

Comparative Induction of Theological and Epistemological views of Medieval Scholars of the East

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ABSTRACT

In this article, the sociological and theological views of medieval eastern scientists were studied through philosophical komprativistik and comparative induction.

KEYWORDS: *religion, Islam, Islamic philosophy, theology, gnoseology, synthesis, komprativistika, induction.*

INTRODUCTION

At a new stage of development of Uzbekistan, in the process of comprehensive reforms, the regulation of social relations, the creation of a prosperous lifestyle in society is on the agenda, the regulation of religious and secular relations is becoming one of the important tasks. In this regard, there is a need for research that would create a harmony between religion and secularism, religion and science, religion and morality, and correctly explain their importance to the social worldview. Modern education, unlike the education of the past, involves not only the transmission of information and the training of mental abilities, but also the formation of the physical and mental qualities necessary for life. Indeed, "there are different religions in the world. First of all, they are rightly and distinctly divided into divine and non-divine religions. When these beliefs are explored, we will see that people at different times paid attention to different things, and depending on the man of the twentieth century, they lived in strange beliefs. For example, they worship bulls. ... the Egyptians worshiped, the Indians still worship. The ancient Iranians worshiped the sun. The Japanese still worship it. The Japanese, who are so advanced in technology ... emperors are the sons of the sun ... In addition, there are those who deify their heroes, worship the wood, stones, mountains, and some stars they make with their own hands "[1.4]. So, every society has a belief system. It is also in this belief that the morals and knowledge of that society are reflected. When the science of a society is advanced, when its morals are good, so is its religion. There will never be societies or nations where religion is bad, morals and science are good, or vice versa. Therefore, religion, morality and science develop equally in all societies. "We cannot call all believers pure, true believers, because the quality of faith is important, not the form. It's the same in everything ... For example, a man of the twentieth century likes wisdom, respects it and applauds it. The mind is a creature worthy of respect. But everyone on earth has a mind, but not everyone is doing well. " This means that the beliefs of a person with high knowledge and morals are not superficial, but the heart is strong.

MATERIALS AND METHODS

The epistemological views of the scholars of the Middle East were formed on the basis of the development of various branches of philosophical sciences - mathematics, physics, geography, chemistry, as well as philosophy, logic, ethics, etc., while the Islamic sciences, more precisely the

Islamic sciences issues such as theology, hadith, jurisprudence based on Sharia law, interpretation of the Qur'an, as well as the formation of Islamic theology on the basis of Arabic language and grammar, Arab history (post-Islamic), etc. and mutually absorbed.

RESULTS AND DISCUSSION

A comparative comparison of the epistemological and theological views of medieval Eastern thinkers

N ₂	Scientist	Epistemological view	Theological view	Method
1	An-Nasafiy	The real source of knowledge is only the mind, and rational knowledge plays an important role. The mind is not only the basis of knowledge and truth, but also the primary creative basis, the primary cause of existence.	It is not possible to express Allah by means of human attributes (i.e. anthropomorphism) Allah has no attributes, nothing can be said about him, he is absolute.	Rationalism and rational mysticism
2	Mansur Moturidi	In important matters, one must always choose the intermediate path (between opposing divine views) and there must be a logical balance between the various claims (revelation and reason, Allah and man, Allah and the universe). Cognition can be acquired through advanced experience and observation in the mind and its control.	In theological understanding, it is possible to allow mental analysis, that is, to understand the existence of God with the mind. He explains that understanding the existence of God based on reason is one of the requirements of the Qur'an.	Epistemological belief, Mental experience. A logical approach
3	Abu-l-Hasan Ali ibn Ismail al-Ash'ari	Obedience to the pillars of religion takes precedence over their rational justification. Knowledge, power and life are from God Himself. Man can supplicate his intentions and prayers not to God himself, but to these qualities, that is, to the knowledge, power, and life of God, and this is false. The essence and scope of mental enlightenment in relation to religious truth (the ratio of reason and transmission) are limited.	In the face of what is taken from the Qur'an and the hadith, the mind dies. Divine revelation can be understood not only by faith but also by reason. Religion acknowledges the use of mental arguments to prove its tenets, but faith in the divine revelation itself alone is sufficient.	Conservative approach
4	Abu Bakr Baqilloni	Mental science is honorable, but naturally it is impossible to reach out to the realm of	According to "natural theology" and morality, God cannot be known	Logical induction and deduction

		<p>faith. It is the eternal knowledge of God and the modern science or science of the creation of creatures that have the power to know, i.e. humans, angels, demons and so on. The latter second science, in turn, is divided into two necessary (or testimony) parts, i.e., evidence or theory. The necessary knowledge is that there is no room for doubt. Necessary science, as its name implies, is inevitable.</p>	<p>by reason independently of revelation. A long thought about the "creation" of the world logically leads to the idea of a "creator" from which one can understand the existence and oneness of God.</p>	
5	Abu Hamid al-Ghazali	<p>It classifies several types of knowledge, and the highest of them is the path of reason or faith, which is created through experience and "pleasure". Only he who believes in Allah, believes in His messengers, and submits to Him is knowledgeable. He understands the knowledge bestowed in the Qur'an as "knowledge of compulsory, obligatory actions."</p>	<p>The right way to know God is through "experiential" knowledge. Some are so overwhelmed by the joys and sorrows of this world that they cannot comprehend the light of God. Others know God only in the context of their relationship with this world, that is, they recognize the heavens as the transformer and the source of the first movement.</p>	In mental observation
6	Abu Yaqub ibn Ishaq al-Kindi	<p>У илмий билишнинг уч босқичи ҳақидаги таълимотни шакллантирди. У биринчи босқични мантиқ ва математика; иккинчи босқични физика (аниқ фанлар); учинчи босқични эса метафизика билан боғлиқ билим, деб ҳисоблади</p>	<p>The idea that the independent existence of the human person could not exist outside the body of the entire human soul was paramount. Emanation is the idea of manifestation, that is, matter, nature, man supported the doctrine of their unity with God.</p>	Pantheistic approach
7	Ibn Rushd	<p>The unchanging nature of this world is perceived through the activities of highly gifted, highly sensitive people.</p>	<p>According to the agreement between the "two theories of truth" and the Mu'tazilites, these two forms of</p>	A new Platonic method

			knowledge should not interfere with each other.	
8	Abu Nasr Farooobi	Ақл тўғрисидаги таълимоти билиш назариясининг рационалистик характерини кўрсатади, шунингдек, билиш назариясини таҳлил қилишда марказий ўрин эгаллайди. инсоннинг билиш қобилиятлари, ақл қувватларини тушунтириш масалалари гарчи фанни улуглаш, фалсафани диндан ажратиш, илмий билимларни мистик, диний тасаввурлар таъсиридан қутултириш, табиатни ўрганиш, билимнинг илмий усулларини ривожлантиришга қаратилган бўлса-да, айрим мистик томонлардан холи эмас эди	Truth is achieved only through consciousness and consciousness (mind). The mind is primarily spiritual in nature and receives knowledge and understanding from the First Cause - Allah. According to the pantheistic idea, Allah is the first being, indivisible even in its substance. The universal mind is the universal active mind that connects man to God. Although the mind is considered to be a product of God, the mind is in a cause-and-effect relationship with God.	Comparative analytics, rational comparison, logical approach
9	Abu Ali ibn Sino	Ақл илоҳий оламдан, фаришта воситасида етказилади. Яъни, фариштани билиш жаҳонни билиш асоси ҳамда ундаги инсон ўрнини белгилаш ҳам илм вазифасига киради. Борлиқ ақл тафаккуридан келиб чиққани каби, дунёни билиш ҳодисаларни мушоҳада этиш ва виждоний малака ҳосил қилиш турига айланади	Диний ақллар ва самовий руҳлар силсиласи жисмий қувватга эга эмаслар, аммо соф халлоқона кучга эгадирлар, яъни улар ҳис-туйғудан маҳрум бўлиб, уларнинг шавқу-завқи ўзлари келиб чиққан ақлга эргашадилар. Ақл фалакларнинг ҳар бирида уларга хос бўлган ҳаракатни келтириб чиқаради.	Comparative analytics, rational comparison, logical approach
10	Abu Hayyan Tawheed	Just as the mind is subject to revelation, so the philosopher is subject to the prophet. If the mind itself were sufficient to discover the truth, the existence of religion would be superfluous.	The reason why religious beliefs act in accordance with divine revelation is that they are independent of the professions of philosophers, logicians and astrologers.	Islamic epistemology

Al-Kindi's contribution to the formation of Islamic philosophy in the Middle Ages and the development of epistemological views based on Greek philosophy was high. The thinker Abu Yaqub ibn Ishaq al-Kindi, in his epistemological views, praised the role of philosophy in the knowledge of truth and truth, and in his *First Philosophy* described it as "the science of knowing the truth of things until one can bear it." Al-Kindi was one of the first in the medieval Eastern epistemological research to develop a classification of sciences. He formed the doctrine of the three stages of scientific knowledge. It is the first stage of logic and mathematics; second stage physics (exact sciences); and the third stage was metaphysical knowledge [2.52]. According to al-Kindi, with the emergence of the sciences, which are considered a rational part, there was a tendency to resort to more intellectual observation in the Islamic world. Earlier, thanks to the Mu'tazila group, the discovery of truths and the use of rational observation and rational discussion based on religious rulings had begun. The Mu'tazilite sect is known in Islamic theology as a proponent of rationalism. "They were able to defend the religion on the basis of intellectual reasoning, rising above the seemingly simple understanding of the Qur'an and the hadiths" [3.56]. As a result, the rational foundations of both Islamic theology are being strengthened.

The emanation of Neoplatonism - the idea of manifestation - had a certain influence on the Eastern Aristotelians, in particular, Al-Kindi, whose focus was on the doctrine of matter, nature, man and their unity with God. It is a pantheistic doctrine in which Al-Kindi stands on its left wing, and the works of natural philosophers were imbued with the same spirit. On the left wing of the pantheists later emerged great scholars such as Farabi and Ibn Sina, who were followers of Aristotelianism who advocated the study of nature, the development of natural science, reasoning, and the approach of all phenomena with intellectual and spiritual aspirations.

Such conclusions in the views of the proponents of the "two truths" were in fact based on the philosophy of the ancient Greek philosopher Plato. If Plato's philosophy acknowledges the existence of a "world of ideas" before the world of things, which has a primary, unchanging nature in relation to him, then he is convinced that there are two ways to understand this unchanging nature [4.58-63].

Ibn Rushd, under the influence of Plato's epistemology, concludes: The immutable nature of this world is perceived through the activities of highly gifted, highly sensitive people. The second way to do this is to understand the essence on the basis of the study of the interrelationships, qualities and properties of the events and phenomena that make up the world of things, which are the product of the essence of people.

Ibn Rushd is significant in that he was able to explain Greek philosophy in simple language and put forward new approaches to it. The reality of his attitude to science and the difficulty of acquiring knowledge has a deep meaning. That is, Ibn Rushd, may God have mercy on him, did not teach only two nights in his life: the first was the night his father died, and the second was the night he got married. He was so devoted to reading the book that he would not stop reading the book in his hand. Out of thirst for knowledge, he rented books with a cupboard and read them. Ibn Rushd's scientific potential, his knowledge of religious and secular sciences, shows how responsible he was to the nation. This can be an example for everyone. If a man of knowledge can truly restrain his nafs and do what he needs to do, he will avoid the blame of his friends and the humiliation of his enemies. Then knowledge accumulates a beautiful protection and purity on top of virtue, and attains a career that is justified by its virtues [5.42]. Hence, the development of science is strongly influenced by changes in social attitudes towards learning.

In the second half of the eighth century and the first half of the tenth century, the emergence of a rational current that contradicted religion as a result of the intensive development of secular knowledge became one of the most important events in the clash of revelation and reason. In this context, Farabi's views on knowledge, logic, reason, and his pamphlet "On the meanings of the

mind", which focuses on his teachings about man, also acquired a special significance. At the same time, under the influence of philosophy among the scholars of the Middle East, there were contradictions and disputes on some issues between the epistemological views and Islamic theology, which was formed on the basis of Islamic beliefs. Such scientific debates, along with the scientific awakening, were a factor influencing the high development of theological and epistemological views.

Abu Nasr al-Farabi's philosophical teaching is based on the idea that Allah is the creator of the universe. However, it should be noted that Farabi, like theologians, as the subject of independent thinking and the study of philosophy, bases his subject on reason, not on God or faith. According to M. Khairullaev, Farabi's views on the nature of the mind and the essence of scientific and theoretical thinking are completely contrary to the teachings of theological Sufism [6.123]. According to another approach, "Farabi revealed the dialectic of the unity of the human mind and being, - says A. Kasimjanov, - but this dialectical approach is based on an objective idealistic concept, which was first absorbed by the idea of eternal-divine mind" [7.74]. This situation can be clearly seen in Farabi's views on the stages of the mind.

According to Farabi, "If the knowledge of a being is acquired, taught about it, the origin of the thing is known, the meaning of the thing is understood, and the brain has a certain belief and imagination about it on the basis of reliable evidence, we call this knowledge philosophy." [8.183-184]. Indeed, "philosophy is the study of the most general connection of all things and phenomena in reality and the laws of development, their essence" [9.384]. Only philosophy belongs to the specifics, and the language of religion is understandable to both the specifics and the public.

The epistemological views of another scholar, Abu Ali ibn Sina, also had a strong influence on the development of medieval Eastern philosophical thought, theological worldviews and approaches. Ibn Sina divides all philosophical sciences into two parts: theoretical and practical. The purpose of the theoretical part is to know the truth; the goal of the practical part is to achieve happiness. The philosophical sciences, according to Ibn Sina, fall into two types: the first introduces us to our personal behavior, and it is called the "applied sciences". Because the benefit of this knowledge is that we need to hope that we will be saved in this world, that our work in it will be orderly. The second signifies to us the state of the world of things so that our psyche may be formed and we may be happy in this world. This science, which is explained in its place, is called theoretical [10.104].

In the epistemological views of Abu Ali ibn Sina, the mind and its possibilities, its role in the understanding of the divine being, and other issues are based on strong foundations. According to him, the mind is transmitted from the divine world, through an angel. According to this evidence, knowing the angel is the basis of knowing the world, and determining the place of man in it is also a task of science.

Ibn Sina, following Abu Nasr al-Farabi, adopts a divisive mind that is beyond the human mind, as opposed to Timey and Thomas of Aquinas. But he does not equate it with the concept of god.

Another scholar who became famous in the field of epistemology in the late tenth century was Abu Hayyan Tawheed. In the tenth century, prejudice against Greek sources and philosophy was on the rise. In the events of the seventeenth night of his book, Tawheed dwells on the connection of Islamic beliefs with philosophy, which was the most important controversial topic of the time. He notes that his enemies, who were more agile than the Ikhwan as-Safa, did not succeed as much as they did. The reason why religious beliefs act in accordance with divine revelation is that they are independent of the professions of philosophers, logicians and astrologers. According to Tawheed, just as the mind is subject to revelation, so the philosopher is subject to the prophet. If the mind itself were sufficient to discover the truth, the existence of religion would be superfluous. But the mind, which is one of the

masters of human behavior, is not evenly distributed among them. Therefore, if there is no revelation, the hand of most people will be short on achieving the truth.

Medieval Eastern scholars systematized their epistemological views on the basis of logical deduction and induction. During this period, the method of deduction based on observation (speculative), abstract considerations was widely used. For example, the question of the primordial basis of the universe has become a central problem in philosophy. This issue is in harmony with the principle of monotheism in Islamic theology and is expressed in philosophy in the problem of unity. The philosophers' efforts to distinguish the original cause of reality (being) lead to the absoluteness of the main principles in logic, since it was possible to extract all knowledge from them.

Regarding the foundations of medieval Eastern theology, T.J. Winter writes in his book, *Islam in the 21st Century*: provided the leaders of the time with the necessary weapons to make the foot of the rival ideologies from the sky. We need a genius in the new millennium, a genius who has a modern, moderate, tolerant, spiritual outlook, who not only criticizes secular thinking, but who understands it and can argue with it. In particular, such a person must be thoroughly acquainted with the issues of spirituality, art and the environment, which are passing their judgment on the new era. Aware of what influences and moves the West, Western Muslim thinkers know that if Islamic discourse pays attention to these issues and succeeds, if it pursues the evil spirit of extremism, our religion will not only prosper, but also regain its central place in the religious struggles of the new century. it is also possible "[11.25]. This shows that as a result of the attitude of cultures, the most positive features of one culture are transferred to another culture and have a strong influence on the development of that culture.

CONCLUSION

In conclusion, a number of solutions to the problems between philosophy and religion are formed on the basis of the development of medieval Eastern epistemology and theological opposites. Although in the shell of religious beliefs, vivid and sharp ideas of scientific significance were expressed, and efforts were made to unravel the mystery of things in nature. And the thinkers of this period began to draw conclusions about the interdependence of the divine creator with being:

- God is the supreme force that moves and constantly changes all that exists from the point of view of Islamic theology. 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 interrelated with nature. That is, deistic views began to emerge.

Also, the development of epistemological and theological views of medieval Eastern scholars, intellectual development was closely linked with a tolerant social environment and appreciation of diversity of ideas. During this period, every idea was valued and conditions and opportunities were created for the activity of all sciences. On the basis of harmony, cooperation, mutual understanding and respect between the Islamic sciences and the secular sciences, strong and scientific communities are formed and epistemological-theological views are developed.

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