



THE INFLUENCE OF THE IDEAS OF GREEK AND INDIAN PHILOSOPHY ON THE DIALECTIC OF GNOSEOLOGICAL VIEWS OF THE MEDIEVAL MUSLIM EAST

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<https://doi.org/10.5281/zenodo.7927844>

Abstract: the article analyzes the main factors that influenced the development of epistemological views in the Middle East, translation of works in foreign countries, ideas of creative approach. By the middle of the 8th century, as the borders of the Arab caliphate expanded to China in the east, the Atlantic Ocean in the west, and the Mowarounnahr in the south, the Arabs had the opportunity to get to know the knowledge and cultural monuments of other nations, which were considered to be the place of ancient civilizations, and collected the books there in Baghdad and Damascus, which are the main cities of the caliphate. they started

Key words: epistemological views, Islamic civilization, antiquity, intellectual culture, Aristotelianism, Abbasids, Ummavis

Western and Eastern scientists and orientalists have recognized that Greek philosophy, Christian theology, Indian and Persian cultural heritage had a direct or indirect influence on the formation and development of the epistemological views of medieval Eastern scholars. The epistemological views and way of thinking of this period are the result of a complex intellectual process involving Syrians, Arabs, Iranians, Turkic peoples, barbarians and representatives of other nationalities. Roman Turkmani, a professor at the Imperial College of London, believes that "Islamic civilization has preserved not only the ancient Greek philosophy. Muslims have completely taken over the intellectual scientific heritage accumulated by mankind over the centuries, mastered not only astronomy and mathematics, but all other knowledge and brought humanity to a completely new scientific level. Arabs were extremely curious and inquisitive people. From the early years of the translation movement, Islamic scholars put forward new, revolutionary ideas" [1]. As a result, a legacy was created that later influenced European culture and became a theoretical basis for science. Westerners have used them for centuries.

Another important aspect is that Muslim scholars returned to Europe the written legacy of the forgotten sages of antiquity. This is especially true of the works of the ancient Greek philosophers, who were rejected by early Christian Europe and were first translated into Syriac (Aramaic), then Arabic, and finally Latin after the establishment of the Arab Caliphate. Consequently, this happened after the Europeans got acquainted with the wonderful commentaries written by Arab-Muslim philosophers such as Abu Nasr al-Farabi, Abu Ali ibn Sina, Husayn ibn Tufail and Abu Walid ibn Rushd on the works of ancient thinkers. Like Abu Nasr Farabi, Abu Ali ibn Sina also referred to the works of ancient philosophers and wrote the work "Ash-shifa" reflecting his philosophical views. Commenting on this work of the thinker,

researcher R.R. Isakdjanov "became the work that systematized Aristotelianism for the first time in history. It was this work that made Aristotelianism popular in Europe in the 12th century. Aristotelianism was systematized in European universities. Another aspect of this book is that it combines Greek intellectual traditions with Muslim traditions. Abu Walid ibn Rushd (Averroes) became so famous and popular in Europe after that that he even influenced the development of Western philosophy by giving rise to the trend of "Averroism" - "life-enjoying superstition". It can be said that works related to philosophy, medicine, astronomy, mathematics, geography, history, literature related to different peoples, nations, beliefs, science and culture were translated into Arabic and became the intellectual property of the entire Muslim world and had a great impact on the formation and development of science of the peoples of the East. 3].

During the Abbasid period, science developed more strongly than during the Ummayid period, and a sufficiently peaceful and encouraging social environment was formed for this. Historian scientist B. Abduhamidov believes that religious sciences and the Arabic language were paid attention to during the rule of the Umayyads, while during the Abbasid era, attention was paid to natural, social and other sciences [4]. The desire of the Abbasid dynasty to create an intellectual culture attracted scholars from all corners of the world, not only in areas where Islam spread. However, it is not correct to say that science did not develop during the time of Ummawis. The caliphs from the Ummayid family were busy consolidating power for almost a century. This process may have influenced the development of knowledge in their time, which was a little slower than in the Abbasid period.

During the Arab conquest of the Middle East, including Alexandria, this city became an important center for the study of Greek philosophy. The study of the Greek language began with the study of Greek philosophy that passed through Alexandria. Along with philosophical and theological texts, books on logic were also translated into Arabic. The spread of Yaqub Rahavi's works on theology and philosophy testifies to the existence of free thought. After all, according to Roman Turkmani, a professor of the Imperial College of London, "Muslims, Christians, Jews, Sabians and other scientists worked side by side here. This free creative environment, in which representatives of different schools cooperated, provided them with all the conditions for making new discoveries" [5]. As a result of such conditions, Islamic epistemology has shown its high examples and results.

In contrast to Greco-Roman philosophy, Eastern philosophy of the Middle Ages was distinguished by its focus on a specific goal, its steadfastness. F. Rosenthal stated: "the content of the concept of knowledge formed in the pre-Islamic Arab culture was free from doubts about religion and was ready to gain importance in the new religious (ie Islamic) movement" [6]. Muslim theologians have contributed greatly to the search for a suitable definition of "knowledge". Every book of theology has a section called "The Book of Knowledge" that discusses the definition of "science." For example, according to Abu Lais Samarkandi's book "Tanbehul Ghafilin", "Learn knowledge, because learning is fearing Allah, asking for it is prayer, negotiating is prayer, teaching someone who does not know is charity, and spending it on people is charity." Because knowledge is the way to the destinations of the inhabitants of paradise. According to Hasan Basri, acquiring knowledge is better than Jihad in the way of Allah" [7]. The works that started in this form have taken a strong place in the tradition of Islamic book writing. One of the important tasks of the art of Islamic literature is to react to science, explain its qualities, and inculcate the obligation to study Islamic sciences.

The foundation of medieval Islamic philosophical thought is the reliance on reason, personal thought, independent thinking, logic and epistemological activity that emerged later, and its main source was formed on the basis of the newly understood and interpreted Ancient Greek philosophy. Philosophers, especially in the philosophical system of Abu Nasr Farabi, sought to create a synthesis of religion and philosophy, knowledge and faith. In fact, orientalist and philosophers from the East (especially Arab countries) and the West have had many discussions on this issue. Despite their different positions, Muslim philosophy tried to "reconcile faith and reason" (O. Amin), "reconcile faith and reason" (A. Arberry), or "tried to create a rational picture of existence based on the structure of the religious worldview" (M. Fakhri), came to almost the same conclusion. This process is also observed later in the Middle Ages in Western Europe. Thus, all sciences based on rationalism to one degree or another can be included in the philosophy formed in the society based on Islam or Muslim philosophy.

In medieval Eastern epistemology, knowledge is divided into two, i.e. emotional knowledge and intellectual knowledge. Human senses are involved in emotional cognition. His object of research is matter, understanding and explanation, and rational thinking is manifested in the role of researcher and conclusion maker. That is, due to the perception of things, the mind develops worldly laws. The result is knowledge, that is, enlightenment. Science in the modern Western concept or in the concept of material existence, such as physics, chemistry, astronomy, arises.

The source of narrative knowledge is the revelation that Allah revealed to His chosen prophets from among His servants. And the revelation is the task of Allah Almighty, who sent it down to his prophets on the basis of narration. When Christianity came, it responded to such a situation: emotional existence belongs to man. With its help, a person can think and invent. And the spiritual world is for man to understand through revelation.

In the development of medieval Eastern thought, the stages of development of philosophical thought are divided into the following periods:

1. The stage of formation of the science of philosophy during the Abbasid period (the second half of the 8th century and the first half of the 9th century). Especially during the period of Ma'mun's reign, the movement of translations in Baghdad and the work of translators such as Hunayn bin Ishaq, Khubash bin al-Hasan, Thabit bin Kurra, Kusta bin Luka in "Baytul-Hikma". During the Abbasids, the city of Baghdad was founded, and it was not only the political center of the caliphate, but also the economic, spiritual, educational, and scientific center of the kingdom. During the Abbasid caliphs Mansur, Harun al-Rashid and Ma'mun, great attention was paid to knowledge. For example, "Bayt al-Hikma", which became a large scientific center, was founded, and famous scientists, philosophers, doctors, astrologers, musicians, architects, and engineers gathered in this place. During this period, Arabs, Jews, Christians, Persians, Movarunnahrians, and Khurasanians translated cultural, scientific and philosophical works on mathematics, astronomy, logic, alchemy, geometry, history, and medicine in Jewish, Greek, Syriac, Persian, Indian, and other languages into Arabic. done Ancient Greek philosophers Ptolemy's "Almagest" (Almagest), Euclid's handasa (geometry), Plato and Aristotle's works were translated into Arabic. In particular, the translation of Aristotle's works on logic led to a complete change in the worldview of the Baghdad intellectuals. Since the 9th-11th centuries were a period of great achievements and important scientific discoveries in the history of Muslim science and culture, some researchers recognize this period as the "golden age" of Eastern science and culture. During this period, the large cultural centers of Movarunnahr and

Khurasan, which were part of the Arab caliphate, were important in ensuring the cultural and educational progress. The main reason for our thinking in this way is that, first of all, this scientific progress is due to the contribution of thinkers who lived and created in these regions, and most of them were children of this land. It was the first period - the development of translation literally brought a different thought and a different view to the Islamic region. "In the early stages, the science and culture of the Muslim peoples relied heavily on Greek, Indian, Persian and other sources, taking inspiration from them, took the first steps and developed. Books in Greek, Hindi, Persian and other ancient languages began to appear gradually in the court of the Umayyad and Abbasid caliphs on the basis of translation activities. This process was particularly intensified during the Abbasid period. It was in Baghdad that different sciences and cultures collided and enriched each other. As a result, there was an unprecedented rise in scientific, cultural, spiritual and, in general, all spheres of social life, according to its scale" [8]. Therefore, through the formation of a tolerant social environment under the influence of Islam, this way of thinking was synthesized and improved.

2. The second stage in the development of the science of philosophy (IX-XII centuries). At this stage, the thinkers who worked mainly in the eastern regions of the caliphate: Abu Yusuf Yakub bin Ishaq al-Kindi, Ahmad al-Tayyib al-Sarakhsi, Ibn Rawandi, Abu Bakr Muhammad Zakariyya al-Razi, Abu Nasr al-Farabi, Abu Ali Ibn Sina were devoted to the science of philosophy. who gave importance and who themselves became famous as philosophers. Although the science of philosophy was initially rejected by Islam because it was a purely scientific activity, later with the growth of intellectual and logical observation and the development of scientific debates, the need for the science of philosophy arose. In fact, it is not so difficult to understand that the emergence of the medieval Islamic renaissance was the product of the synthesis of Islamic theology and philosophy. These representatives of Arab-Muslim philosophy, formed under the influence of Greek philosophy, influenced the rise of Islamic theology, philosophy and culture to a new peak and a high status.

3. In the third stage of the development of Islamic philosophical thought (XII-XIII centuries). This period covers the activities of philosophers who lived and worked in Muslim Spain. During this period, the Andalusian philosophers such as Ibn Boja, Ibn Tufail, and Ibn Rushd raised the development of Islamic philosophical thought to a new level. Thanks to the philosophical heritage of these thinkers, tolerance, communication and relationship were established between Christian civilization and Islamic theology. There was a need to understand, understand and learn from each other. From the works and views of these scholars, it is possible to see the creation of new teachings based on the Western worldview and Islamic rules. Also, Abu Hamid al-Ghazali, Ibn Sab'in, Fakhriddin ar-Razi, Shahabuddin al-Suhrawardi, the founder of Israqi philosophy, are also considered to be major representatives of Islamic theology of this period, and through their scientific directions, approaches and teachings, Islamic theology rose to another level. As a result of their views, the opportunity to understand the essence of nature and society, existence and the universe in the Islamic region increased, and the scientific heritage was enriched.

4. The fourth stage of the development of social thought under the influence of Islamic philosophy, this period includes the 14th-17th centuries. In this period, al-Iji, al-Jurjani, al-Taftazani, ad-Davani, Ibn Khaldun worked, and in this period, the fusion of philosophy with

the direction of the word is visible. As a result, a field of debates was created to understand the essence of Islam, to strengthen faith, and Islamic theology became a real scientific field.

5. The new, most recent and current era of Islamic philosophy and theology includes the 18th-20th centuries. During this period, thinkers such as Muhammad Abdo, Abdullah Nadim, Jamaluddin Afghani, Shah Ahmed Valiullah were recognized as Muslim philosophers in the countries of the Near and Middle East, and the ideas of reformism and enlightenment played an important role in their views. It is known from history that with the continuation of the oppression of the Ottoman Turkish power, changes began to occur in the worldview of the Arab countries, which were falling under the influence of the Western countries. As a result of rapprochement with the Western countries, the Arabs, on the one hand, are under increasing pressure from the Western colonizers, and on the other hand, the Western culture has had a positive effect on their minds. As the Arabs lost their independence, the ideas of protest and struggle for national independence began to awaken in them. At the same time, European scientific and technical thinking and culture, as well as philosophical teachings and ideas of enlightenment began to greatly influence them. The ideas of reformism and enlightenment, national liberation and nationalism were embodied in the views and activities of the Arab representatives of this period. They tried to carry out the religion and its reform, spreading knowledge, and fighting for freedom [9]. The Arab intellectuals recognized the main cause of weakness and depression in Eastern countries as ignorance and lack of enlightenment, and paid attention to the issues of improving knowledge, education and morals against stagnation and backwardness.

The epistemological and theological activity, which arose on the basis of the development of medieval Eastern thought, is a unique phenomenon, and it has its own method of presenting the scope of problems, as well as criteria and approaches for solving problems. In this, a set of problems, common to all areas of Muslim philosophy and considered the subject of discussions, was formed. It includes metaphysics (the first, initial basis and its relation to many worlds, the modes of existence-non-existence and the relation between them, causality), the theory of knowledge (forms of knowledge, emotional, intellectual and intuitive knowledge), the doctrine of man (human ability to act and know as a possessing being, a person's relation to the world and the first basis (primary basis) in the way of practical knowledge), etc. covers issues. Based on these problems, it is possible to enumerate the five main directions and schools operating in Muslim philosophy during these periods: Muslim philosophy based on kalam, peripateticism, Sufism, Ismailism, and Israqi philosophical teachings" [10]. Through their research and efforts, a beautiful Islamic theology was created and a scientific tradition was formed, and an Arab-Muslim methodology was created in theology.

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