PHILOSOPHY AND COGNITION

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EPISTEMOLOGICAL SIGNIFICANCE OF MEDIEVAL CULTURE OF ISLAMIC INTELLECTUAL ACTIVITY

Abstract. *The article presents a scientific analysis of the epistemological nature of the culture of medieval Islamic intellectual activity. It also provides a scientific analysis of the nature of knowledge, the possibilities of knowledge, the source of knowledge, and the essence of religious knowledge.*

Keywords: *Muslim culture, Islamic philosophy, epistemology, intellectual activity, Muslim culture, thinking, Muslim theologians*

Abu Ali ibn Sina, one of the leading figures of medieval Islamic philosophy, also states in his Encyclopaedia that "any practice is based on knowledge, an example of knowledge-based practice, geometry or medical practice is in accordance with their knowledge" [1]. The thinker notes that the practice is in accordance with his nature or will, or accident. This idea can also be found in Bedil's work: "бе амал, илм бори дил аст"- that is, knowledge without knowledge practice is only a weight for the heart, the mind [2]. Thus, in the development of Islamic philosophical thought, the activity of ensuring the unity of science and practice, the application and application of science in practice, as well as the tasks and demands of linking science with practice is a factor that awakens the scientific and intellectual revolution.

Science and practice and their interrelationships have always been debated in philosophy as well. Even when this problem is approached from any point of view, in our view, it has laid a solid foundation for the development of medieval culture. The status of science in Muslim culture was extremely high. The place of man in

society is determined by the state of man, not by his lineage, but by his knowledge. Sheikh Muhammad Sadiq Muhammad Yusuf bases this view on the following: "There is no religion, system or philosophy that glorifies science as much as Islam. It is only in Islam that it is obligatory for everyone to seek knowledge. In the Qur'an, knowledge and scholars are given the highest status. The hadith also contains a lot of information about science, its requirements, and scholars. Summarizing all this, an idea of Islam's attitude towards science and rulings were issued accordingly. Islam has never been against science, but against ignorance, as some enemies of religion call ayyuhannos. If some natural science scholars were oppressed, tortured and killed, it was done by members of other religions ... The main reason why European scholars were outraged was that they learned science from Muslims. In what is now Spain, Portugal, and some parts of their neighboring states, an Islamic state called Andalusia ruled for nearly eight hundred years. Science and culture flourished in this country. People of other religions were also educated and participated in various scientific experiments. At the time, science was far from understanding what it was. The European leadership was determined to punish Europeans who were sold to "polytheistic Muslims." [3] It is known from this opinion that the development of medieval Islamic philosophy, the development of scientific and intellectual activity in the Islamic world was strongly influenced by the call of Islam to science, the creation of a free learning environment, openness to all and the government's incentive to learn.

In medieval Islamic philosophy, belief in science was the cornerstone of divine thinking, and knowledge played an important role in understanding the true nature of religion and faith. Muslim theologians, according to some theories, began their work with an epistemological preface in the late eighth or early ninth century. Al-Moturidi's Kitab at-Tawhid is the oldest work that begins with an explanation of the theory of knowledge. It highlights the power of science and its importance for man, as well as the attitude to science in Islam and the possibilities for the development of scientific and intellectual activity. These factors also played an important role in the development of a culture of scientific and intellectual activity in Islamic philosophy.

It should be noted that the coverage of epistemology in the works of Jewish theologians dates back to the tenth century, when al-Moturidi lived, "which means that Muslims understood it much earlier." [5] The combination of epistemology and theology in the works of medieval Muslim theologians can be understood from books on the subject. For example, according to the orientalist F. Rosenthal, the Kitab al-bad wa-t-Tarikh (355) was written in 966, and its epistemological preface recommends rational thinking, knowledge, and various ways of attaining it before studying Muslim theology. [6] . The need to combine theology with logic is also seen in al-Suhrawardi's Al-Maktula.

The interest in knowledge led to the creation of epistemology within medieval Muslim culture. "Moturidi was a follower of those who discussed the essence of knowledge, the possibilities of knowledge, the source of knowledge, and the essence of religious knowledge. These problems are reflected in the epistemology of Islamic thought, and today they are the problems of modern sciences such as the sociology of knowledge, philosophy and philosophy of religion. "[7] Hence, knowledge in Islamic philosophy can be classified as epistemologists in the present view of those who discuss its essence, its possibilities. Medieval Islamic philosophy demonstrates a appreciation of science, the rational use of the potential of the human mind, and a high appreciation of Islamic faith in all scientific and intellectual activities.

Recognition of knowledge as a high value begins with an introduction to al-Moturidi's Kitab at-Tawhid, which describes the theory of knowledge. In Muslim theology, al-Moturidi's views on epistemology are among the earliest. Al-Moturidi used epistemology not only in kalam but also in fiqh and other fields.

Thus, each scientist or representative of the field expressed his attitude to science, knowledge. According to F. Rosenthal, the content and concept of knowledge consisted of:

1) mastering Islamic traditions;

2) mystical "enlightenment", understanding of the divine light;

3) comprehension through logical thinking;

4) to have comprehensive (encyclopedic) information.

The Qur'an, Sunnah, jurisprudence, beliefs, and divine (related to the lives of

the prophets) history form the basis of knowledge, and various sciences within Muslim philosophy, such as ilm at-tafsir, ilm al-hadith, ilm, are engaged in arranging, interpreting, and substantiating them. al-fiqh, ilm al-kalam and others. According to various definitions of science, it is necessary to know the Arabic language, and it is emphasized that science (knowledge) and action (practice, etiquette) are closely related [8]. Etiquette in Islam falls into the category of moral "necessity" and is expressed in the Shari'ah through the concepts of "wajib" ("necessary") and "sunna" or "mandub" ("recommendation"). In the Muslim world, a wide-ranging literary genre based on the concept of "etiquette" is emerging. He relied mainly on works related to the hadiths, and was a source of reflection on etiquette. The following considerations can be included in such a category of considerations. For example, etiquette towards Allah is a conditional search for knowledge about its existence, knowing its attributes and names conveyed through the Qur'an and hadiths. It is polite to think about all that God has created and everything that happened ... First (in the eighth century), mainly moral and didactic literature appeared. In the ninth and eleventh centuries, when Muslim culture flourished, science flourished, and rulers took a positive approach to science, literary works provided the reader with information from mathematics, grammar, history, and other subjects. It is clear from the Qur'an that belief has two meanings or two interpretations: "Islam", "al-Islam" - submission to God, ie "external", outward, verbal form of belief, and "faith" - faith in the heart. to bring, to believe, that is, to have the "inner" meaning of faith. [9] Distinguishing between "internal" and "external" forms of faith was an important achievement of Islam. This also shows the epistemological nature of Islamic philosophy. That is, belief-based knowledge, thinking, and reasoning were one of the firm positions of Islamic philosophy.

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