



MUTUAL SYNTHESIS OF MEDIEVAL ISLAM GNOSEOLOGY AND THEOLOGY

I.B. Siddiqov

Senior Lecturer, Department of Philosophy,
Fargana State University,
Doctor of Philosophy in Philosophy (PhD)

Article history:	Abstract:
Received: 20 th December 2021 Accepted: 20 th January 2022 Published: 26 th February 2022	This article examines the stages of formation and development of the system of Oriental, gnoseological and theological views of the Middle Ages, the results of interaction, harmonious and anti-dependent aspects.
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INTRODUCTION

The epistemological worldview of the medieval Arab-Muslim world developed as a result of interaction with Greek, Indian, and other cultures, and its synthesis with Islamic intellectual development was observed. As a result, rational Islamic theology and the emergence of trends based on pure intellectual evidence have contributed. At the same time, conditions have been created for the high level of development of Islamic theology, the creation of strong theological foundations, and thus the strengthening of religious and doctrinal foundations and beliefs. Based on the activities of scientific communities in the medieval Islamic world, the development of theological schools, debates began to arise between intellectual and metaphorical approaches.

MATERIALS AND METHODS

One of the important tasks remains to form conclusions and determine their social significance on the basis of a comparative analysis of the epistemological and theological views formed during this period. At present, the scientific schools in the medieval Muslim Eastern countries and the system of epistemological views and approaches formed in them have not been sufficiently studied. If a deeper magnification is observed, the total number of such science centers is more than ten. These include the Bayt al-Hikma in Baghdad, the Sivan al-Hikma in Bukhara, the Dar al-Hikma in Cairo, the observatory run by Nasir ad-Din al-Tusi in Margilan, the al-Ma'mun in Khorezm, and the Ulugbek academies in Samarkand. 1; 4]. The Bayt al-Hikma in Baghdad was not only the first of the scientific schools listed above, but also distinguished by its great fame. Indeed, most scholars recognize it as a unique academy of the Middle East. However, the scientific processes in the Bayt al-Hikma have not yet been fully explored. The most common references, ideas, and reflections in the literature to this scientific school are so scattered that they do not allow for a complete picture of the Bayt al-Hikma.

RESULTS AND DISCUSSION

In the medieval Eastern philosophical environment, Islamic theology became widespread as a special religious worldview, and gradually attention was paid to the development of its theoretical, philosophical, legal, and literary aspects. By the ninth and tenth centuries, special Islamic sciences based on the Qur'an, that is, theological directions aimed at strengthening the various foundations of Islam and interpreting it, had begun to take shape. The tolerant relationship and healthy competition between the religious and secular sciences, constructive communication ensured their high level of development. "Secularism is not considered a non-religious concept in Islam," he said. The foundations of secularism can also be seen in the sacred sources of Islam - the Qur'an and the Sunnah. In particular, in verse 201 of Surat al-Baqara, they say: "Our Lord, grant us good in this world and good in the Hereafter, and protect us from the torment of Hell." [2; 24] This verse points out that man must strive for this world as well. The development of scientific activity was also influenced by the activities of the disciplines based on religious and secular sciences and the preservation of the traditions of succession in them. At the same time, the formation of a stimulating scientific environment was the basis for the interaction, synthesis and harmonization of epistemological and theological views, the rise of the Islamic worldview and way of thinking.

Among the factors influencing the formation of the system of epistemological views of the Middle East, the role of hereditary traditions is high. This can be seen in the improvement of the Western philosophy and cultural heritage of the ancient period to the east, the influence of Islamic philosophy, the epistemological views of the Eastern peripatetics on the basis of succession. Also, during the development of the Islamic theological approach, science-based debates were not only one of the important factors of the scientific awakening, but also the most important factor in the survival of diversity of opinion. In general, the books on various topics published today and the

purely scientific debates based on them should reflect not religious and social harms, but rather religious and secular harmony.

There is a difference between the definitions given to "knowledge" by medieval Eastern epistemologists and theologians, indicating that the goals of philosophers and theologians were different. The theologians were theoretically well-prepared and had a well-developed epistemology in their works. This epistemology was based on logic, reliability of knowledge, and division into species based on sources. At the beginning of the theologian's work, a theory of knowledge is routinely presented, followed by issues related to theology. Subsequent theologians also propagate the idea of coming to faith through knowledge. Epistemologists divide knowledge into the divine sciences (the sciences devoted to the soul, the intellect, the supreme cause (Allah) and its attributes) and philosophical knowledge.

In the epistemological views of medieval Eastern scholars, the concept of "mind" was of great importance. According to Islamic theology, "Wisdom is achieved through the mind, and the mind itself is a microcosmic reflection of the macrocosmic truth that is the manifestation of revelation. If we take into account that Farabi described philosophy as a science of understanding wisdom, and this conclusion continued to be relevant, the issue becomes even clearer "[3; 16-17].

In medieval Eastern gnoseology, the mind was important and was studied in various aspects, for example, as the concept of intellect - *fiqh*. A mature person who has reason, knowledge, and is subject to the requirements of the Shari'ah is a person who has the right attitude. This means that intelligence consists of being aware of religious beliefs, customs, and knowledge, and intelligence is equal to religiosity. Wisdom expresses a person's responsibility to himself and to society, combines religious awareness and vital pragmatism. In Ibn Sina's theology, the attitude to the problem of the mind can be seen as follows: "It is known that spirits appear only when a body is created that can be used by spirits ... then a situation arises in which it provides actions based on reason ..." [4; 448-449]. In describing the soul, Ibn Sina compares it to a mirror, in which the shapes of things are reflected. The human brain, like a mirror, reflects a part of the universe that reflects not only its appearance but also its internal connection. The content of the mind is not as material as the reflection of what is in the mirror.

According to Islamic theologians, the human mind resembles the divine mind, but is not perfect because of its exact similarity. Second, the mind manifests itself in a potential form (e.g., in children), as an ability to think, and in an actual form, that is, as a realized, functioning mind. Third is the mind that is acquired (possessed) as a result of learning, gaining experience, drawing conclusions, and the intellect that is not possessed, which is exactly to intuition. Fourth, the mind can be passive, that is, receptive to influences (affected) and active, affecting things, shaping.

As a result of the synthesis of medieval Eastern theology with epistemological views, the issues of the eternity of the soul and its relationship with the body are also covered. The problem of the conscious soul is related to the religious worldview, that is, the problem of the eternity of the soul, and in such a view - the question of whether the soul is related to or independent of the body - has an additional philosophical description. Muslim theology connects the soul and the body, acknowledging its eternity and its resurrection in the world. Representatives of Muslim religious philosophy have clearly solved this problem in relation to the soul in any case: the soul is eternal, the soul after human death, the conscious soul (i.e., the intelligent soul) merges with the secular soul.

The synthesis of the epistemological views of medieval Eastern scholars with Islamic theology can be seen in the ideas and teachings of the Eastern peripatetics. The ideas of Kindi, Razi, Farabi and Ibn Sina play an important role in the development of new Platonic views in Central Asia. While more Aristotle elements predominated in Kindi's thinking, the views of Plato were stronger in Abu Bakr Zakariyya Razi.

The explanation of the new Platonic beliefs is given in the works of the great Islamic philosopher Abu Nasr al-Farabi. While covering general philosophical issues such as natural sciences, social sciences, and the theory of knowledge, he first of all raises the problems of reason and philosophical thinking [5; 6]. According to Farabi, it is as natural to come from logic to philosophy of nature as it is from logic to morality. He classifies all his sciences under eight names: science dictionary (philology), logic (logic), mathematics (mathematics), nature (natural sciences), theology, politics (political science), jurisprudence (Islamic law) and *kalam*. According to him, "man's ability to think is the first stage of the nature that makes him human. *Uamal* is capable and capable of becoming the mind. It goes through two more stages to achieve an active mind. There are two stages between the person who has conquered this first stage and the active mind. "[5; 126]. He stressed that they are inseparable. In Farabi's view, religious truths consisted of philosophical examples. In other words, religion and philosophy are two different aspects of a single unity. Philosophy is based on the rules of evidence-based judgments, and religion is a hypothetical form of those judgments and rules. According to him, the mind is the mainstay and supporter of the Shari'ah and is essentially one with it. It is necessary to use reason to better understand the Shari'ah. The cessation of the use of one-sided reasoning prevents us from understanding the essence of religion that encourages honesty, and leads to hypocrisy and strife, and to muteness in the limited customs and traditions of the people.

The epistemological views of medieval Shaqr scholars take a different approach to this issue. Pharoah opposes Plato, saying that the soul is not eternal and that it does not move from one body to another. So the soul is related to a particular body. "Each type of plant has a specific spirit. This spirit is the form of this kind of plant "[6; 174]. So the soul is the form of the thing. In addition to the thing, this spirit has a common, that is, a substance, a property, that unites things of this kind. The eternity of the soul in this context has a completely different, non-religious meaning. The conscious (mind-possessed) soul joins the active mind, i.e., the ability inherent in humanity, after the death of

the body. According to Farabi, the souls of the virtuous and knowledgeable are eternal, and the souls of the ignorant are destroyed after the death of the body. Another thinker, Ibn Rushd, denies the eternity of the human soul. The conscious spirit associated with human thought, memory, cannot be preserved after the extinction of these qualities. The material, individual mind disappears, only the universal, universal mind is eternal. Another scholar, Abu Ali ibn Sina, also paid attention to this issue and agreed with al-Farabi and Ibn Rushd. At the same time, in his works, the immateriality of the soul emphasizes its ideal nature.

Both Farabi and Ibn Sina in their epistemological views tried to determine the mechanism of knowledge formation, to explain its nature. The interpretation given to them by the mind clarifies their views on the matter. Pharaoh becomes intelligent with the birth of man. The mind, he says, resides in matter, which receives mental forms. This idea is widely reflected in Farabi's teachings on the physiological basis of the psyche, in Ibn Sina's "On the Spirit," "The Book of Salvation," and "The Laws of Medicine." "The human soul," writes Farabi, "raises its existence to such a perfect level that it does not need matter to exist, because it is a complex of beings free from materiality, combined with substances separated from matter" [6; 288]. The teachings of the medieval Eastern scholars on the soul showed that epistemological research was developing on a new basis and in a new direction.

In medieval Eastern theology, the views of thinkers on the study of the material world were harshly criticized, and the philosophers themselves were accused of atheism: "[7; 221].

Unlike theologians, medieval Eastern thinkers, in developing their system of epistemological views, add another important element to the concept of knowledge reliability and the criteria for determining the reliability of knowledge. The scholars refer to the traditions, the Qur'an, in the matter of the reliability of knowledge. The Mu'tazilites were among the first to oppose such an approach, giving priority to reason in matters arising within the framework of man-made things and in determining the truth. This approach is also preserved in the Ash'ari tradition. Through the epistemological views of thinkers, they developed the science of logic, developed logical methods for determining the degree of reliability of knowledge.

The sermons of the Prophet, his and his Companions, the narrations about their views, imaginations and actions, and their interpretation formed the foundation of the building of theology. It was a rare material, but at the same time it was subjective because it consisted of an individual experience that could not be verified and repeated. It was not a check on acceptance, only confidence.

In medieval Eastern theology, too, logical methods were widely used to prove the validity of conclusions. Secular science, on the other hand, had to develop a system of mutually coordinated belief systems that differed from theological methods. That is why the science of logic was highly valued at that time. Logic and reason were the only and true foundation of truth. There was no place for simple understanding trust in this system. It is at this point that the intersection, harmony, and harmony of medieval Eastern epistemology and theology emerges. That is, they both use the truth of logic and reason to base their views. According to Farabi, the goal of philosophy and the secular sciences is to seek the truth, while the goal of religion and the religious sciences is to achieve goodness, that is, to ensure the well-being of a society that adheres to religious teachings. Members of such a society can follow religious law with the help of figurative symbols in the Qur'an. The search for truth is the task of philosophy, and religion has absolutely nothing to do with it.

Due to the great influence of Aristotle's teachings on Muslim thinkers, it is now accepted in Western philosophy to call them "Eastern peripatetics." They recognized that the teachings of logic, spirit, and reason, founded in ancient Greece, played an important role in the development of Islamic theology, jurisprudence, philosophy, and the secular sciences. For example, the mutual philosophical correspondence of Abu Rayhan Beruni and Ibn Sina on the major problems of philosophy and the natural-scientific picture of the universe has made a significant contribution to the history of world philosophical and natural-scientific thought. This correspondence includes Beruni's questions on Aristotle's *On the Sky and Physics* and Ibn Sina's answers to these questions, Beruni's objections to these answers, and Ibn Sina's objections to Ibn Sina's disciple Masumi. This correspondence has played an important role in determining the content of problems and topics in the scientific work of scientists, the formation of scientific research methods.

In the works of Farabi, Abdullah Khorezmi, Ibn Sina, logic occupies a leading position as a necessary basis for any theoretical thinking, scientific knowledge [5, 18]. Logic begins to take shape as a separate general science, all human knowledge must comply with its requirements. The social function of scientific-philosophical knowledge has expanded the experience-based practice of knowledge, opened the way to a new field of methodology, and created a new basis for determining the reliability of knowledge.

It is difficult to imagine medieval Eastern theology without mysticism. "The main task of mysticism is to give an empirical meaning to a being, to get rid of its appearance, that is, to get rid of the environment, to choose a psychological and practical method that helps to find emotional and insane spiritual truth. In the end, mysticism claims to merge with the whole divine being, to merge with the supreme reality of the universe," explains S.M. Khatami [9; 51-52].

The problem of the limitation of human knowledge stems from the fact that, in addition to the divine and human division of knowledge recognized in the Qur'an, the mind itself has flaws and shortcomings. This issue was especially evident in the word. Mutakallimun (especially the Mu'tazilites), who made extensive use of the method of logical reasoning, understood that it was possible to prove contradictory opinions, as a result of which they could not guarantee a logical, rational (rational) proven truth. They now face the problem of finding ways to prove the reliability

of the truth. The early Mu'tazilites suggested such a method as "sukun an-nafs" ("silence of the soul") or "sukun al-fahm" ("silence of mind"), similar to the method of ataraxia of the ancient Greek skeptics. Divine knowledge is intuitive, direct knowledge, knowledge that is fully protected from denial and does not cause doubt. On its basis all the remaining knowledge emerges. The rest of this knowledge is knowledge gained from experience and practice. The whole life of man is to acquire knowledge. How can their accuracy and reliability be verified? There are two ways to do this: objective - the adequacy of knowledge to existing things and events; and subjective - "quiet silence" ("peace of mind"). The latter is preferable because the mind has done its job of dispelling doubts, and the calmed spirit testifies that the truth has been proven. In his autobiographical work, the great theologian Abu Hamid al-Ghazali states that neither the information obtained through emotion, nor the knowledge obtained on the basis of reason, nor the acquired beliefs give true knowledge, because reason is incapable of assessing their reliability. True knowledge is "the light of God in our hearts," which "heals us of our afflictions, our sicknesses, and frees our souls from debilitating doubts" [10; 213-217].

The conclusion of mysticism about faith is that faith enters into the process of knowing the material world. In order to acquire real knowledge (i.e., knowledge acquired through the use of mystical, intuitive, and rational methods of cognition), one must strive to know the world. According to mysticism, knowledge is the thing itself [11; 27]. Knowledge is not an epistemological act that lasts for a certain period of time, and knowledge is the being itself [11; 36]. The main function of mysticism is that it forms the concept of "faith" and distinguishes it from "knowledge." He also developed evidence for an understanding of the problem of knowing Allah. The material world shows that there can be no rational knowledge about things and phenomena, only the concept of "faith" can be used for them, and "knowledge" about them can be irrational and personal, but it will not be scientific and grounded [12; 161].

In the medieval Arab-Muslim East, scientific potential could not have developed on its own without any basis. Consequently, the epistemological worldview has also increased due to the scientific development and the existence of favorable conditions that have been formed on this land for centuries [13; 76-81]. Such favorable conditions influenced the development of various branches of philosophical sciences, such as mathematics, physics, geography, chemistry, as well as philosophy, logic, and ethics, which emerged on the basis of the ancient Greek sciences. At the same time, religious, Islamic sciences, such as theology, hadith, jurisprudence based on Sharia, interpretation of the Qur'an, as well as Arabic language and grammar, Arab history (post-Islamic) sciences. can be seen.

Scholars of Arabic, Persian, Turkish, Greek, Muslim, Christian, Jewish, as well as other nationalities and faiths gathered in the scientific field of the Middle East, collaborated with almost all the sciences of that period and wrote new works along with major discoveries in a number of fields.

The renewal of the medieval Eastern way of thinking can also be seen in the fact that the epistemological views of this period were able to reconcile with the religious worldview, complementing and developing each other. That is why all sciences have developed, and theological views and epistemological research have in common. Indeed, at a time when most of the peoples of the world looked at the heavenly bodies as "God or His soldiers," Muslims were inspired by the verses of the Qur'an and laid the foundations for the science of astrology. "[14, 85] This idea can also be seen in the development of Islamic theology, which has synthesized with epistemological views and demonstrated its new facets. Like all other sciences, the discoveries in the science of astronomy were influenced by the development of Muslim Islamic theology. While a group of astronomers were discussing a book on their profession, some of the religious scholars passed by and asked, "What are you doing?" they asked. Then the astrologers asked, "Do they not look at how Allah created the camel and how the sky rose?" We are studying the interpretation of the verse. "[14: 85] Therefore, at the beginning of the books on the science of the universe, it is stated that this science is the science that leads to the intellectual proof of the infinity of God's power through the study of things in heaven. So, it is clear that scientific activity has been developing with the support of Islam. Indeed, "Islam is a religion based on reason and evidence, which forbids superstitions and prophecies. Islam never contradicts the realities of existence. Muslim scholars, on the other hand, have proved many scientific facts and dispelled superstitions and assumptions "[15, 76]. Based on the above, it can be concluded that the development of Islamic theology can be seen as a result of the synthesis of the Islamic theologian with the methodology of Greek and Indian epistemological views. The influence of the Greek and Indian system of epistemological views can also be seen in the fact that Sindhind, translated from Hindi into Arabic, and Al-Majisti, translated from Greek into Arabic, have long served as a major source in the study of astrology in the East. Hence, social necessity and scientific research based on this period influenced the development of astronomy. The results achieved led the theoretical catastrophe to practical experiments. A unique system of epistemological views was formed on the basis of such research moving towards a single goal with Islamic theology. All of these processes have played an important role in ensuring the emergence and subsequent development of catastrophe as a science.

Medieval Eastern mathematics, like astronomy, was formed and developed on the basis of the study and development of the heritage of the peoples of ancient Greece, India, Persia, the Near and Middle East, and Central Asia. In general, in the scientific heritage of the peoples of the Middle East, these two disciplines are inseparable [1; 134]. This foreign term can be called "accounting science". You need numbers to calculate. Today, the world uses Arabic numerals in its calculations. But "I would call these numbers Islamic numbers, not Arabic numbers. Because there was no such thing as an Arabic number before Islam. Even in the Islamic world, Greek numbers were originally used. With the phase of Islam, science developed and many sciences were founded "[14, 88]. Therefore, the role of the Islamic religious factor in understanding and approaching the essence of the scientific development that has taken place as a result of the Islamic Awakening should not be underestimated.

In the formation of the epistemological views of medieval Eastern thinkers and on this basis the improvement of sciences, philosophical views and other ways of thinking was an important factor for social development and stability.

CONCLUSION

In conclusion, it is clear that the traditions of succession and a high sense of appreciation for it had a strong influence on the development of medieval Islamic philosophy. The traditions of succession in the development of Islamic and secular sciences have also ensured that they complement each other and develop in harmony. Also, the free and stimulating social environment of the Islamic world at that time, the sense of respect for science and the learned man encouraged them to respect the traditions of succession, and influenced the development, perfection and perfection of scientific activity from generation to generation over the centuries.

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