

THE EMERGENCE AND STAGES OF DEVELOPMENT OF ISLAMIC PHILOSOPHY

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When we say “Islamic philosophy”, we should understand this idea as a set of philosophical teachings of the Eastern peoples who used the Arabic language extensively and adopted the religion of Islam. In this sense, terms such as “Arab philosophy”, “Muslim philosophy”, “Arab-Muslim philosophy”, “Arab Oriental philosophy” are also used in science. In the last century, the concept of “Islamic philosophy” was mainly used in the form of “Arab-Muslim philosophy”. This term was understood as the philosophy of various peoples who were part of the Arab Caliphate. However, part of this philosophy was created not only in Arabic, but also in Persian, and Persian-speaking peoples, as well as Turkic and other peoples, made a significant contribution to this philosophy. Although this philosophy did not always have a religious content, it developed within the culture dominated by Islam. It is also worth noting that over the past half century, most researchers, both Eastern and Western, have preferred to use the term “Islamic philosophy” instead of the term “Arab-Muslim philosophy.” By “Islamic philosophy,” some other researchers and authors simply mean the philosophical process that took shape and developed in the Islamic world and is known as “Eastern Peripateticism” or “Eastern Aristotelianism.” As is known, Eastern Peripateticism began with Al-Kindi (800-870) and reached its peak with the teachings of Zakariyya al-Razi (865-925), al-Farabi (874-950), and Ibn Sina (980–1037). In later periods, it was continued by Hakim Omar Khayyam (1048-1123), Ibn Rushd (1126-1198) and Khoja Nasir al-Din Tusi (1202-1274). Islamic philosophy, which did not independently overcome the ancient era , but rather, using the stage passed by other peoples, soon (in the 9th-10th centuries) emerged as a philosophy that had its own content and achieved serious success in the development of philosophical problems. Along with the Quran and hadith, Islamic theology - the science of Kalam - was formed. In the first centuries of the emergence of Islam, in the process of forming its doctrinal foundations, the most important and urgent issue was the issue of Tawhid, that is, belief in the one and only God.

Researchers divide the developmental stages of the history of Islamic philosophy into the following periods:

1. The formation of philosophy during the Abbasid period (the second half of the 8th century and the first half of the 9th century). Especially during the reign of al-Ma'mun, the translation movement in Baghdad and the work of translators such as Hunayn ibn Ishaq, Hubash ibn al-Hasan, Sabin ibn Qurra, and Kusta ibn Luka in the "House of Wisdom";

2. The initial stage of the development of the science of "philosophy" (9th-11th centuries). During this stage, thinkers who worked mainly in the eastern provinces of the caliphate: Abu Yusuf Yaqub ibn Ishaq al-Kindi (d. 866), Ahmad at-Tayyib as-Sarakhsi (d. 899), Ibn Rawandi (d. 910), Abu Bakr Muhammad Zakariyya ar-Razi (d. 934), Abu Nasr al-Farabi (d. 950), Abu Ali Ibn Sina (d. 1037) attached importance to the science of philosophy and themselves became famous as philosophers;

3. The second stage of the development of philosophy (12th–13th centuries). This period covers the activities of philosophers who lived and worked in Muslim Spain. During this period, philosophers such as the Andalusian Ibn Baja (d. 1159), Ibn Tufail (d. 1185), and Ibn Rushd (d. 1198) raised the development of Islamic philosophical thought to a new level. Also, Abu Hamid al-Ghazali (d. 1111), Ibn Sab'in (d. 1270), Fakhriddin ar-Razi (d. 1209), and Shahabiddin as-Suhrawardi (d. 1191) are considered major representatives of Islamic philosophy of this period;

4. The third stage of the development of philosophy (14th-17th centuries). During this period, al-Iji (d. 1355), al-Jurjani (d. 1413), at-Taftazani (d. 1389), ad-Dawwani (d. 1427), and Ibn Khaldun (d. 1406) worked, and during this period, the merging of philosophy with the theological direction is noticeable [1:276].

One of the founders of Islamic philosophy and a great contributor to its development, the great philosopher Abu Yusuf Yaqub ibn Ishaq al-Kindi (c. 800 Basra – 870 Baghdad) translated the works of ancient Greek thinkers and wrote commentaries on them [2:200]. Al-Kindi's philosophical and logical works, his rationalist ideas had a direct influence on the formation of the worldview of Al-Farabi, Ibn Sina, Ibn Rushd, Al-Biruni and other progressive thinkers. Most of Al-Kindi's works have been lost, but some of his treatises have survived, including "Treatise on the Number of Aristotle's Books", "On Reason", "First Philosophy", "Discourses on the Soul". In the 10th-11th centuries. Some of Al-Kindi's works have been translated into Latin [3:77]. made a great contribution to introducing his compatriots to the works of ancient thinkers (some researchers argue that al-Kindi himself was fluent in Greek)[4:185]. Al-Kindi's most important philosophical works are: "Treatise on the Number of Aristotle's Books", "On Reason", "On First Philosophy", "On the Definitions and Descriptions of Things", "Conversation on the Soul", "Treatise on the Direct Active Causes of Use and Destruction", "Book of Five Essences". Al-Kindi influenced not only the further development of philosophical thought in the peoples of the Middle East - his treatises translated into Latin were also widely used in Europe in the Middle Ages. Al-Kindi's works were translated by famous scholars of the 10th-11th centuries. Herbert (later Pope Sylvester II), they studied Roger Bacon and the famous Italian scholar Cardan (the latter of whom included al-Kindi among the twelve most prominent thinkers in the world).

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