

A NEW METHODOLOGY OF STUDYING ISLAMIC PHILOSOPHY IN THE EARLY MIDDLE AGES

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ABSTRACT

In this article it is stated the methodological approaches of Eastern and Western scholars, in which are the basis of the theory of knowledge in Islamic philosophy, as well as the methodology of studying Islamic philosophy.

Keywords: islamic philosophy, Islamic civilization, East, West, individualism, knowledge, Absolute being, faith, enlightenment, truth, revelation, Divine wisdom.

Today, along with the theoretical basis, methodological approaches are also important in the study of Islamic philosophy. Western and Eastern scientists emphasize the modernity of the theoretical and methodological aspects of the natural-scientific and social-philosophical views of the representatives of Islamic philosophy. This will help to show their contribution to world science more deeply, to develop a new historical-philosophical methodology, and to show the harmony of universal and national talents.

Therefore, it is clear that the views on the study of the socio-philosophical foundations of modern Islam are mainly expressed in three directions:

- a) analysis of indirect and direct philosophical views of Eastern philosophers;
- b) conceptual approaches of Eastern and Western scientists in the process of solving natural-scientific problems and solving philosophical issues related to them;
- c) To study the teaching of Western philosophers and important aspects of its philosophical foundations.

In the study of Islamic philosophy, the studies of Eastern scholars are important. They conducted scientific research based on original sources and achieved certain achievements in developing the foundations and methodology of modern Islamic philosophy.

Although Western Islamic scholars have adopted the scientific principles of Islamic philosophy, they have not objectively assessed its religious ideas. Therefore, the individualism characteristic of the Western man can be defined by the fact that he is increasingly afraid of the future.

T. J. Winter writes about the need to combine Eastern and Western experience in studying the philosophical foundations of modern Islam in his work "Islam in the 21st century". He also emphasizes that, first of all, it is necessary to establish institutions that teach young men and women the cultural and intellectual language of today's world, along with traditional Shariah sciences [1: 368].

T. J. Winter, using the method of historicism in his research, deeply analyzes the historical-philosophical foundations of Islamic philosophy. He emphasizes that Shark's philosophy has a high place in finding a solution to the crisis of Western culture today. After all, in the postmodern world, Western Eurocentrism is based on the ideas of Asian Asiacentrism. According to T. J. Winter, he recognizes the importance of a new evaluation of Islamic philosophy and conducting extensive scientific research in analyzing and finding solutions to the problems of today's society.

Following in the footsteps of Sufism, S. Nasr relies on the idea of the transcendental unity of ethics and knowledge, and interprets their differences in his own way. Belief on earth, that is, in the empirical world, exists in an external dogmatic form, which can be contradicted by knowledge of reality. Intellect serves as a source of knowledge about reason and belief. Therefore, any knowledge has a "sacred color". From this it follows that knowing the world with the mind should be considered as a path leading to it, and not as a deviation from faith. According to him, just as the attainment of the Supreme Truth is the goal to which all relative beings strive, the knowledge in which the intellect exists is the ultimate goal of all knowledge. "Intellect" is the substation of knowledge about the essence of substance, or in other words, "The knowledge of the source and source is the source and source of all knowledge" (4: 229).

S.Kh.Nasr distinguishes religious belief as the most important and fundamental characteristic of a person. He declares that the faculty of reason is derived from belief, and that it is wholly dependent on it in so far as it derives from it. "Intellect is always the basic rule of reason: the activity of the mind, if it is healthy and normal, must necessarily lead to the intellect." The philosopher said that intellectual intuition is the highest form of knowledge.

Analyzing the views of S. Nasr, it can be said that the human mind is formed through reading, drawing conclusions, experience, and so on, and is considered as a mind that is directly analogous to intuition.

The famous Islamic philosopher of the 20th century, Ali Tantovi, also describes his thoughts on Islamic epistemology in his work "General vision of Islam". This work begins by revealing the essence of concepts such as knowledge and suspicion, as well as other sources related to the science of the word. According to him, the goal of science is to reach the truth, reason is its tool, and experimental induction is its method. The concepts of knowledge and cognition indicate confidence in our reasoning, and

the concepts of doubt and suspicion are used against it [6]. Through his research, the philosopher focuses on analyzing the epistemology of Islamic philosophy as widely as possible and thus clarifying the categorical structures of the epistemology of Islamic philosophy.

It can be concluded from his researches that in the epistemology of Islamic philosophy, one can see the idea that knowledge is realized through worldly knowledge based on extensive experience along with religious knowledge.

One of the philosophers of Cairo University, Muhammed Abdullah Sharqavi, while researching Islamic philosophy and the processes of knowledge in it, focuses on the method of criticism, and through this, raises more pressing issues of studying Islamic philosophy. "In modern times, the Islamic mind is surrounded by uncertainty and confusion in reality. He seems to be going through a tough time. In our opinion, one of the reasons for this is the lack of critical thinking," he expresses his opinion [7:25].

According to him, suspicion or philosophical criticism is one of the most important elements of intellectual thinking. These elements encourage a person to search for evidence that leads to the truth. "Because criticism is the way to the truth. "He who doubts, if he does not look, will not see, and if he does not see, he will remain blind and lost," he cites Ghazali's rule as an example. Also, when the scholars of kalam were asked what is the first wajib for a servant, Abu Hashim said: "It is shak, i.e. doubt." Other scholars have expressed the opinion that "the main condition of knowledge is related to doubt".

Akhmad Arafat Qazi, a philosopher-scientist of the same university, analyzes philosophical issues in the Koran, especially rationalism, in his lecture. According to him, the content of the revelation, that is, the general rules in the Qur'an, are as follows:

- a) Humanity's election to caliphate on Earth;
- b) Calling people to use their minds;
- c) Human nature or nature.

Research conducted in the later period shows that rationalization in Islamic theology had a great impact on Islamic philosophy, particularly its epistemological and epistemological issues. As a result, important foundations are being developed for the formation of not only irrational, but also rational principles in Islamic philosophy. At this point, it should be said that the main demand of today's science and philosophy is the same, and it creates the need to change many historical research methods and tools of the science, to reconsider the methodological support. In our opinion, it is necessary to follow certain scientific norms and limits in this matter.

The Holy Qur'an states that intelligence is a skill given to mankind by Allah, and that man will be judged for not using this skill. Therefore, man is commanded to study the nature of existence and creation by using his mind and thinking.

"At the stage of believing in narrations, that is, in the holy books, the fact that the narration is the main document depends on the truthfulness of the Prophet. The truthfulness of the Messenger is based on the existence of God who sent the Messenger. The way to believe in God's existence is the mind," he logically proves his opinion. From this we can conclude that faith, religion and Islam are completely based on reason. It is also stated in the sources that there is no contradiction between revelation and miracles - signs of existence in Islam.

Based on this, it can be said that intellect, narration, felt experience and heart conscience are the four methods of knowledge in Islamic philosophy, that is, enlightenment and guidance. These methods are perfected by generating enlightenment, truth, revelation, and all knowledge of existence. The first principle of Islam is that reason is the foundation or means of faith. The second principle is the predominance of reason when one of two things is opposed to the other. According to Islamic philosophers, the first foundation upon which the house of Islam is built is the intellectual vision. Only intellectual observation is a means to the right faith. Only in this way, vision leads a person to the path of documenting and prompts him to use reason. In addition to this, the following opinion of the great Islamic philosopher of the 19th century, Muhammad Abdu, can be cited: "The people of the Islamic nation, that is, the majority of the people of the Sunnah, have recognized that when reason and speech come into conflict with each other, the verdict is given by the reason."

Based on the above, it can be said that today there are solid foundations for the development of Islamic epistemology. Today, Western and Eastern scientists are paying special attention to the Islamic religion and the Islamic philosophy formed on its basis, while solving the problems of the society and strengthening the moral and moral foundations of the society.

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