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DEVELOPMENT OF SCIENTIFIC DISPUTE IN THE PHILOSOPHY OF MEDIEVAL MUSLIM PEOPLES

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Abstract

The article analyzes the fact that the philosophy and theology of the Middle Ages of the Muslim East was rich in many important scientific and creative works, consisting of critical and analytical aspects, the role of dispute as a special form of proving opposing opinions, as well as an acceptable method of finding the right solution to the problem.

Key words

scientific dispute, logic, argument, proof, culture, Islam, religion, philosophy, science, victory.

INTRODUCTION

In medieval Eastern philosophy, various methods of argumentation and critical methods were developed within the framework of theology, patristics, apologetics and the science of the word, and new strategies and tactics of debate began to be introduced. It should be recognized that there were specific procedures for conducting debates during this period. In particular, as an example, the method of debate in the form of "attack-defense" has been the most popular of the debates between Jews, Christians and Monists since ancient times. As a result of the emergence and strengthening of the Islamic religion, the Eastern philosophy of the Middle Ages acquired a theocentric character, just like in the West.

MATERIALS AND METHODS

"If the early Christians had arguments about their beliefs in the streets of Alexandria and elsewhere, Muslims also argued about these issues in the streets of Baghdad and elsewhere like Christians. "those" [3; 4]. The spirit of criticism and argumentation has occupied a central place in the early stages of the Islamic world. Accordingly, in the Qur'an, one can come across many instructions on acquiring

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knowledge and thinking. For example, in the holy text, the Qur'an, those who do not use their analytical and critical skills are condemned in the sharpest terms. In particular, in the 22nd verse of Surah Anfal, it is said that "the worst creatures in the sight of Allah are the deaf and the dumb who do not use reason." Also, in the Qur'an, we can come across information about the moral principles of debate. For example, in verse 46 of Surah Ankabut, "(O believers), argue with the People of the Book only in the most beautiful way" [1; 281], it is said. And in verse 125 of Surah Nahl, "...Argue with them (those who argue with you) in the most beautiful way" [1; 402], it is said.

In Islam, the issues of belief in destiny and free will have been the cause of serious debates. In the Qur'an one could find verses that correspond to both situations and strengthen such opinions. In the early stages of Islam, there was a belief that Allah predestined the fate and actions of his servant. Naturally, such a situation contradicted the belief that the servant is responsible for his actions and punished by Allah for his sins, as shown in the Holy Qur'an. Such contradictions, which were not well understood at first, later began to attract the attention and thought of theologians more and more. In particular, the emergence of the streams of Jabari and Qadari, Khawarij and Murji, Mutakallim and Mu'tazilites can be considered as a result of debates on the issue of destiny to a certain extent.

In front of them, the problems caused by the introduction of new peoples to the religion of Islam began to cross. Because finding reasonable and satisfactory answers to the logical questions of peoples with a higher culture, as well as showing the superiority of Islam over other religions, not only using the holy books, but at the same time logically proving the proposed ideas is life and death. became an issue.

Such factors prepared the ground for the emergence of kalam debates in the thinking circles of Islam. It should also be recognized that the science of Kalam is a direction that initially arose as a result of Muslims arguing with Christians and Jews on religious topics and their efforts to reveal the essence of Islam to them (with intellectual arguments).

Unlike the West, the thinkers of the Eastern Renaissance gave a high value to human intelligence and scientific knowledge. After all, it can be said that the rationalist way of thinking in the teachings of the thinkers of the Middle Ages Muslim East served as a conceptual and theoretical ground for the scientific revolution of the European Renaissance.

Philosopher Abu Nasr ibn Muhammad Farabi, who made a great contribution to the scientific development of the issue of controversy in the Eastern philosophy

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of the Middle Ages. According to Abu Nasr Farabi, the term "Al-Jadal", i.e., dialectic, was used by the ancient Greek philosophers Socrates and Plato, and according to its meaning, debate means to reveal the contradictions in the mind of the disputant and to reach the truth through discussion. " [2; 405].

"A person - writes Farobi, - can reach truth or philosophy only through dialectical debate" [2; 405]. Farobi considers dialectic to be an "art of training" necessary to win an argument, to prepare a person to engage in theoretical science based on concrete knowledge, and to make correct decisions in everyday life. "If the first goal of a dialectic argument is to refute, then to prove is its second goal" [2; 364] writes. The dialectical method of proof, according to Farobi, "is not only a method of question and answer, but also a strategy and tactics of arguing, as a result of which victory over the opponent" [5; 104].

As a vivid example of the scientific debate in the Middle Ages, one can point to the disputes between scientists in the field of computational mathematics. It is known from the history of mathematics that Al-Khorazmi created a new direction of calculation that contradicted the existing "Abak" method of calculation in his time. "In the 10th-12th centuries, this scientific struggle between the arithmetic of Abacus and the arithmetic of calculation associated with the name of al-Khwarizmi played an important role in the development of mathematics in Western Europe" [6; 58]. The prominent representative of the Abacist, the Abacus arithmetic, was the French scientist, Pope Herbert Orichsky, later known as Sylvester. It is worth noting that algorists always prevailed over abacists in scientific debates because Khorezm's arithmetic was able to provide specialists with a convenient and accurate mathematical apparatus. As a result, Abak lost its prestige. The direction of algorists later in the second half of the 20th century led to the large-scale use and development of computational mathematics and techniques in various fields of the national economy, including in science.

Abu Hamid al-Ghazali's comments on the art of arguing are extremely valuable from a scientific point of view. Ghazali "was one of the first to understand the necessity of finding a way of common sonsensus (murosai madora) between the Middle East, Arab Muslim philosophy, Sufism, Sharia and Islam, and was serious about realizing this way. showed struggle" [7; 518] is a great philosopher and scholar. Part I of his treatise "Ihyou-ulumid din" ("Revival of Religious Sciences") "The Book of Science" consists of 7 chapters, of which 4 chapters are devoted only to the procedures and conditions of debate.

Ghazali consistently defended the foundations of Islam and Sharia, accusing Aristotle, Farabi, Ibn Miskawayh, and Ibn Sina of damaging the religion in three

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important matters, and doubting the foundations of the religion in 17 matters. tried to rationalize.

DISCUSSION

As an orthodox Islamic theoretician, Ghazali explains the reasons and nature of the debate from the theological point of view. Nevertheless, his views on the rules and moral norms that the parties should follow in the debate have not lost their importance from the point of view of modern epistemology. In his observation, Ghazali explained in detail the eight conditions for conducting a debate. According to him, it is possible to reach the truth in the debate and expect positive results only if the participants of the debate comply with these conditions. The first three of the eight conditions are directly theological.

The creative heritage of Abu Hamid Ghazali is an integral part not only of the Islamic world, but also of the spiritual heritage of all humanity. Therefore, many Eastern and Western scientists have studied his religious and philosophical works. However, the studies of European and Russian scientists do not provide complete information about Ghazali's logical views.

Sa'duddin Masud bin Umar Taftazani is one of the Central Asian scholars who continued the research of the great scholars of the East mentioned above. If we pay attention to Taftazani's work, it is worth noting that Umar Taftazani actively participated in scientific debates held regularly in the presence of Amir Temur. In his opinion, arguing is not only a tool to get rid of errors in thinking, but also a ground for creating new knowledge. "Saduddin Taftazani made a great contribution to the development of theology as a science by applying logical conclusions to Islamic philosophy" [7; 373] is an thinker.

CONCLUSION

In conclusion, it should be recognized that the Middle Ages are defined by the formation of the scientific way of thinking in the philosophy and science of the Muslim East, the development of the norms of scientific rationality and their application in research. The philosophy and theology of this period was rich in many important scientific and creative ideas consisting of critical and analytical analysis. In particular, the debates between Jabari and Qadari, Khawarij and Murji, Mutakallim and Mu'tazilites, Khorezmi and Abak, Ibn Sina and Beruni, Ghazali and Ibn Rushd were considered normal in the Islamic world. However, it is interesting that, apart from a very small number of scholars with a reformist attitude, for some reason, the spirit of scientific debate and criticism is almost absent in the Muslim world today. In this regard, Professor Sh.Madayeva said that "the entire Muslim world, in particular, the science of Central Asia, literally lost its

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scientific paradigmatic system after the renaissance of the 14th-15th centuries" [4; 14] is reasonable.

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