future is always there, but it is not material. Since determinate being of future is non-existent. Determinate being is material.

In particular, there is a problem of correlation of determinate being and essence. Material is always presented as an existence, but its essence is ideal not in the sense of idealism but objective ideal. Ideal in the universe has existed since its inception, continues its development on the level of life and producing human. And always inseparable from the material. The ideal is not an existence, but in our case it is the essence of material, ideal only while "nondeterminate". And always inseparable from the material. The ideal is not an existence, but in our case it is the essence of the material, ideal by only "possessing" this "nondeterminate". The essence of things is immaterial, but doesn't exist without material. Objective reality is a unity of material and ideal. The essence of material is ideal due to the fact that does not reveal itself as an existence. Essence is ideal, phenomenon is material. It is, however, one aspect. For example, there is the phenomenon in mind and due to that the ideal occurrence of consciousness is another aspect to material – ideal ratio.

The proposed idea of ideal as an attribute of matter will change all traditionally treated philosophical systems and therefore is a key to philosophy and other sciences. There is a new system of philosophy emerging to be developed in-depth and it claims greater objectivity and truth.

The ideal in homeostasis covers entire state of material as a whole, concur and fails to concur with it. Trajectory of the ball is always an irregular curve with extremely many invisible to the eye vibrations and deviations – returns, but ideally its a regular curve that is the main path of the ball with the latter being as objective as the first, they only concur with as a whole.

All items are in real movement, which generally concurs with ideal position "levelling off" real trajectories. But it's mechanics. In physics, we assume it is the same. There is a real movement, infinitely rich with uniqueness, but as a whole concurring with ideal positions – with own logic.

However, one should count for the fact that ideal trajectory or positions sought by the objects in the universal homeostasis are not just the fact of consciousness of a cognizer, but are objective that is as real.

It should be noted that ideal and material ratio concerned is initially inherent in matter and attributive.

At this point we make a small detour to concentrate on the objectivity of consciousness, that is the ideal, which «levels off» the world reflection in this infinite world in terms of their knowledge and concepts, distracted and unable to embrace entire variety. Consciousness, no matter how advanced it may be, can not cover all of the infinite variety of reality, but even through grasping the logic of development of things, consciousness is always poorer than the reality, and so it is in a certain sense "levelling off" of the material. They often talk about the mind in indefinite terms. However, it does exist in mankind, production and people as carriers of the ideal. For each individual his consciousness is subjective, but consciousness of another person is an objective reality – objective subjectivity. That is, when we state consciousness is a subjective image of the objective world, it, say the least, is a stretch. Essentially, consciousness is as objectively as it is subjective. As objectivity the consciousness is involved in the homeostasis – both as an ideal position and as a deviation – return (vibration).

That is, we have two sides of objective reality: the objective reality of the ideal position and oscillating around it the reality of "inrectified", that can be both consciousness with its carrier, and the socium. Every item that always exists in relationship to other items is inherent in oscillation, deviation and homeostatic return to the ideal position (state, trajectory or point). Existing in universal relationship to other things, each item is subject to oscillation and deviations in its main line or position. Meanwhile, the item is not always in the mainstream position, but it is her main position, it is objective. Effect of another item is increasing and decreasing during movement of objects, defining its deviation – return. That is an item can be not in an ideal position, but it is objectively perfectly there, as it is constantly sought by deviations- comebacks.

Mathematics while researching material reality, "levels off" its rich diversity, reducing it to a simpler but significant. Therefore, ideal positions are reflected

primarily by mathematics and geometry in the context of physics, physics is more inclined to repel the unique reality of the object with all its variations and oscillations. Physics while admitting mistakes and often distracting from them, always explicitly refer to the existence of these inaccuracies and mostly with math's help. At the same time, physics through reflecting rules of the universe, discovers the ideal. Laws, the essence of items is ideal and detectable as an existence in unity with material. Meanwhile, there is no need to perceive the material as a "lifeless" inception, which comes to life when exposed to the ideal as an alleged special active substance. Material and ideal are inseparable, their unity alone displays activity and movement.

Mathematical description of the phenomenon, if adequate to reality, is objective as an objective ideal. It fits a great diversity into abundance of the simple but significant. The ideal is an ideal because no math can cover all the infinite richness of reality, but snatches her logic. It «straightens» it. At the same time, mathematics can be adequate to the reality based on above reasons. The same is performed by human's logic. It relates to logical – historical ratio during cognition however in a different aspect. Logical is as adequate to reality as historical in the cognition process. Only logic is a rectified historical. Both objectively reflect reality or seek to do so. We take the case of adequacy to the world of both the logical and historical.

If we turn to Galilean principle of relativity, it is expressed as follows: "In the cabin of a ship moving steadily with no rocking, either by any phenomenon around or any event happening to you there is no way to know whether the ship is standing still or in motion." Universal principle of homeostasis denies the legitimacy of Galileo's principle due to the fact that every item moves uniquely thus inimitable in the process of deviations and comebacks to the ideal position. Deviations-returns may be invisible in some cases while in other cases too noticeable, such as overcoming global crisis while maintaining capitalism. The material constantly crosses the ideal through its vacillations. However, ideal positions are as objective and they exactly can be synchronized. Absolute synchronization of objects as the actual being, e.g. materially, does not exist. Absolute synchronicity can exist super sensually. In other words, one and the same object is in two dimensions at one time: the material and the ideal. The same applies to the universal homeostasis and "ubiquitous" capabilities, without which there is no reality.

From the perspective of universal homeostasis, not a single item moves in unison with another object, every item has a unique, unrepeatable motion. They

can only match in motion ideally. So initially contradiction was inherent in matter – the unity of opposites. Things can move simultaneously, but in the objective and ideal aspect of the ideal – in terms of the rectified motion. And at the same time there is no synchronicity. In other words, while dealing with rectilinear motion of system of items on inertia, the synchronicity exists as synchronicity of ideal positions, but not of real unrectified real motions that are unique and due to their uniqueness not matching.

The issue concerned is not confined to the problem of relations of matter and consciousness. Marxism and especially E.V. Ilyenkov, humanized the ideal, considering it exists only because of the existence of a generating body – mankind.

If you acknowledge existence of a universal homeostasis as one of the universal sides of the matter while the ideal as its attribute in this sense, you need to acknowledge the ideal and the material inhering in matter, the two that is – the ideal and the material that is one whole, that do not exist without one another yet not generate one another.

It is absurd to assume the matter is the product of an attribute or attribute is a product of the matter inherent to it originally. Therefore, fundamental question of philosophy appears to be absurd: what comes first – matter or consciousness? Consciousness is the ideal that at the stage of a man is similar to certain living organisms, frightening opponents with their increased body parts. Comparison, of course, is very conditional and not entirely successful. No need to go far and beyond to find a proof. Lets take Pyotr Kuzmich Anokhin' theory on advance reflection as a fundamental property of life and consciousness. His theory describes this property as a property of living organisms and plants. And this is the greatest discovery of Soviet Russian scientist. However, from our perspective, this fundamental property of all the matter that occurs in inanimate nature as well, it acquires a "terribly increased" shape (to put it better, extremely advanced form) in living organisms and especially in man. In other words, living organisms and humans have everything fundamental for the entire nature evolved in an unusually mature and new form, in full details.

If P.K. Anokhin associated the effects of anticipatory reflection with life, his scientific discovery, while the ideas he expressed are consistently applied, covers an inanimate nature as well and it is true for all things. For example, dialectic of possibility and reality we began our presentation above. It's about the opportunity that is ahead of reality. When we deal with the possibilities, one of which becomes a reality, it

means anticipatory reflection of reality. In every object, capacities it confines represent advanced reality that substantiates one of the possibilities. This fundamental property is unfolded into anticipatory reflection of life at the level of human and life in general. Since possibility is not an available existence so it cannot be material – as one material in another material. New vulgar materialists can «indulge» it. Possibility as available being does not exist; it is ideal in the material, objective and one with it.

Similar behaviour is with such a category as expansion similarity, which is inherent in all matter. However, at the level of a human it acquires new quality development. For example, in genetics, heredity, in what seems to be the most unusual aspects: religion, ideology, etc.

Consciousness is a high quality and extremely rich development of the ideal at a human level, the ideal that exists in the universe since its inception as an attribute of matter, as an objective attribute, along with the material. Unity of the world is not only about material world; it is also about ideal world. Ideality of the world in a human dimension is an objective-subjective form of the objectively existent ideal. This is not the Absolute Spirit Hegel with his otherness in nature. It is not Hegel's Absolute Spirit with his otherness in nature. There is a "spirit" and nature, enclosed in a single matter. But it is not a self-tension "spirit", detached from the matter and material. In this sense, the ideal is not a "spirit" and cannot be it. This unity of ideal and material is as objective unity of the world. Active substance is also in motion through the unity of its attributes. At the level of mankind the ideal is becoming both a subjective reality without ceasing to be an objective reality. They are two sides of universality – universal homeostasis.

In such judgments there is no pantheism in its new form, as a category of the material is an extremely broad concept. And we are behind the concept of new materialism.

At the same time one should not treat it as a new form of Descartes's dualism. The ideal by Descartes is subjectivity, parallel matter. In this aspect, however, it's a single substance with its objective attributes – the material and the ideal. It is not a split between matter and spirit, but rather a unity of opposing attributes of a single matter. The ideal beyond life is not a "living spirit" of the matter. Those who are called idealists treat the ideal as a special being, however "spirit" of nature is not an available existence. For them, the spirit appears as a self-tension substance. But this is not true; the material is as attributive as the ideal. At the same

time human consciousness acts as objective-subjective reality while the ideal is not fully consistent with the concept of consciousness, it is broader in scope, including entire history of universe in this aspect. By Spinoza, the mind is omnipresent, but this is wrong: mind is the highest form of the ideal; it is the ideal that's omnipresent as an attribute of the matter.

Mankind and human activity is human homeostasis. One form of the ideal is consciousness with its goal-setting activities seeking to implement these goals. But it's a complex dialectic of purposes, of conscious and subconscious, as explicit and implicit needs that are often not the same as human activities and its results. A man, societies nominate ideal goals that activities unfold around. Objective laws form purposefulness. Hegel in his own way indicated homeostatic phenomena observed in a person, who wants one thing, but gets another and called it an irony of history. But this is a very special area of universal homeostasis.

Our proposed point of view has a new way to interpret the problem raised by medieval scholastics. Its about realists and nominalists. The trouble with realists was that they treated the general as an available existence. From our perspective, the general, the essence exists objectively as the ideal, but not as an available existence – non-material. Nominalists considered that general is a fact of consciousness and denied it an objective existence. The real problem, which medieval scholastics fail to resolve, is solved with the recognition of the ideal as an attribute of the matter. It brings clarity to many other physical and philosophical systems.

Some conclusions

Figuratively speaking, the Universe thanks to the universal homeostasis expands and quakes as a jelly. And the farther away the galaxy moves, the greater the rate of expansion and the stronger oscillations. Any real movement – inertial or accelerated – is uniformly uneven (material – ideal). The farther away a galaxy the greater is the amplitude of oscillation of both transverse and longitudinal. Longitudinal oscillations of flying galaxies occur in acceleration waves: now more expedited departure, now slower acceleration. In a sense it is similar to jerks. In our opinion, one can double check through oscillations (colour) of the redshift (colour) of Doppler effect. We believe it will be available for practical science. We could rely on the idea that every universal law of the Universe was there since its inception. Therefore, science faces the problem of detecting redshift oscillations.

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