PHILOSOPHICAL COMPARATIVE STUDIES OF THE 
EPISTEMOLOGICAL AND THEOLOGICAL VIEWS OF MEDIEVAL 
EASTERN SCHOLARS

Ilyosjon Siddikov
Doctor of Philosophy (PhD)
Senior Lecturer of the Department of Philosophy,
Fergana State University
E-mail: alfargoniy.uz@gmail.com

Abstract: The epistemological essence of Islamic philosophy, its requirements for intellectual activity, criteria, system of intellectual values, attitude to science in Islam, the role of the intelligentsia in the development of society, the harmony of science and practice, the environment of intellectual tolerance in medieval Islamic philosophy issues such as the need to formulate on the basis of pushed ideas were analyzed.

Keywords: Islamic religion, Islamic philosophy, epistemology, genealogical problem, knowledge, practice, intellect, intellectual activity, intellectual values, criteria.

INTRODUCTION
Although the religion, doctrine and philosophy of Islam have been studied extensively in world Oriental studies, it is known that the factors and criteria influencing the emergence, development and development of scientific and intellectual activity in Islam have not been sufficiently studied. There is a need in the international scientific community to systematize the teachings of medieval Islam, to identify the factors that influenced the transmission of traditions of inheritance from generation to generation. That is why in many parts of the world there are centers for the study of Islam and its teachings. In particular, the Center for Islamic and Middle Eastern Studies was established in Birmingham, UK, and has a “Department of
Philosophy, Theology and Religion”. By expanding the activities of such centers, it is important to draw conclusions based on a new approach to the medieval Islamic cultural heritage and the systematization of modern research.

In Uzbekistan, too, a lot of research has been conducted and is being conducted on “in-depth study, deep understanding and widespread dissemination of the works of thinkers of the Islamic world, their invaluable contribution to the development of world civilization.” Through this, the religion and teachings of Islam “call for peace with goodness, the preservation of the original human qualities” [3], the freedom to study in Islam, the study of religious and secular sciences, in general, scientific and intellectual activity, and the scholars of the medieval Islamic world. In particular, it aims to systematize “the invaluable contribution of many brilliant representatives of the Central Asian Renaissance to Islamic and world civilization” [3] on the basis of new views and criteria. In this context, the study of the criteria of scientific activity in Islamic teachings, the attitude to knowledge, the study of religious and secular sciences, the study of the process of formation of beliefs from the point of view of philosophical history is becoming one of the urgent tasks.

**MATERIALS AND METHODS**

The analysis of the attitude to intellectual activity in Islamic philosophy, its development trends, criteria and factors influencing it, its place in the development of Eastern and Western philosophical thought is reflected in the following results: Cambridge History of Education and Science”[4] and, in particular, the “Encyclopedia of the History of Arab Sciences” [5]. In addition, the famous Swiss scholar Henry Zuter's book, Arab Mathematicians and Astronomers and Their Works [6], provides a brief account of the lives, works, and manuscripts of 528 Muslim mathematicians and astronomers who lived between 750 and 1600. In 1932, the French scholar J.Reno's treatise “Additions and Corrections to Zuter's Book of Arabic Mathematicians and Astronomers” [7] and the German Max Cruise's “Manuscripts on Muslim Mathematics in Istanbul” [8] were also devoted to the traditions of Islamic science.

George Sarton's “Introduction to the History of Science” [13], Max Meyerhof's “Science and Medicine” [14], Medieval Oriental Science and Medicine, Sayyid Nasr's “Muslim Science and Civilization” by Iranian, Donald Hill The capital of the ninth century, Baghdad, was an important study of science and technology, [15] and the lectures of Italian orientalist Carlo Nallino on the history of medieval astronomy at Cairo University [16] were also valuable studies.


Sheikh Mukhammad Sadik Muhammad Yusuf, who made an invaluable contribution to the development of Islamic enlightenment, also analyzed the development of scientific activity in the Islamic world, the formation and development of Islamic culture in the Middle Ages. In particular, his book “The World and Man, Religion and Science” [31] describes the trends of Islamic scientific
and ideological development, the essence of the science of belief, in general, the concept of science in Islam and the criteria of intellectual activity.

RESULTS AND DISCUSSION

With the growing power of the Arab Caliphate, the rapid expansion of the areas where Islam spread, and the formation of new socio-economic relations as a result of the confrontation of Muslims with other religions and cultures, changed the situation. In addition to the evidence in the Kur'an and the hadiths, there is a growing need for intellectual evidence to solve problems in the new context. As a result, the Islamic world began to form traditions of rational thinking and evidence-based, research, and scientific activity.

Intellectual activity in the medieval Islamic world also developed through its solid epistemological basis. That is, the episteme formed on the basis of Islamic ideology during this period provided stability for scientific activity. While Islamic philosophy was strengthened by faith and Islam was created in harmony and solidarity within the scientific framework, its essence became more simple, clear and understandable through reason. Islamic teachings also guide the management of worldly affairs according to this mindset and action, dividing the work to be done into two parts, even though their goals and interests are different. The first is that the Shari'ah supports the part that is obligatory to do according to reason. The second is that the part that is permissible to do in accordance with reason is approved by the Shari’ah. The mind is the pillar and support of these two parts. For the teacher, that is, the learner of knowledge, must first purify his lust from vile morals and abominable qualities, for knowledge is the prayer of the soul. [33] This is because the learner of science must detach himself from all connections that distract him from science. After all, if the mind is divided into other things, it will be incapable of perceiving the truth.

In Muslim culture, the attitude to knowledge, in contrast to Greco-Roman philosophy, was characterized by a clear goal-oriented, consistent approach. F. According to Rosenthal, “the content of the concept of knowledge formed in pre-Islamic Arab culture was free from doubts about religion and was ready to play an
important role in the new religious (i.e. Islamic) movement” [34]. In Islamic culture, Muslim theologians have made a significant contribution to the search for a definition that corresponds to the concept of “knowledge.” Each book on theology had a section called the Book of Knowledge, which discussed the definition of “science.” For example, Abu Lays Samarkandi’s book Tanbehul Ghafilin states, “Educate science, because education is the fear of Allah, demanding it is prayer, negotiation is tasbeeh, teaching someone who does not know is sadaqah, and spending it on one’s family is qurban. Because knowledge is the way to the destinations of the people of Paradise. According to Hasan al-Basri, knowledge is better than jihad in the way of Allah.”[35] Works that began in this way have a strong place in the Islamic book-writing tradition. One of the important tasks of Islamic book art was to treat science, to explain its virtues, and to inculcate the obligation to study the Islamic sciences.

The contemporary Iranian Islamic philosopher Muhammad Khatami in his book “From the History of Islamic Thought” states that the development of Islamic scientific and intellectual activity includes five areas: mysticism, kalam, mashshoiyun (peripatetics or philosophy), Ismailis and Ishrakis. He describes them as follows: “In practice, by discussing the rational issues of Muslim society and the relationship between Kalamullah (Revelation) and reason, philosophy and religion, we can see four directions, each of which has left its mark on Islamic history and the fate of Muslims:

1. A current called Islamic philosophy, which puts the relationship of harmony between religion and philosophy at the highest level.

2. A stream of religion that is viewed in a way that leaves no room for the thinking person to accept it, in comparison with intellectual and logical reasoning.

3. The stream of gnosis and mysticism that thinks that the hand of reason and philosophy is short, the leg is lame, and that it cannot lead to truth and truthfulness. Sufis say that the truth can be reached with the wings of the heart, and that “the feet of the evangelists are made of wood,” which they considered incapable of reaching the truth. Sufism is a life philosophy that develops the lust morally, which becomes reality through certain practical rhetoric, and sometimes leads to a sense of
assimilation into a higher truth. It also leads to the acquisition of enlightenment through pleasure and intellect. Khazrat Sheikh divides mysticism into two - Sunni mysticism and philosophical mysticism. Philosophical mysticism is condemned and denied by all - both anti-mystics and the mystics themselves. But Sunni mysticism based on the Kur’an and Sunnah is widely used. Philosophical mysticism emerged later and, under the influence of various philosophies, promoted ideas and beliefs that were alien to Islam. Prominent representatives of this mysticism are Muhyiddin ibn Arabi, Mansur Khallaj, and others, who led to unity, unity, and unity.

4. The current that emphasizes the weakness of the human mind in the face of the majesty and luxury of religion and the Shari’ah”[37]. At that time, heretical sects such as the Karamatis, the Kadaris, the Jahimis, the Jabaris, the foreigners, and the Mu’tazilites emerged, and the ideological disputes between them led to bloody conflicts. The controversy among the scholars began to weaken the faith of the Sunnis. In such a situation, the science of the Kur’an came into being in order to protect the beliefs of the Ahl as-Sunnah wal-Jama’ah from various heretical sects that contradicted each other. With the rise of heretical sects, the science of kalam was separated from the science of jurisprudence and became one of the basic sciences, such as commentary and hadith”[38]. This means that those who consider Islamic beliefs to be superior to the human mind and its possibilities of knowledge have also been formed.

The scientific and intellectual activity that has taken place in the Islamic world is a unique phenomenon, characterized by the fact that there are specific criteria for presenting the scope of problems, based on the boundaries and correctness of their methods and solutions. This formed a set of problems that were common to all areas of Muslim philosophy and were the subject of debate. It includes metaphysics (the first, primary basis and its relation to many worlds, modes of existence and non-existence and the relationship between them, causality), the theory of cognition (forms of cognition, emotional, mental and intuitive cognition), the doctrine of man (human action and cognition) as a possessive being, man’s practical-cognitive approach to the world and the first foundation (primary foundation), and so on.
covers issues. In the context of these problems, the five main directions and schools of Islamic philosophy that functioned during these periods were: kalam, peripateticism-based Muslim It is possible to enumerate the philosophical teachings of the philosophy of the moment, mysticism, Ismailiism, Ishrakism”[39]. Through their research and efforts, a beautiful Islamic science was born and scientific traditions were formed, and an Arab-Muslim methodology was created in intellectual activity.

Abdurauf Fitrat, in his book The Way of Salvation, states in this regard that until the year 100 AH, the theory of the Mu'tazilites was based on logical proofs and detailed explanations of problems, that is, they employed reason. Later, in the year 300 AH, Sheikh Abulhasan al-Ash'ari laid the foundations of the science of theology to defend and protect the tenets of the Sunnah and put it into scientific circulation. Subsequent Islamic scholars introduced the methods and concepts of Greek philosophy into theology. It was in this respect that theology later became controversial. Indeed, the debate between the theologians and the Mu'tazilites has become a debate between those who demand perfection and authenticity on the one hand, and those who claim perfection on the other. That is, the mutual struggles between them develop Islamic scientific and intellectual activity.

Due to the emergence of peripatetic philosophy in Muslim culture, there is a strong contradiction between Sharia and philosophy and mysticism and philosophy. The struggle of mysticism against philosophy led to the creation of "theoretical knowledge” within mysticism and the great religious and philosophical teachings of Ibn al-‘Arabi. It should be noted that in the early Muslim culture, scientific and intellectual activity existed in a specific form even before the emergence of “pure” philosophy. But as a result of the conflict between the people of Shari’a and mysticism and philosophy, intellectual activity in both the fields of Shari’a and mysticism rises to a new, higher position. According to Colonel Bukhari, mysticism is not just a collection of different concepts related to the life and work of Sufis, but a centralized system with a single goal, clear structure, boundaries and stages of
interconnected events, each with its own specific function [41]. In our view, too, mysticism is a set of strict norms and ways that have their own perfect principles.

Ibn Khaldun said: The word appeared only as a refutation of heresies. It is a science that defends the fundamentals of religion through arguments based on logical arguments and condemns heretics who have strayed from Islam.” It should be noted that in the scientific and enlightenment circles of Islam, the science of Shari’a was the first established branch, while hadith studies, history, literature, in many cases, were an application to Shari'a and fiqh. This idea is confirmed in the “Encyclopedia of Islam” as follows: They said those things and tried to break the creed of the people of truth. So Allah created a group of mutakkalims and guided their sincerity with the help of the established word and the help of the sunnah. In this way, the deceptions of the heretics against the Sunnah were exposed”[43]. Therefore, the process of harmonization of Islamic teachings with rational activity, its refinement and improvement with the appreciation of intellectual values has also accelerated. This led to the emergence of the Eastern Renaissance under the influence of Islamic philosophy.

The basis of medieval Islamic philosophical thought lies in the later emergence of reason, personal thought, independent thinking, logic and intellectual activity, and its main source was formed on the basis of newly understood and interpreted Ancient Greek philosophy. Philosophers, especially in the philosophical system of Abu Nasr al-Farabi, sought to create a harmony, a synthesis of religion and philosophy, knowledge and faith. In fact, this issue has been the subject of much debate among Eastern (especially Arab countries) and Western orientalists and philosophers. Despite their different positions, Muslim philosophy sought to “reconcile faith and reason” (O. Amin), “reconcile faith and reason” (A. Arberi), or “to create a rational picture of existence based on the structure of the religious worldview” (O. M. Fakhri) came to almost the same conclusion. This process was later observed in Western Europe in the Middle Ages. Thus, a philosophy formed in a society based on Islam, or Muslim philosophy, can include all the sciences based on rationalism to one degree or another. So we think it would be right to include kalam, philosophy and
mysticism as the basis of Muslim philosophy. “The analysis of the literature on Islamic theology takes place after the conquest of Iran, Afghanistan, Central Asia and the Caucasus,” he said. In the IX-XI centuries, the process of interpretation of the Kur’an, collection of hadiths, development of Sharia law is carried out in cities (in Iran - Hamadan, Nishapur, Mashhad, in Afghanistan - Balkh, Herat, in Central Asia - in Bukhara, Samarkand, Termez, Merv) “[44] . At the same time, “in the newly converted regions of Islam, including Movarounnahr, issues related to theology have become acute. Because the Turkic or Sogdian peoples in the region are not ready to follow the rules and requirements of Islam s was. This, in turn, led to a series of uprisings. They laid the groundwork for the emergence of independent theological traditions in Movarounnahr”[45]. Central Asian thinkers and scholars took an active part in the creation of Muslim philosophy and made a great contribution to it. Ismail Bukhari and al-Termizi created famous collections of hadith and were considered the most influential hadith scholars of their time. The contributions of Khorezmi, Fergani, Farobi, Beruni, Ibn Sino to the development of philosophy and science are invaluable. This information is known to all in our country and to foreign scholars studying Muslim culture, and they are amazed at the depth of Muslim thinkers’ insights into the issues under consideration in their research and the breadth of their views.

Abu Mansur Moturidi had a unique methodology in his philosophy of theology. “He tries to justify the issues he is talking about, where possible, trying to get one point out of another. This was not done by any of his predecessors in Movarounnahr. In doing so, he was able to use a new method that had never been used before. He had an epistemology with a clear structure, that is, a theory of knowledge, through which the scientist analyzes his thoughts and understands the various sources of knowledge and talks about them”[46]. He tries to create his own simple and understandable method in theology. Its purpose is to use a counter-method in debates that allows the answers to be clarified without increasing the number of questions. “This method requires that we always choose an intermediate path between important matters (between opposing divine views) and that there be a logical balance between
the various claims (revelation and reason, God and man, God and the universe).” [46] However, other scholars contemporaries of Abu Mansur Moturidi, although no less important than his teachings, al-Ash'ari’s teachings, unfortunately, paid almost no attention to him. Therefore, yes, moturidia was initially territorially distributed only in Movarounnahr, mainly in Samarkand. The contribution of his disciples and followers in the spread of his teachings on a global scale, especially in the Muslim world, was great.

The school that opposed the Moturidiya school was the Ash'ari school, founded by Abu-l-Hasan Ali ibn Ismail al-Ash’ari, who for many years represented the Mu'tazilites and later separated from the Mu'tazilites. “It simply came to our notice then. In the face of what is taken from the Kur’an and the hadith, the mind dies. However, it is not possible to include Ash’ari entirely in the list of those who seem to understand the Kur’an and the hadith, and to say that he is an enemy of the whole mind and mental observations. He sought to master the use of rational observations to prove examples taken from the Kur’an and the Sunnah.”[42] He was instrumental in the preservation of the pure Islamic creed and in the eradication of various false doctrines. [47] Imam al-Ash'ari also worked with all his might to purify the faith of the Muslims, “those who were honored with the title of the banner of Islam.” [48] “... Al-Ash’ari sometimes clashed with the people of Shari’ah, who did not accept his evidence and proofs in ignorance. However, these disagreements did not prevent the Ash’ari word from merging with the Sunni school of jurisprudence. The book “Kalomi Ash’ari” has been used as an official and authoritative textbook in such prestigious educational institutions as Baghdad, Nishapur, Balkh madrasah nizamiya “[49]. Thus al-Ash’ari creates his own doctrine. In this doctrine, the beliefs of the Kur’an and their mental interpretations complement each other rather than contradict each other. Al-Ash’ari acknowledges that divine revelation can be understood not only through faith but also through reason. At the same time, he previously believed that religious beliefs could be accepted as mental proof only after they were firmly recognized. That is, religion recognizes the use of mental arguments to prove its tenets, but believes that faith alone in divine revelation alone is sufficient. It can be
seen that in the teachings of the Ash'aris, the emphasis in solving any religious problem is directly on the Kur’an and the hadith, while in the teachings of the Moturidiyya, logic is given more place in solving the problem. This is believed to have been influenced by the fact that Imam al-Moturidi lived in a free environment and that Imam al-Ash'ari moved from Baghdad to Baghdad, that is, to the Hanbali environment. [50] Hence, in al-Ash’ari's teaching, obedience to the pillars of religion takes precedence over their rational justification. Al-Ash’ari solves problems only in this way by philosophical methods and uses them in discussions with the Mu’tazilites.

The development of scientific and intellectual activity in Islamic culture is strongly influenced by the debates and struggles of these two currents. Theology was “a theoretical study of the basic tenets of the religion and the search for appropriate interpretations in order to dispel the doubts that do not give peace to the people of Islam. The emergence of so-called “pre-scientific” sciences in the history of Islam and the scientific works of the Greeks, Iranians, and Hindus, which came through its translations, changed the situation of acquaintance with new ideas in them ... it could not be solved by primitive, superficial approaches”[42]. It is in this context that the first representatives of theology emerged in the ideological framework of Islam, the Mu'tazilites, and tried to solve the problems of religion, relying on reason in solving emerging problems. But at the same time, these processes have caused great problems for those who seem to understand the Kur’an superficially (superstitious or traditionalists). It should be noted that during the time of Abu Mansur, the scholars of the Aqeedah relied on two main sources. The first is the verses and hadiths and the ijma “and ijtihad of the Companions and the followers, that is, the narrative evidence. The second is mental evidence. Sheikh Abu Mansur, on the other hand, did not imitate others, but combined mental evidence with narrative evidence and then drew conclusions. Mental evidence refers to philosophy, logic, and the natural sciences. However, most of the Salafi scholars did not recognize this evidence, but were content with the narrative evidence itself. Sheikh Abu Mansur, on the other hand, used the two equally and chose moderation. Indeed, in order to understand the
metaphorical evidence correctly, it was necessary to know the mental evidence thoroughly. Given that the mind is also limited in its ability, Abu Mansur points out that the human mind is incapable of perceiving certain truths in many places. At the same time, they emphasize that the intellect is the greatest blessing bestowed by God, and that it must be used wisely.[51] Therefore, trying to comprehend certain truths with the help of reason has a great influence on the rational development of Islamic philosophy.

Orientalist F. Rosenthal notes that the criteria of intellectual activity in Islamic philosophy can be explained by:

1) deep mastery of Islamic traditions;
2) mystical "enlightenment", understanding of the divine light;
3) understanding through logical thinking;
4) to have comprehensive (encyclopedic) information.

According to Sheikh Muhammad Sadik Muhammad Yusuf, the Islamic Ummah began to take shape as the Ummah of reading the Kur’an, the Ummah of knowledge and enlightenment. From that moment on, the Ummah, which is obligatory for every man and woman to seek knowledge, began to function. Islam not only called people to knowledge, but also showed people the basics of preventing mental and intellectual inactivity. This is evident in the following:

1. Islam is a religion of evidence and proof. That is, science cannot recognize something as true until it is connected with a document and concrete evidence. The Kur’an also commands Muslims not to accept anything without proof.

2. Islam is a religion of certainty, not a religion of suspicion. That is, science always refrains from saying that the abstract is clear. It is not right to say that the suspicion is true. To know if an issue is right or wrong, one looks at its document, the strength of the document, if the document is strong, the issue is true, if the document is not strong, the issue is doubtful. This scientific distinction also applies to the teachings of the Kur’an. The Kur’an calls for caution against suspicion and imaginary things. Because such things lead people astray and distort their faith.
3. Islam is the enemy of imitation. That is, science refrains from imitating without being convinced of something, without knowing the evidence. Modern science in this regard does not correspond to the old science, because in ancient times, especially in the Middle Ages, Europeans evaluated the right or wrong of something according to the opinion of some famous people. For example, every idea that comes out of Aristotle is right, similar to the idea that no wrong idea can come out of it. Knowledge is in accordance with the Kur’an in turning away from blind imitation. Those who cling to one point in the Kur’an and say, “This was done by our forefathers,” have been criticized for being irrational.

The problem of science and practice, the perseverance of science, the interdependence of science and practice were one of the most important features of medieval Islamic civilization.

CONCLUSION

1. Although the science of philosophy was initially rejected by Islam because it was a purely scientific and intellectual activity, later with the growth of intellectual and logical observation, the development of scientific debates, the need for the science of philosophy arose. It follows that the emergence of the medieval Islamic Awakening was the product of a synthesis of Islamic teaching and philosophy.

2. Metaphysics (the first, primordial basis and its relation to many worlds, modes of existence and non-existence and the relationship between them, causality), the theory of cognition (forms of cognition, emotional, mental and intuitive cognition), about man during the medieval Islamic cultural-enlightenment awakening it can be seen that the social worldview has also changed due to the development of sciences such as doctrine (man as a creature with the ability to move and know, man’s attitude to the world and the practical basis of the primordial basis).

3. The fact that the ideological and intellectual development of Islamic civilization has developed under the influence of three important alternating currents - Sharia, mysticism and rationalism, and their harmonious development, complement
each other, brings the development of Islamic attitudes to intellectual activity to a new level.

4. The epistemological essence of Islamic philosophy can be seen in the fact that its belief-based scientific, intellectual and intellectual pluralism is in an environment of mutual debate. In the teachings of Islam, the human mind and thinking are highly valued and its capabilities, its role in understanding Allah, are highly valued. That is why Islamic philosophy, Islamic culture has reached its peak of development.

5. The discussion of the concepts of “science” and “enlightenment” played an important role in the development of a positive attitude to intellectual activity in Islamic philosophy. It is known that thinkers used the concept of "knowledge" in relation to divine knowledge, and the concept of “enlightenment” in relation to human knowledge. Therefore, it is correct to use the concept of "knowledge" in relation to divine knowledge, and the concept of “enlightenment” in relation to human knowledge.

6. Most studies of Islamic philosophy pay equal attention to metaphorical and unconscious knowledge. That is why the idea that Allah sent His prophets to convey the truth in these matters prevails in their ideas and teachings, and this view shows the difference between Western epistemology and Islamic epistemology.

7. As a result of the development of Islamic philosophy, some conclusions are formed. According to him: God is the supreme force that moves and constantly changes all existing things from the point of view of Islamic philosophy. However, it is the duty of the slave to know what he has created; God is the first founder of being, that is, he created and activated it, and then does not interfere in its actions and changes. The cause of the universe and the basis that drives it are in interaction with nature. That is, deistic views began to emerge.

8. The science formed in Muslim culture was related to practice. On the one hand, science had its own content and direction as a theoretical system that was directly separated from practical life. In this case, there was a danger that science would be detached from the practical basis and become a dry observation itself, that
is, lose its position of reliability, focusing on the organization of knowledge within its system. Therefore, science was now focused on practice, on consciously interacting with it.

REFERENCES


32. There is no salvation other than knowledge. A.G'.Abdullaev. –Tashkent.: Tashkent Islamic University, 2017. –B. 8.


