

THE BIRTH OF PHILOSOPHY IN THE MUSLIM EAST

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ABSTRACT

In study the philosophy in the muslim east, “Bait ul-Hikma” in Baghdad played a significant role. Naturally, philosophical science also entered in parallel with the natural sciences. In contrast to the dogmatic schools of Mutazili, Asharia, Maturidiyya, the philosophical schools of such scientists as Kindi, Farabi, Ibn Sina, Ibn Rushd, based on Greek philosophy, arose and their work had a great influence on European thought in later times.

KEYWORDS: *Baytul-Hikma, Metaphysics, Muslim Renaissance, Theology, Ash-Shifa, the Question of the Eternity of the World, An-Najat, Wajib Al-Wujud.*

INTRODUCTION

"Bait ul-hikma" has always attracted the attention of researchers. Therefore, both Western and Eastern experts have conducted a number of researches on the issues related to this scientific center. The lives and scientific heritage of the great scholars who worked in "Bayt ul-Hikma" and Baghdad: Jabir ibn Hayyan, Muhammad al-Khorazmi, Ahmad al-Farghani, Abu Bakr ar-Razi, Abu Nasr al-Farabi, and others were studied separately as famous geniuses. We can observe a similar scene in the example of the sciences developed in the Muslim East of the 9th-11th centuries, in particular, philosophy, astronomy, mathematics, medicine and other sciences. After all, the development of these sciences at that time did not escape the attention of researchers in a certain sense, in other words, this topic was addressed in connection with the work of a scientist.

The Main Part

It should be noted that the application of "Bayt ul-Hikma" as a whole, the place and importance of this school for its time, as well as the biography of Caliph al-Ma'mun, translation activities and the development of sciences in "Bayt ul-Hikma", and there such issues as the heritage of the scholars who created it have not been sufficiently studied until now. Below we present the works of some foreign and local researchers who are engaged in the history, science and literature of the peoples of the East. The Swiss orientalist Adam Metz is well known to specialists with his work "The Muslim Renaissance". This work is dedicated to the history of cultural development in the Muslim East in the 9th-10th centuries, and in general it is a unique encyclopedia that illuminates the science and culture of the East in the 9th-10th centuries. It includes all areas of social life: administration, finance, laws, government, city life, the palace and its manifestations,

crafts, trade, as well as scientific and cultural life, religion, scholars, writers, poetry, prose, philology and other topics will be covered consistently. It can be said that the author's main idea in the work is the revival (renaissance) period in the Muslim East of the 9th-10th centuries; that's why he calls his work "Muslim renaissance". The author states that the common root of the Renaissance in Europe and the rise in Muslim countries was the revival of the achievements of Greek science [1:63]. D. Metz's book *The Peoples of the East* is an important fundamental study that covers almost all aspects of social life based on historical sources. The services of the Australian Gustav von Grünebaum in the study of the culture of the peoples of the middle Ages of the East are also worthy of praise. His book *"Classical Islam"*, published in London in 1970, contains important information about the history and culture of the peoples of the East. "Contemporary Islam: Studies on Cultural Identity" written by the author and "Commonality and Diversity in Muslim Civilization" from the collections created as a result of his leadership and direct participation are also important. It is known to all specialists that the fundamental work of the famous American historian of science George Sarton entitled "Introduction to the History of Science" contains valuable information. In the work, the works of many scientists and translators who contributed to the development of medieval science are given ample space. In Max Meyerhoff's article "Science and Medicine", deep considerations are made about the science and medicine of the Middle Eastern peoples. Also, in the book "Muslim Science and Civilization" by Iranian Sayyid Nasr, the current issues of cultural development of Muslim nations are discussed. Another British scientist, Donald Hill, analyzes the important processes that took place in science and technology in the capital city of Baghdad in the 9th century, while the Italian orientalist Carlo Nallino, in his lectures on the history of the medieval science of catastrophes at Cairo University, mentions "Bait al-Hikma" and the astronomers who worked there. Among important studies, the books "Cambridge History of Arabic Literature, Religion, Education and Science during the Abbasid Period" and especially "Encyclopedia of the History of Arabic Sciences" created in recent years can be included. In them, all spheres of the social life of the peoples of the East, in particular, the most important issues related to the history of science and culture during the Abbasid era, were solved. In general, in the study of science and culture of the 9th-11th centuries, the works of foreign scientists such as A. Brown, F. Wuestenfeld, D. Kremer, O. Sayili, G. Jle Strange, D. Surdel, R. Morelon, J. Saliba, D. King, E. Kennedy, G. Hudonnard Roche, R. Rashed, Maria Teresa Debarhot, Donald Hill, J. Anavati, E. Savage-Smith, F. Miche and Makhdi Mukhsin, without a word, serve as the basis. Among the Russian orientalists, the issues related to the rise in the political, economic, scientific and cultural life of the peoples of the East at that time were mentioned, mainly in the works of V.V. Barthold, O.G. Bolshakov, B.A. Rosenfeld, I.Yu. Krachkovskii, E.E. Bertels, A.B. Khalidov, A.P. Yushkevich.

Among the researches in Arabic on the same topic are Jurji Zaidon's "History of Islamic Civilization", Hasan Ibrahim Hasan's "Political, Religious, Cultural and Social History of Islam" consisting of 4 volumes, Sayyid al-Diyuji's "Bayt al-Hikma", Ahmad Farid al-Rifai's "The Age of Al-Ma'mun", "Syrians and Muslim Culture" by Syed ash-Shakhat Zaglul, "Arab Scientific Heritage of Mathematics and Catastrophe" by Kadri Hafiz Takan, "History of Muslim Civilization in the Middle Ages" by Abd al-Mun'im Mojid, Muhammad Abdar-Rahman Marhaban "Collection on the history of Arabic science" and the books "Bait ul-Hikma during the Abbasid period" by Khidr Ahmed Atullah [2:11] should be highlighted. Everyone knows the

book "Arab mathematicians and astronomers and their works" by the famous Swiss scientist Heinrich Zutter. It contains the brief lives, works and manuscripts of 528 Muslim mathematicians and astronomers who lived from 750 to 1600. This work, despite the fact that it was later filled in by other authors in its own style, is still an important source in the field of Eastern mathematics and astronomy.

In 1932, the French science historian J. Reno publishes the pamphlet "Additions and Corrections to Zutter's Book of Arabic Mathematicians and Astronomers." He made his additions on the basis of manuscripts kept in Rabat, the capital of Morocco, while the German Max Krause completed a similar study in 1936 and named it "Manuscripts on Muslim mathematics in Istanbul". During the years 1898-1942, the famous German scholar Karl Brockelmann wrote a fundamental work called "The History of Arabic Literature". It has now become literally a constant and reliable guide for all researchers dealing with the history of the countries of the East. The author summarizes almost all areas of social and cultural life from the period of Jahiliyyah to the last years of the Abbasid rule under the title "History of Arabic Literature". Of course, There is much to be said for this biography of K. Brockelman, but it is worth summarizing it as the most unique and reliable encyclopedia of all subjects, persons and books of the period. After the death of K. Brockelman, valuable information about the newly known scholars and their treatises can be found in the book "History of the Arab Heritage" by the Turkish scholar F. Sezgin. It is impossible to imagine studying the history of Eastern medicine and pharmacology without another German scientist M. Ulman's works. Meanwhile, G.P. Matvievskaia and B.A. Rosenfeld's seminal study, published in 1983, is distinguished by the fact that it enriches the series of bio-bibliographic works on the history of the period with a large amount of information. Ibn al-Usaybiya (1200-1270), one of the major bibliographic works on medieval Muslim culture, "Basic information about the categories of physicians" (Uyun al-anba fi tabaqat al-atibba) describes not only physicians, but also the creativity and scientific heritage of scientists from "bayt al-hikma" [3:11]. Like the two previous authors, Ibn al-Usaybiya gives his important comments about Bayt al-Hikma itself, scholars and translators there. In particular, he collected interesting news about scholars who worked in the capital - Baghdad, such as Abu Bakr al-Razi, Abu Nasr Farabi, and Abul-Khair ibn Hammar. Since "Bayt al-hikma" was the first and most famous scientific school in the Muslim East of the middle Ages, almost all the authors of that and later periods referred to it. Undoubtedly, among them, first of all, the work of Ibn an-Nadim (d. 993) "al-Fihrist" should be included. This work is extremely important due to the fact that the author created it in Baghdad, the city where "Bayt al-Hikma" is located, and therefore it was created in a period close to it in terms of time. On top of that, Ibn al-Nadim, in the part of his book devoted to the Khimari script, states that he saw with his own eyes the fragments of a book translated from the Khimari language in "Bayt al-Hikma" and that Caliph al-Ma'mun ordered the translators to copy it. He also remembers reading an ancient copy of a book similar to al-Ma'mun's Hizanat al-Hikma while talking about works related to Sharia. Based on the above, it can be said that Ibn an-Nadim personally used the rare books in "Bayt al-hikma". Therefore, his work "al-Fihrist" is considered the most important and reliable source about "Bayt al-hikma". Ibn al-Nadim's book consists of ten chapters and is rich in rare information about the science and culture of the peoples of the middle Ages. In particular, the book contains an interesting description of "Bayt al-hikma", the creativity and work of its scientists, translators, scientific works created and mutual scientific discussions. Another work - Ibn al-Kifti's (1172-1248)

"Introduction of scholars with information about judges" ('Ihbar al-'ulama' bi akhbar al-hukama') is also considered an important source for studying the scholars of Bayt al-hikma and their legacy. It is also called "History of Judges" in short form. The work is an important biographical dictionary (encyclopedia) containing information on the biographies of philosophers, physicians, astronomers, mathematicians, linguists, translators and other categories of scientists who lived from ancient times to the author's time. According to the author, during the period of Harun al-Rashid, the "Bayt al-Hikma" library consisted of groups that performed translation, binding and other tasks. In addition, the work also includes scientific expeditions organized by caliphs, such as al-Mansur (754-775), Harun al-Rashid (768-809) and al Mamun (813-833) to neighbouring countries in order to select rare books and collect them in "Bait al-hikma". Ibn al-Usaybiya (1200-1270), one of the major bibliographic works on medieval Muslim culture, "Basic information about the categories of physicians" ('Uyun al-anba fi tabaqat al-atibba) is a book not only of physicians, but also of other scholars in "Bayt al-hikma", which is an important source for researching his creativity and scientific heritage. Like the two previous authors, Ibn al-Usaybiya gives his important comments about Bayt al-Hikma itself, scholars and translators there. In particular, he collected interesting news about the scholars who worked in the capital - Baghdad, such as Abu Bakr al-Razi, Abu Nasr Farabi, Abul-Khair ibn Hammar [3:12]. Among the well-known authors of the Middle Ages, Yaqt al-Hamawi's (1178-1229) "Encyclopedia of Writers" ('Mu'jam al-udaba'), Ibn Khallikan's (1211-1286) "Death of famous people and information about contemporaries" ('Kitab wafayat al-a'yan wa anba' abna' az-zaman'), Zahir ad-Din al-Bayhaqi's (1106-1169) "Additions to the Treasury of Wisdom" ('Tatimmat al-hikma') are rare books related to the work of scholars and translators in "Bayt al-hikma" is distinguished by its wealth of information. As mentioned above, Yaqt al-Hamawi, describing the city of Baghdad in his other work on geography - "Encyclopedia of Countries" ('Mu'jam al-buldan'), lists many madrasahs, bookstores, bazaars and other various structures there and mentions the names of many scientists who lived in the city. In Ibn Khallikan's work, among many scholars, the activities of Muhammad al-Khorazmi and three sons of Musa ibn Shakir - Muhammad, Ahmad and al-Hasan - are highlighted. Zahir ad-Din al-Bayhaqi's book "Additions to the Treasury of Wisdom" contains the rarest information on the biographies of 110 scientists.

The political, military and other historical events of the caliphate during the reigns of Harun al-Rashid and al-Ma'mun, as well as the construction of scientific and educational facilities such as observatories, libraries, hospitals and madrasahs, are described in Abu Ja'far Muhammad al-Tabari's (839-923) "Prophets and Kings" expressed in the book "History". However, since the work is devoted to the description of historical events, it does not contain information about scholars and sciences [3:59].

By the time of the Abbasids, the movement of translation flourished and became regulated. The author of the book "History of Philosophical Thought", Samoh Rafe' Muhammad stated (p. 105) that the first and most famous translator was the Persian writer Abdullah ibn Muqaffa'. He was a man who paid great attention to Indian wisdom and Greek logic. Fortunately for Greek philosophy, among the Muslims such geniuses as Kindi, Farabi, Ibn Sina and Beruni became interested in it. They and their associates accepted this philosophy as truth and devotedly served it.

Kindi is considered the first Muslim philosopher to master Greek philosophy and write books. He was first under the influence of the Mu'tazilites, and then, translating several books himself and directing and editing other translations, he became fully influenced by Greek philosophy.

At the same time, Kindi was a religious man who lived in an Islamic environment. He was trying to defend Islam through philosophy.

Farabi was a scholar who mastered various sciences well. He wrote dozens of books on philosophy, logic, theology, ethics, politics, astronomy, chemistry, music and other sciences. Al-Farabi's book on music is the most important Arabic book written in Islamic culture and remains one of the main sources. He invented a musical instrument called "Law". Abu Nasr Farabi, together with the famous translator Abu Bashir Matta, translated the works of Aristotle (Aristotle) and enriched it with ingenious comments.

After that, he was given the title of "al-Muallim al-Sani" ("The Second Teacher") and the title of Arastus of the East. Abu Nasr Farabi visited Samarkand, Bukhara, Herat, Ghazna, Harran, Sham and many other Muslim cities in search of knowledge. Farabi was the first to introduce a new method of proving God's existence with intellectual evidence alone, instead of using the universe as a proof of God's existence. He divides existing things into possible and obligatory. Possible existences are entities in the world that can exist as well as not exist. If we look at them, we will see that some of them disappear and others appear in their place.

Summary

In short, in the VIII-XII centuries in Central Asia, socio-philosophical thoughts experienced a flourishing period of their development. Scientific, philosophical, socio-political, and religious teachings in the countries of the Middle and Middle East had a great influence on this process. It is worth noting that socio-philosophical thoughts in the countries of Central Asia, the Middle East and the Middle East developed as an integrated process, and it led to the formation of the doctrine called "Arab-Muslim philosophy" in the history of philosophy. At the end of the 18th - beginning of the 19th century, Western interest in the Eastern world was so strong that some researchers use this period as the "Eastern Renaissance", i.e., the period of renaissance of Eastern classical literature and science in the West. By the 13th century, the influence of Peripateticism in the spiritual life of Western European countries increased. Central Asian, Arabian, Spanish scholars, as well as Eastern peripatetics played a big role in the spread of Aristotle's teachings in Europe. Hegel writes about this in his "History of Philosophy" century: "The familiarity of the Arabs with Aristotle's philosophy is important because this way the West also got to know this philosopher for the first time." At first, Europeans studied Aristotle's teachings through the commentaries of Farabi, Ibn Sina, Al-Kindi, and later Aristotle's works such as "Analytics", "Topics", "Politics" were translated into European languages. Aristotelianism, which was spreading widely, was opposed to the doctrines of the Church.

The culture and spirituality of the peoples of Central Asia were located on the caravan routes that connected the East and the West, so they enjoyed both Eastern and Western cultures. The important thing is that our people enjoyed the spirituality of the West and the East, not only mastered their positive aspects, but took a creative approach to them and raised them to new heights. The confirmation of this idea can be seen in the example of scientific knowledge, religious faith, and art, which are components of spirituality.

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