

## THE ROLE OF THE VIEWS OF MUSLIM THINKERS IN THE DEVELOPMENT OF PHILOSOPHICAL THOUGHT

Ramziddin Isakdjanov  
International Islamic Academy of Uzbekistan

### ANNOTATION:

Various cultures take place in the development of the philosophical thought of mankind. These cultures complemented each other and made a worthy contribution to the development of science. In this respect, the invaluable legacy of Muslim thinkers has served the progress of humanity. In their works, thinkers not only improved the thinking of antiquity, but also connected it with the principles of Islamic teaching. Later European philosophical thought benefited from these views. The works of geniuses such as Ibn Sina, Ibn Rushd, al-Ghazali, who contributed to world civilization, are still in the focus of researchers.

**Keywords:** Naturphilosophy, determinism, Wajib al-wujud, mumkin al-wujud, metaphysics, Aklul faol, Aklul kul, "Al-Mazmun bihi a'la ghairi ahli", emanation.

### INTRODUCTION:

The period of development of thought in Central Asia and Western Europe was called "Renaissance" or "Renaissance". The Renaissance era first fell on Italy, which was called a period of cultural and spiritual awakening on the way out of stagnation and backwardness. The main feature of this term was the rejection of the rigidity of thinking, the achievement of freedom of thought and the glorification of man. The development of thought in Western Europe gradually departed from church scholasticism, attracting more and more attention to human nature, both to its material and spiritual appearance. In fact, the

Papal Church has always insisted that humanity is sinful, low in nature, its life is worthless, and that it will only punish or execute aspiring creators. It was because of the Renaissance that man was viewed as one of the divine beings in Western European society. Works of culture, art, architecture, music and art were created, in the center of which was a person, his life and destiny, divinity and beauty, the infinity of thought. This period marked the beginning of European development.

However, it would be wrong to assume that the Renaissance belonged only to Europe. The reason is that long before the Renaissance in Western Europe, science, culture and art were highly developed in the country of Mavorounnahr, and it was in the 9th-12th centuries that this development reached its peak. Ibn Sina's philosophical legacy plays an important role in this development. His works not only influenced the development of Central Asian socio-philosophical thought, but also played a role in the development of Western European thought.

Ibn Sina's philosophical treatises were translated into Latin in the 12th century. Ibn Sina's growing interest in philosophy is associated with the development of Latin scholasticism in the thirteenth century ... His philosophy attracted attention for its neo-Platonic aspects. Ibn Sina's ideas influenced the philosophical, social and spiritual views of the peoples of Europe thanks to the services of Ibn Boji and Ibn Tufail [1:10].

In modern Western philosophy, Ibn Sina is considered the most prominent researcher of Islamic philosophy. Ibn Sina's views greatly influenced medieval Western philosophy and

Renaissance thought. Even some Western medieval philosophers placed Ibn Sina's name above Aristotle. In the Middle Ages, Ibn Sina was never considered alien to the West. We believe that Ibn Sina was at the center of the source in the process of culture and self-awareness of the peoples of the West. This is evidenced by the studies of philosophy and medicine of Ibn Sina by Western scientists over the past 150 years [2: 249].

The manifestation of the philosophical teachings of Ibn Sina was in the form of a contradictory and complex process of philosophical debate during the period of the scientist's life, which ultimately led to the philosophical views of the philosopher, in particular, to natural philosophical ideas and ideas, especially in this area. determinism.

According to the philosopher, existence is a single whole and consists of a complex system. Therefore, Ibn Sina considers the principles of determinism, its parts, such as reality, causality, necessity, possibility, as the basis in the analysis of each part of the universe.

According to the teachings of the thinker, everything in the Universe has an ore substance. If we consider the ore on the basis of the laws of determinism, all existing things will consist of two parts - *Wajib al-wujud* and *Mumkin al-wujud*. The interaction of beings is primarily a cause-and-effect relationship. In this system, everything that exists manifests itself in a state of emanation, that is, in the form of light emitted by *Wajib al-Wujud*. According to the order, the Body, Spirit, Mind, which seem to be random, and the celestial spheres associated with them arise and enter into a state of existence. They are all ore substances. There are also accidents in the universe, such as the qualities of beings: size, smell, and color.

The peculiarity of philosophical problems is that they are bilateral in nature. For example, the religion and religious institutions that dominated the medieval culture of Western

Europe identified philosophical issues that were the subject of theological questions. The predominance of mechanics in European science in the seventeenth and eighteenth centuries led to a mechanical approach to philosophical problems, which accordingly led to the formation of the philosophy of that period. Or we can talk about debates in early Islamic philosophy (eg between the Jabari and Qadari about free will) that these caliphs would participate in political processes such as supporting or opposing the government [3:12].

It is known from the history of philosophy that one of the main problems that have always interested thinkers is what is the main, main philosophical problem. Some say that it is necessary to understand and cognize God, others say that it is necessary to study a person, and still others should know the beginning of existence. What exactly are the main problems in the field of philosophy? He mainly studies the universe, man and the relationship between the universe and man. All philosophical problems are related to one of these three philosophical questions.

The problem of method and methodology is of great importance in philosophy and in the work of every philosopher. The scientific legacy of scientists and philosophers who have made a name for themselves in the history of science can also be appreciated in many ways by the methods on which they rely.

Method (Greek *Metods* - method) in a broad sense means a path, like any kind of creative activity. The methods are divided into three groups depending on the field of application.

First, the universal methods used in all disciplines and at all stages of scientific knowledge. Such methods are called general (philosophical) methods. They are very general and universal in nature and represent philosophical methods. They also serve as

methodologies for other disciplines. This group of methods may include metaphysics, dialectics, synergetics.

The second group of methods is called general scientific methods that are used at a particular stage of scientific knowledge, that is, either at the empirical or at the theoretical stage, or at the turn of the transition from the empirical to the theoretical stage. The methods used in the empirical stage include observation, experiment, visualization, and measurement. The methods used at the theoretical stage include formalization, axiomatization, hypothetical-deductive methods. General scientific methods used in the transition from the empirical to the theoretical stage include analysis and synthesis, induction and deduction, extrapolation and interpolation, abstraction, generalization, analogy, classification, modeling and others.

The third group methods are specific scientific methods used in some derived sciences or disciplines. Examples of specific scientific methods include spectral analysis in physics, comparative analysis in grammar, questionnaires in sociology, material analysis in criminology, and other methods [4:10].

Today, the study of the rich scientific heritage of Eastern philosophers is of great importance, and a lot of practical work is being done in this direction. The philosophical study of the views of the great representatives of Eastern philosophy, in particular Islamic philosophy, and the analysis of its features gives a deep understanding of the development of scientific, philosophical, social and moral thought, its important features and priorities and patterns. development. leads to a correct understanding of the essence of religious and mystical movements. This helps to draw theoretical and practical conclusions when studying the influence of doctrines on the development of philosophical thinking in subsequent centuries and in our time.

In this sense, the greatest figure in the history of Eastern philosophy, especially Andalusian philosophy, is undoubtedly the famous Andalusian philosopher Ibn Rushd (1126-1198) [5:61]. He was one of the most prolific thinkers and wrote about fifty major works. A number of original Arabic texts of Ibn Rushd's works have not reached us. They are known only for their Hebrew and Latin translations.

Ibn Rushd wrote commentaries on the works of ancient Greek thinkers - Plato, Aristotle, Euclid, Ptolemy, the Porphyrians, and previous Islamic thinkers. In particular, there are special works that explain in detail the work of Aristotle (Metaphysics, Ethics, Rhetoric, Sophistry), point out their shortcomings and at the same time reveal their general content. Ibn Rushd's comments played an important role in shaping the worldview of the thinkers of the Middle East, educating them in the spirit of the ideas of Aristotle [6:11]. Ibn Rushd's commentary was instrumental in representing Greece not only in the East, but also in medieval Europe. In this sense, the study of the works of Ibn Rushd is especially relevant when analyzing his teachings about philosophical views.

Ibn Rushd returned the teachings of Aristotle to the pure state of the early period. It is known that the views of Aristotle were significantly distorted by the Alexandrian commentators who added platonic elements to it. Ibn Rushd was convinced that a correctly understood doctrine of Aristotle would not contradict the higher knowledge that a person can receive. In his opinion, the human mind found its highest expression in the image of Aristotle, therefore it is appropriate to call him a divine philosopher. According to contemporaries, "Aristotle explained nature, and Averroes explained Aristotle" [7:70].

According to Ibn Rushd, philosophy and religion are closely related. "Philosophy is the sister of religion," Ibn Rushd said. [8:17] They

are companions by nature. Both philosophy and religion think primarily of God, the supreme cause of all beings and the universe. But they are different in the way they think.

Consequently, Ibn Rushd, in his philosophical views, paid great attention to the issue of knowledge. He bases his theory of knowledge on one of the most important issues that worried philosophy throughout its history - the possibility of knowing the world. The ability to cognize a person, says the thinker, is limitless in relation to nature. The purpose of cognition of nature is to achieve the unity of nature in all its diversity and to learn the deepest foundations on which the phenomena of the material world are based [9:16].

Ibn Rushd solved the problem of the relationship between being and thought, nature and human consciousness in a more precise, material spirit. His theory of knowledge is mainly directed against the agnosticism of Ghazali, which denies the ability of the mind to know exactly the real reality. Ibn Rushd taught that a person has unlimited possibilities of knowledge. The mind is an active force, a support for understanding the world. The function of the mind is to comprehend existing things together with their causes, and this is what distinguishes it from all other faculties, because the mind that denies the cause must also be rejected [10:34].

In general, Ibn Rushd interprets knowledge in a rationalistic spirit. Researcher E. Gilson emphasizes that the roots of modern rationalism are associated not with the scientific discoveries of the Renaissance, which began in Italy, but with the name of the Arab philosopher Ibn Rushd, who was born in Spain [11: 9]. The philosopher left to his followers a truly rational philosophy, which later had a deep influence on the development of medieval Western philosophy, especially on the formation and development of Christian philosophy.

Among the scholastics of Western Europe, the most widespread teachings of Ibn Rushd were "two theories of truth." The two theories of truth expressed by Ibn Rushd admit the existence of two equal in value religious and philosophical truths. It also justifies the relative independence of science that scientists and thinkers have tried to defend. According to him, philosophical truth is present in the writings of Aristotle, and religious truth is adapted to ordinary human ideas.

Previously, philosophers were associated with caliphs and ministers such as Kindi, Farabi and Ibn Sina. In this way, they developed and spread their ideas. This can be seen in the life of Imam al-Ghazali. Because he was also associated with Nizamulmuluk Fakhrul Malik and lived in the shadow of the Seljuk family. As if philosophy always needs to be protected by the power of the state. For example, Aristotle, the first teacher, Philip the Great and his son Alexander lived in the orphanage. However, in contemporary writings, Walter Frederick lived in the Grand Palace. Goethe, the German burgomaster, lived in Faymer's palace [12:73].

Among the works of Ghazali is the book "Al-Mazmun bihi ala ghairi ahli", which some French writers call the confession of Imam al-Ghazali, as well as the confession of Jean-Jacques Rousseau. But there is a difference between the two books. Rousseau wrote about creativity that covered all areas of his life. Imam al-Ghazali, on the other hand, was limited in thought. This is a brochure he wrote to a friend. He himself describes it that way. He wrote that he was a brother in response to a question posed by his brother. On the cover of the book it is written: "... you asked me, brother, to find out the original ideas and secrets of all sciences, and I will tell you that I have found the truth among the sects of all professions and directions. ... Instead of blindly following, I will go to the level of self-study only to follow the imam, the paths of

education, the paths of philosophy and philosophy of my choice, and then the truth of the people I am looking for, and the reason why I left my many students in Baghdad and returned to Nishapur. It is clear from this that he learned a lot to find the truth. After that, he condemned philosophy and turned to mysticism. This is why Imam al-Ghazali found the key to his intellectual life [12:76].

Another strange aspect of this philosopher is that he followed the path of emotional philosophy, although he lived 6-7 centuries earlier than the English scientist David Hume. It is known that David Hume played an important role in the development of the ideas of the German I. Kant. Kant himself admitted that David had awakened him from his sleep. If we know that Imam al-Ghazali lived before him and knew emotional philosophy before them, then we can find out how much the mind of the Imam surpasses the mind of famous European philosophers [12:77].

When Ghazali, after studying the philosophical sciences, found that he had taken what he needed from within the philosophers, he realized that the philosophical sciences were not enough to achieve the real goal. He began to study the direction of education and his idea. However, even before this idea occurred to him, he came to the conclusion that Kant had arrived. Kant's idea was that the mind cannot fully comprehend and study everything on its own. This belief of Imam al-Ghazali is the second step in the development of the mind. The first step was imitation. In the second stage, he studied the views of earlier philosophers. He also began to study the curriculum as a course. Scholars of that time even criticized Imam al-Ghazali for exaggerating the study of this issue. This movement of Imam al-Ghazali was considered useful for the direction of education [12:78].

In a word, social and philosophical thought flourished in the Muslim world in the VIII-XII centuries. Scientific, philosophical,

socio-political and religious teachings of the Middle East also had a great influence on this process. It is noteworthy that socio-philosophical thought in Central Asia, the Middle East and the Middle East developed as an interconnected process that led to the formation of a doctrine in the history of philosophy, called "Arab-Muslim philosophy."

In the late 18th and early 19th centuries, the West's interest in the Eastern world was so strong that some researchers use this period in the sense of an "Eastern renaissance," that is, a Western renaissance of Eastern classical literature and science. [13:22]. By the 13th century, the influence of Peripatetism in the spiritual life of Western European countries increased even more. The role of Central Asian, Arab, Spanish scientists, as well as Eastern Peripatetics in the spread of the teachings of Aristotle in Europe was great. Hegel writes about this in his History of Philosophy: "The fact that the Arabs became acquainted with the philosophy of Aristotle is so important that in this way the West was the first to meet this philosopher" [14: 340]. Initially, Europeans studied the teachings of Aristotle through the commentaries of Farabi, Ibn Sina, Al-Kindi, and later such works of Aristotle as "Analytics", "Themes", "Politics" were translated into European languages. The wide spread of Aristotelianism was at odds with church beliefs. Under these circumstances, the church in Europe in 1209 banned the study of the works of Aristotle. Moreover, they tried to interpret them in accordance with religious beliefs and use them in the theoretical foundation of religion. The service of Thomas Aquinas in this work was great. In his commentaries, Aristotle's philosophy was "neutralized" and proclaimed the philosophical foundation of Catholicism.

The culture and spirituality of the peoples of Central Asia benefited from the cultures of the East and West as they were located on the caravan routes connecting East

and West. It is important that our people not only enjoy the spirituality of the West and East, but also creatively perceive them and take them to new heights. Confirmation of this idea can also be seen in the example of scientific knowledge, religious beliefs, art, which are components of spirituality. Not only our Motherland, but also the works of our scientists, who occupy a firm place in the history of world culture, confirm this idea.

#### REFERENCES:

- 1) Alimova, M. F., Qalandarova, D. U., & Alimjonova, L. (2020). CONTEMPORARY ISSUES OF RELIGIOUS STUDIES IN UZBEKISTAN. *Solid State Technology*, 63(6), 265-272.
- 2) Alidjanova, L. A. (2019). The value of the scientific approach in the study of religions and science. *ISJ Theoretical & Applied Science*, 12 (80), 508-512. Soi: <http://s-o-i.org/1.1/TAS-12-80-96> Doi: <https://dx.doi.org/10.15863/TAS.2019.12.80.96>
- 3) Низомиддинов, Н. Г. История тюркоязычной литературы Индии времен правления Бабуридов (XVI-XIII вв.).
- 4) Alidjanova Lazizakhon and Ergasheva Maftuna, "TOLERANCE IS A VIRTUE", *IEJRD - International Multidisciplinary Journal*, vol. 5, no. 7, p. 5, Oct. 2020.
- 5) Абдуллаева, М. З. (2019). АНАЛИЗ САМЫХ ПОСЕЩАЕМЫХ ИСЛАМСКИХ САЙТОВ УЗБЕКИСТАНА. *Россия и мусульманский мир*, (4), 49-54.
- 6) Ra'no, T. U. (2017). RELIGIOUS AND SOCIAL THOUGHTS OF THE PEOPLE OF ANCIENT INDIA, CENTRAL ASIA AND IRAN. *Himalayan and Central Asian Studies*, 21(1), 61.
- 7) Alimova, Mahfuza (2020) "THE CONTRIBUTION OF IMAM AD-DARIMI TO THE DEVELOPMENT OF HADITH SCIENCE," *The Light of Islam: Vol. 2020 : Iss. 2 , Article 15.*
- 8) Available at: <https://uzjournals.edu.uz/iiu/vol2020/iss2/15>
- 9) Abdullaeva, M. Z. (2019). МЕДИЙНОЕ ПРОСТРАНСТВО В ИНТЕРНЕТ-ЗОНЕ UZ (НА ПРИМЕРЕ "ISLOM. UZ"). *Theoretical & Applied Science*, (10), 56-59.
- 10) Abdullaeva, M. Z. (2019). Media space of domain uz (on the example "islom. uz"). *ISJ Theoretical & Applied Science*, 10 (78).
- 11) Alimova, Makhfuza (2019) "ACTUAL DEVELOPMENT TRENDS OF RELIGIOUS STUDIES IN UZBEKISTAN," *The Light of Islam: Vol. 2019 : Iss. 4 , Article 42.*
- 12) Available at: <https://uzjournals.edu.uz/iiu/vol2019/iss4/42>
- 13) Alimova, M., & Nigmatullayev, I. (2019). CLARIFICATION OF TOLERANCE IN ISLAMIC SOURCES. *The Light of Islam*, 2019(1), 13.
- 14) Эрназаров, О. К. (2014). ҲОЗИРГИ ДАВРДА ДИН ВА ЖАМИЯТ МУНОСАБАТЛАРИДА БАҲҚАРОПЛИКНИ ТАЪМИНЛАШНИНГ АҲАМИЯТИ. In *Сборники конференций НИЦ Социосфера* (No. 55, pp. 40-45). Vedecko vydavatel'ske centrum Sociosfera-CZ sro.
- 15) Эрназаров, О. (2017). Десять лет деятельности мусульманской школы Токио (1927-1937). *Россия и мусульманский мир*, (11 (305)).
- 16) Alidjanova, Lazizakhon Abbasovna (2020) "QUESTIONS OF RELIGION AND SOCIETY IN THE WORKS OF IBN KHALDUN," *The Light of Islam: Vol. 2020 : Iss. 1 , Article 5.*
- 17) Available at: <https://uzjournals.edu.uz/iiu/vol2020/iss1/5>