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## The Role of Consciousness in the Epistemological Views of Abu Bakr Zakariya Ar-Razi

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### ANNOTATION

In this article will be discussed problem of consciousness, advantages and disadvantages of its influence to national traditions and place in human life. Also matter of how to control person's conscious is illustrated. Matter of people's distinguishing from other beings of nature by its capability of thinking is mentioned. Question of what should person do to live prosperously in society and place of consciousness and soul in this term.

**KEYWORDS:** Ethics, Kindiy, Tusiy, Farobiy, Davoniy, heart, Jaloliddin Devoniyy.

### Introduction.

History of human civilization shows that East brought up poets and writers who had genuine supreme moral views. Moral studies of Eastern philosophers' completed Western philosophers' teachings with terms such as justice, citizenship society and its progress. Talking about spiritual life and science President of Republic of Uzbekistan Sh. M. Mirziyoyev in his speech in international conference devoted to the subject "Central and South Asia: regional mutual dependence. Threats and possibilities" said that: "We all realize that youths are our precious wealth. Country and nations' future directly related to how we teach bring up young generation and what kind of conditions are created for them. Because of this we invite to operate for Central and South Asian countries' scientists and researchers simplified visa system, also create online-platform for cooperation among universities and scientific research centers" [1;24].

### Methods and analysis of literatures.

A lot of scientists devoted their works to Ethics. Followings are the best of them: Ar-Roziy's "Medicine of spirit"(IX-X), Farobiy's "Education about happiness"(X), Ibn Sino's "Feruznome" ("The book about victory and luck"), "Monograph about ethics" and "Profit in the life" (X), Ibn Miskavayx's "Treating of soul"(X-XI), Kaykovus's "Khobusname" (XI), Mukhammad Gazoliy's "Ixyoulmad-din", "Nasihatul-mulk", "Kimyoyi saodat"("Chemistry of the happiness") (XI), Jaloliddin Devoniyy's "Jalol ahloqi"("Morals of Jalol") (XV), Boyiz Koshifiy's "Muhsiniy akhloqi"("Ethics of Mukhsin") and others. Among ethic monographs mentioned

above Ar-Roziy's "Medicine of spirit" has a special place. It is submitted as one of the greatest ethic works in the world.

### Discussion and results.

Ar-Razi gave an accent to human's consciousness in the term of learning his soul's treat. He mentioned that: "Because of consciousness we have an advantage above thoughtless creatures, even it gives us authority above them, we make them work in the way of our profit. By the help of consciousness, we comprehend that what aggrandize us, makes our life better and we can achieve our intentions. If we say in other way, by learning the art of shipping we conquered seas and wiped off all borders. With it we learnt medicine, arts and other fields that is useful for us. It supported human being to understand events that are mysterious, hidden and far from them. It gave us the knowledge about universe and earth's form, we studied the sun, moon and other planets' size, distance and movement among them..." [2;45-46]

From this phrase we can know that Ar-Roziy was a good logician and rationalist. Aristotel's and eastern scientists such as Kindiy, Farobiy, Ibn Sino, Tusi and Davoniy's works had a special role in his understandings about consciousness and rationalism. Ar-Roziy mentioned rarely that human is a miracle of the god. He emphasized on place of consciousness in advantage of human under other creatures. He wrote about wisdom and developing of mentality. He said that wisdom is not a Gods creature, but result of human activity. And so, only by the help of consciousness person understand essence of things and events.

Ar-Roziy pushed forward consciousness as a main tool of his rational-material thoughts. Exactly for his consciousness and wisdom human has an advantage above other creatures. Ar-Roziy's this great believe concludes that consciousness is an engine that gives us advantage above animals, children and idiots [3;27].

He continuous: "if consciousness's power and feature's preference in that, we should keep it in such a high level, we should not lover its value... we should not capture it, because consciousness is manager, not dependant, we should address to him in every actions" [4;43].

According to him, the above-mentioned character traits lead a person astray, as a result of which a person commits many evils and eventually becomes an animal [5;27]. Philosopher mentioned that: "Everyone who is able to control his heart lives happily and peacefully, and who listens to his soul only dreams about good life" [6;54].

Subduing the soul is very difficult, but it can be controlled by consciousness.

Thus, according to the scientist, it becomes a human habit to give priority to all passions and desires. In such a situation, the heart adapts to control.

How to subdue the soul to the mind? According to Ar-Razi, this can be achieved in the following ways:

1. first the heart must be restrained from small passions and desires
2. then the mind must forbid what it rejects, and then move on to struggle with what is more important

All these limitations kill the passion of the soul.

To this end, Ar-Razi developed a special rational doctrine, in which he created not only ontology, but also the methods and principles of epistemology. According to him, consciousness is the basis of the universe and life. Ar-Razi assessed the emergence of Islam with the emergence of a new form of rationality. This new theological, political, ethnic and other knowledge is, according to Islam, the infinite knowledge of God. Ar-

Razi, on the other hand, saw this endless truth in his mind and bowed to it. Man put consciousness as the beginning of his character and life, and puts the soul as the opposite of consciousness. If we want to have good knowledge and character, we must subdue the arbitrariness of the soul and bring it up in this way, says al-Razi. "We must rely on him in all our affairs and not impose on him our passions, which are the cause of our poverty. That is why we have to train the soul, heal it in trials and subdue it to the mind" [7;25].

In other words, ar-Razi can stop the contradictions of the mind and the soul only when he believes that he can fully perfect his inner and outer worlds with the help of the mind. According to Ar-Razi, the internal and external characteristics of man are composed of elements, each of which is interpreted and protected by man in society. Some of these elements are the main characteristics of man, and in their absence, man also dies. Some do not disappear with the death of a person, on the contrary, death leads them to their original obligations, in other words, the outer world merges with the inner world and leads to the disappearance of emotions.

Thus, man has two natures: heart and mind. In this case, the mind is constantly fighting with the heart. The hearts of animals and plants are always in conflict with the mental heart. He is always followed by egoism, arrogance, ambition and other low qualities.

In this way the souls of animals and plants are subordinated to the mental heart, which gradually becomes a habit, and the soul becomes affected, and then man easily gets rid of the habits of other attractions.

The heart has the ability to influence nature itself and human qualities, and this influence is sometimes so strong that it becomes absolutely impossible to overcome and resist the established habit. Therefore, you need to know that people who are prone to physical desires and surrender to them will eventually become no longer able to enjoy it and will not be able to give it up. People who are overly accustomed to enjoying women, drinking too much, and listening to (music), and those sexual and most mundane worldly desires in this nature, do not enjoy it because it becomes normal for them, that is, simple and ordinary. They are unable to give up this habit, for it has become for them a necessity for life, not a luxury and a pleasure. That is why this depravity infuses their beliefs with worldly concerns, and they are forced to use various tricks to gain wealth, to deceive people, and to risk death. If people like this are in trouble, they take it as happiness, they take it as hardship, they take it as pleasure. How similar they are to an animal that prepares a lot of firewood and flies to the firewood or something it has set in the fire: once it is trapped, it does not have it, and at the same time, it cannot escape.

The number of such thoughts on the abstinence of physical desires is sufficient, and they conclude that they should give freedom to the soul, which should not lead to pain and worldly harm, which is then equivalent to the deceptive pleasure derived from it. Moreover, the harm of such pleasures can be far greater than the benefits of such pleasures, and the person who voluntarily enjoys such pleasures will eventually regret it. Anyone who claims that "the heart should not be the mistress of habits" may know this in advance. Those who belong to philosophy come to this conclusion, but they do not believe that the soul is substantial in nature. According to them, the soul disappears when the body in which it is located disappears. If the soul has truth and is relevant in some way, and uses the body as a means and a weapon, and does not disappear with its extinction, then it constantly rises from the zeal of nature, from serenity, passion, temptation, and resistance, and from this (ideas). higher and higher. They indulge in passions, tend to them, hate and blame those who equate them with animals, because they believe that passion is due to attachment, excitement, pleasures and love for them, regretting past pleasures, the pain of animals from reaching and taking them - they expect bad consequences, especially after the soul of the body is gone, its sufferings, repentance, and desire increase and

last a long time. To prove this, the philosophers mentioned above all refer to the peculiar structure of man, and to the fact that unconscious animals are not designed to satisfy these absolute pleasures and physical desires for what they think and think. The fact is that the only desire is obtained by swallowing food and simply enjoying it, so that many people cannot replace the accepted ones. As for the lack of sorrow and contemplation, which seems to be a joy in its existence, it is certainly not good for one who cannot live in something. But for the animal, this is the highest and ultimate limit of a happy life, in which he does not feel the danger that awaits him. For example, when it comes time to slaughter, we see that the animal is completely careless and only prefers to eat and drink water.

Indeed, the person who suppresses and suppresses his passion first experiences bitterness and disgust, but then a pleasant and sweet feeling of victory emerges, he rejoices in himself, and the joy and pleasure increase so much. With the burden of overcoming difficulties and passions over time and overcoming desires, especially if he does it constantly and consistently, he rises normally easily and painlessly to get used to this heart. He must begin this by renouncing simple and petty desires and for whatever reason the heart gives up, if reason and contemplation require it. Then he should try to achieve more in this matter, and gradually it will become like his character and habit. Thus, the emotional heart weakens and becomes accustomed to obeying the intelligent heart. This habit is exacerbated, and a person clearly believes in the positive consequences of using it to think, to organize intelligent work, which arises from his ability to return passion when he is happy. People praise him for it and try to be like him [8;35].

### Conclusions and advises

As we mentioned above in this article, the human is governed by the mind, and the role of the mind in our intellectual life is enormous. Even today, the weakness of the mind is causing to the lack of will in young people. According to Ar-Razi, the human mind is a great step towards perfection if it can control the human mind and subdue it to its heart. In fact, with the help of our minds, we are different from other living beings, and through our minds, we subdue them. We also think that the human mind should be free, that the mind should not stop thinking and that it should develop itself.

Our proposal is to give people more freedom to raise awareness in the world today, because where there is freedom, people start thinking freely.

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