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## Problems of Scientific Knowledge in the History of Philosophical Thought (In the Case of Central Asia)

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### ABSTRACT

In the article, the views of Central Asian philosophers on knowledge, scientific knowledge, their contribution to epistemology are comprehensively disclosed. The directions of rationalism, sensualism, and empiricism have been studied. In the article, the development, progress, and specific directions of scientific knowledge in the researches of Farabi, Ibn Sina, and Beruni are analyzed in detail and in depth. He also touched on the issue of mutual influence of religion and scientific knowledge.

**KEYWORDS:** Central Asia, rationalism, sensualism, empiricism, experience, mind, spirit, Islamic sciences, celebration of knowledge.

### INTRODUCTION.

In the Middle Ages, the development of knowledge, especially the development of scientific knowledge, reached its peak in Central Asia. Religious knowledge did not strongly oppose the development of secular knowledge. This is because the acquisition of knowledge has been made obligatory for a Muslim. Hadiths such as "He learned knowledge even if he went to Makkah" showed the influence of knowledge. "In the Holy Qur'an, the word 'Aql' appears in 49 places, indicating that a person can think, reflect, think correctly, receive guidance, get guidance, get rid of ignorance, understand the truths in the universe and within himself."<sup>1</sup>

Philosophers of Central Asia studied the views of ancient Greek philosophers, reanalyzed it, put forward new ideas and enriched it. This is because "according to Islamic teachings, knowledge is a necessary condition for true faith. Knowledge is the main value of medieval Muslim civilization. Muslims treat knowledge as a high value, because knowledge is reflected in all aspects of the spiritual life of Muslims, in their political and religious activities, and in the daily life of an ordinary Muslim. That is probably why the famous Orientalist scientist F. Rosenthal evaluates the culture of the medieval Muslim East as a "celebration of knowledge". In addition, "during this period, all sciences were integrated into a single platform, "Islamic" sciences. "Islamic

<sup>1</sup> Исокова З. Куръонда ақл тавсифи. Тафаккур. 2021. 4-сон. Б.ф85

sciences" in the early period was understood only as a collection of Quranic and hadith science. Later, by the 8th century, it incorporated a wide range of sciences, from philosophy to exact sciences.<sup>2</sup>

Philosophers of Central Asia explain the desire to know the truth by connecting it with the moral problems of science. This aspiration exists in human nature and is compatible with the concepts of justice, truth, and valor. If a person does not seek to know the secrets of nature, then he cannot be a truthful and good person.<sup>3</sup> Beruni is of the same opinion. It requires high moral qualities from the scientist. Without these qualities, there can be no scientific activity. "If it were not for science, we would not know that what we accept is evil and what we avoid is good."<sup>4</sup> he says. So, it is precisely in Central Asia that we see the role of moral standards and requirements in the expansion of knowledge. Failure to meet these requirements not only weakens knowledge, but also denies it altogether.

Farabi, who undoubtedly occupies one of the main places in the history of Central Asian thought, did not ignore the issue of knowledge as an encyclopedic scientist. He cannot imagine a civilized society without scientific knowledge. According to him, one of the most important conditions in a virtuous society is to have knowledge. Therefore, in the first place, the study of the universe should begin with the study of philosophy.<sup>5</sup>

About the fact that humans have the ability to perceive like other creatures, "the acquisition of knowledge by humans is carried out through the senses"<sup>6</sup> but he also asserts that he was given a superior intelligence. Mind and soul are the natural characteristics of man. It is "...the human soul is capable of knowing everything".<sup>7</sup>

Farabi tries to analyze the process of cognition and considers four things in cognition: objectively existing objects, human beings with different abilities, the effect of objects on the human organs of cognition, the form of objects that are manifested, notes the type and stages.

According to Farabi, any perception is the result of the impact of objective objects and physical properties on the sense organs, and he considers them the first source of knowledge of the external world. "He who does not perceive knows nothing and also understands nothing. If he knows something, he must know it through imagination, because imagination is also intuition, that is, intuition without matter."

Ibn Sina scientifically examines both intellectual cognition and emotional cognition in cognition. He divides mental cognition into two: the first is understanding, the second is reasoning. These two manifestations are divided into two types, the first is known through thought, i.e. the mind, and the second is understood in different ways...<sup>8</sup>

Ibn Sina focuses on the analysis of how the process of cognition occurs in a person and "It is the sensations that affect us, not the things themselves."<sup>9</sup>, "Knowing things is the reflection of essence (in the senses and mind) in the knowing (in man). It is an image of a thing."<sup>10</sup> or again "The body feels heat and cold, moisture, hardness and softness, heaviness and lightness. We cannot perceive the quality of this sensation until it affects

<sup>2</sup> Юнусов Х. Ислом уйғониш даврида Марказий Осиёда илмий академик мухитнинг ўзига хос хусусиятлари. Ижтимоий фикр. 2021. 3-сон Б. 84

<sup>3</sup> Насиров Р. Вопросы теории познания во взглядах прогрессивных мыслителей Средней Азии Т.1988. Б.119- 120

<sup>4</sup> Беруний Изб. произведения.Т. 1957. Б.82

<sup>5</sup> Фаробий Трактат о достижении счастья. Социально этические трактаты Алма-ата 1973. Б. 227.

<sup>6</sup> Фаробий Таълиқат . Абу Наср Фаробий китобида Т.Фан .1986. Б.110

<sup>7</sup> Ўша асар . Б.110

<sup>8</sup> Ибн Сино. Донишнома. Б.88

<sup>9</sup> Ўша асар, Б.185

<sup>10</sup> Ибн Сина. Указание и наставление. В.книге Степанянц. Мусульманская философия .2009. М. Б.274

us. The instrument of perception is the body and the limbs. Nerves carry this sensation to the body and muscles.<sup>11</sup> Analyzing sensations, the scientist divides them into two types: external and internal, that is, hidden sensations.

External senses include sight, smell, taste, hearing and touch. Analyzes each of them consistently. It also analyzes the eye, which is considered as the organ of vision, and cites Aristotle's views on it. Also, the scientist includes separate sensations that are related to this organ and not. These include

- 1) standard, large and small, distance and proximity;
- 2) the number of items;
- 3) the shape of things, that is, squareness, roundness;
- 4) action;
- 5) calm state.

The scientist notes that there are many mistakes in these intuitions. It is here that we witness Ibn Sina's thorough examination of the visual system and his analysis of its biological limitations.

Among the internal or hidden senses, the scientist includes five more senses: common sense, imagination, imagination, instinct and memory. Ibn Sina not only examines the senses in depth, he also examines the mental process.

According to him, complete knowledge is not formed by feeling alone. Ibn Sina believes that the true nature of things is revealed through reason. He tells the mind that "The mind can know things that do not exist and things that may exist in the future."<sup>12</sup> says Benihoya gives great value. He openly says that what the mind cannot know is a burden.

Beruni attaches great importance to emotional cognition and emphasizes that the senses perform different tasks in cognition. That is, senses such as sight, hearing, and feeling "are more related to the body than to the mind, and they are closer to the animal nature than to the human nature."<sup>13</sup> But in addition to the ability to see and hear, "in order to get away from knowing things through the senses, it is necessary to use the ability to think logically."<sup>14</sup> says. He does not limit himself to explaining sensations as the grace of God, that is, he also tries to explain them scientifically. "Senses arise under the influence of stimuli"<sup>15</sup>. According to him, each sense has its own trigger. That's why some philosophers have defended the fact that "in external cognition, the knowledge obtained with the help of our sensory organs is true. It is known that if Ibn Sina recognized the role of the mind as the priority in knowledge and thus defended rationalism, Beruni recognized the superiority of the role of our emotional organs and sided with sensualism."<sup>16</sup> adds Beruni to the sensualists. In our opinion, Beruni's sensualism is at the same time a supporter of empiricism. Because his theoretical researches were carried out in harmony with practical researches, and he far surpassed Greek philosophy in terms of empirical

<sup>11</sup> Ўша асар , Б.260

<sup>12</sup> Носиров Р.Т. Вопросы теории познания во взглядах прогрессивных мыслителей Средней Азии. Т.1988. Б.73

<sup>13</sup> Абу Райхан Беруний. Минералогия. Б.10

<sup>14</sup> Ўша асар , Б.10

<sup>15</sup> Ўша асар , Б.10

<sup>16</sup> Тоҳир Карим Миллий тафаккур тараққиётдан. Т.Чўлпон. 2003.Б. 56

knowledge. In this case, "Biruni and Ibn Sina made a great contribution to the formation of the method based on experience in the science of the Middle Ages"<sup>17</sup> should be recognized.

## CONCLUSION

It can be concluded that the laying of the foundation stone for experimental testing of theoretical sciences in the 22nd century is connected with the names of Beruni and Ibn Sina. The point is that the Greek concept of knowledge was different from the ancient Eastern concept of scientific knowledge. The winning aspect of the sciences of the ancient East is that the main focus there is on practical sciences, that is, on experience. That's why the sciences of arithmetic, astronomy, geometry, grammar, and medicine are extremely developed here. The Greeks were mainly interested in the results obtained through logical thinking. This led to the formation of mathematical deduction in them. The Greeks regarded empirical and engineering knowledge as extremely low-level work.<sup>18</sup> That is why the theory is not connected with the experience here. In our view, this gap was only bridged by Beruni's research. Western scientist A. Jeffery emphasizes that the experimental approach of alloma applies to other sciences in its own way, and in this sense it becomes a certain universal method. During Beruni's time, the development of experimental sciences became much more active, and the experimental method began to be significantly introduced into the practice of natural science. In many places of the work "Ma'danshunolik", Beruniy emphasizes the great importance of experience in confirming his scientific opinions.<sup>19</sup>

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<sup>17</sup> Шарипов А.Д. Беруний ва Ибн Синонинг фалсафий ёзишмаларининг дунё илм фани тарихи контекстидаги ўрни муаммосига доир. Ўзбекистоннинг ислом цивилизациясига қўшган ҳиссаси.Т-С. 2007. Б.182

<sup>18</sup> Мареева Е.В. ва бошқалар. Философия науки .Уч. для аспиран.и соис. М.Инфра- Норма 2010. С.49

<sup>19</sup> Жўракулов Ф.Н. Абу Райхон Беруний табиий илмий ва ижтимоий фалсафий меросининг ғарб олимлари томонидан тадқиқ этилиши. Ф.ф.н. дис. автореферати.Т.2007. Б.14.

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