

THE ROLE OF EMOTIONAL AND RATIONAL KNOWLEDGE IN THE EPISTEMOLOGICAL TEACHING OF FAKHR AD-DIN AL-RAZI



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ABSTRACT

A person realizes his immediate existence and existence in constant contact with the world around him. In order to live in the world and adapt optimally, a person, his intelligence and senses are directed outward, that is, to know the world. In the words of M. Heidegger, “Knowing, as a research, involves what exists in the report.” It is necessary to consider cognitive activity as a necessary element of human life and activity. The purpose and task of knowledge is to discover their deep, stable, defining aspects and aspects, their essence, and understand the truth by studying various phenomena. Even in ancient philosophy, the sophists and Socrates first described the main issue of worldview as the issue of the relationship of man to nature, subject to object, and thinking to existence. In the article, the epistemological views of Fakhr ad-Din al-Razi are philosophically analyzed based on the works of the thinker.

Key words: *Mind, intuition, forms of cognition, emotional cognition, intellectual cognition, real existence, inner and outer intuition, perception, reality.*

INTRODUCTION.

In the conditions of the dialogue of modern civilizations, every nation is paying great attention to its scientific, spiritual and cultural heritage. In particular, at the current stage of the development of New Uzbekistan, along with social, economic and political factors, comprehensive reforms are being implemented in the spiritual and educational aspects. "If the body of society is the economy, then its soul and spirit is spirituality. We rely on these two strong pillars to build a new Uzbekistan, that is, a strong economy based on market principles and a strong spirituality based on the rich heritage of our ancestors, national and universal values. Today, great attention is paid to the spiritual and educational sphere in our country. Many laws and decisions are being made to explore and put into practice our rich spiritual heritage of the past. In particular, the President of the Republic of Uzbekistan Sh. Mirziyoyev's

Decree No. PF-60 dated January 28, 2022, in connection with "In-depth study and wide promotion of the rich scientific heritage of our great ancestors" [2, 35-b], the works of scholars who came from our country in order to widely promote the rich scientific and spiritual heritage of our great ancestors goals such as research, implementation of folk translation, creation of scientific and popular pamphlets based on them have been set.

LITERATURE REVIEW AND METHODS.

Fakhr Ad-din al-Razi's philosophical outlook is comprehensive and includes logical, theological, philosophical, moral works. Since his works are focused on current issues of various aspects of social life, they have become the object of research not only by Asian but also European scientists. In particular, Fakhr Ad-din al-Razi's religious-philosophical views on theological and Qur'an interpretation were studied by European scholars Ayman Shihadeh [3], Tariq Jaffer [4] and Yasin Seylan [5]. M. Razyni's moral views. Sagir Hasan Masumi described in his research [6]. Also professor M.N. Boltaev [7] and N. Naimovlar [8] clearly and perfectly analyzed the ontological, epistemological and logical outlook of Razi in his scientific works and dissertations based on the first sources. Based on the object of research, in this article we will analyze Razi's views on knowledge from a philosophical point of view.

The subject studied in this article was tried to be covered based on logical methods of scientific research such as historicity and logic, analysis and synthesis, generalization, comparison.

DISCUSSION AND RESULTS.

The theory of knowledge or the question of understanding existence is one of the most important questions of philosophy. Therefore, it is natural that this question has excited and attracted the attention of all philosophers from antiquity to the present day.

Medieval thinkers, including the thinkers of Fakhriddin Razi's time, and the thinkers of ancient times paid great attention to this issue, and each of them interpreted it differently based on their affiliation to one or another philosophical school.

Some thinkers of the Middle Ages, such as Sultan al-Yalmai, Shahabeddin Suhrawardi, Nasriddin Allah, Majiddin Baghdadi, Yaajmiddin Gabri, Abul Farrukh ibn Javzi Baghdadi, Abul Hasan Ali ibn Abubakr Marg'inani, agnostic thinkers such as the existence of existence, understanding of the universe, human intellectual potential denying it, without recognizing the importance of intellectual, emotional, theoretical thinking, he tried to explain all this according to the teachings of the Qur'an and religious foundations. All these ideas are presented in a clearer and understandable form in the teaching of Abu Hamid Ghazali, one of the biggest

representatives of this direction. As an example, here is a quote from him: "I thought, 'How do people get confidence in emotional information?' After all, the most powerful of the senses is the sense of sight. But if you look at the shadow, it seems to be motionless, standing still, and you draw conclusions from that. It doesn't move. But when you look at that shadow to check an hour later, you'll find that it's still moving, because it's not moving in sudden jerks, but slowly, in insignificant chunks, and without stopping. Or if you look at a star, for example, it seems very small - no more than a penny. But then geometrically it was proved that this star is bigger than earth in size. The same goes for other stars. Everywhere, in judging, the sense makes one decision, and the judge rejects the sense data and puts forward another." After I also lost faith in emotional information, I thought: "Well, you can only rely on the evidence of the mind. But then the sense data spoke: "And why do you think that your belief in intellectual knowledge is not the same as the sense data you use? After all, you believed in us, then you rejected us, if there was no reason, you would have continued to believe in us. Could there not be another judge behind the perception of the Mind, ready to appear and reject the decisions of the senses, just as the Mind itself appears and rejects the judgments of the senses? Reasonable principles of the character of necessity are again proved to be inadmissible and to deserve full and unconditional trust. I achieved this not by systematic proofs and systematic reasoning, but by the light of Allah the Exalted in my heart. This light is the key to the attainment of most sciences, and anyone who thinks that proof alone is sufficient to determine the truth is setting narrow limits to the infinite mercy of God." [9; 214-216]

Other eastern thinkers, advanced thinkers such as Abu Nasr Farabi, Ibn Sina, al-Kindi, Nasir Khisrav, Nizami Ganjavi, Zamakhshari, Abdulkarim Sarahsi, Abul Barakat Khutbiddin Ali Bazawi, Zahiriddin Abul Muhanmad Mas'ud Ghaznavi, directly or they indirectly opposed the teachings of Muhammad Ghazali and the concept of Muhammad Ghazali, and selflessly defended the right to freedom of thought and the desire to know things and natural phenomena.

So, when it comes to understanding the world, the famous Arab thinker of the Middle Ages, al-Ijzi, wrote: "Man is capable of fully understanding things. Knowing things begins with the activity of the senses. With the help of sense organs, a person perceives concrete, objective things, perceives similarities and differences between them. If a person has no feelings, then there are no concepts and judgments." [10; 63]

Another medieval philosopher, Ibn Rushd, wrote: "Consciousness begins with the perception and feeling of the quality, quantity, and form of an individual material thing. With the help of sense organs, he creates a general understanding, understands the essence of material things and creates a general understanding about it." [11; 18-19]

It is worth noting that advanced thinkers raised serious issues such as understanding and perception of reality and successfully solved them.

As mentioned in the previous sections of our work, Razi was one of the innovative thinkers, advanced thinker philosophers and one of the major representatives of Ibn Sina's school of logic. Therefore, it was natural that he, like Ibn Sina and other cosmopolitan thinkers, could not be indifferent to the teachings of Muslim ideologues in this field, together with the issue of epistemology, that is, the perception of the external world, the role of intuition and consciousness in knowing the surrounding world, and thinking.

Fahridin Razi, one of the followers and major figures of Ibn Sina's school of logic, did important work in the history of the development of philosophy, as well as in the field of knowledge and logic theory. The following works, which describe his doctrine of cognition, the role of emotions in cognition, the role of reason and evidence, truth and other problems of epistemology, are proof of this: "Risola'i tahsil-ul-haq" treatise), "Risolai sayri nafs" ("Treatise about the soul"), "Miftah-ul-ulum" ("Keys of knowledge"), "Nihayat-al-uqul" ("The end of the mind"), "Tabaxxir-f- il-ta'bir" ("Deep reflection"), "Hadoiq-ul-haqaik" ("Garden of Truth"), "Tariq-ul-ilm" ("Methods of acquiring knowledge"), "Risela f-il- nafs" ("Treatise on the Soul"), "Dar haddi nafs" ("On the Definition of the Soul"), "Ilm-ul-Akhloq" ("Morality"), "Ilm-ul Tabir" ("The Science of Precaution "), "Jome-ul-ulum" ("Collection of Knowledge"), "Latoif ul-Ghiyasiyya" ("Fine points dedicated to Ghiyasiddin")

In the process of studying some of these works, it becomes clear that Razi has interesting and unique ideas about knowledge, and with these ideas, he opposes the foundations of Islam in many places. The thinker critically assimilates the teachings of ancient Greek and Arabic-speaking scientists, relying on the positive results they have achieved, greatly develops their materialistic inclination towards the theory of knowledge.

The connection of his views with the achievements of the natural-scientific thinking of that time, the materialistic tendencies of his philosophical views is reflected in Razi's doctrine of knowledge. His doctrine of knowledge was opposed to the science of the Word, which was considered to be the dominant doctrine of the time, denying the ideas related to the understanding of the world.

In essence, Razi reflects on the possibility of complete knowledge of the external world, writing: "We see the real world clearly and know it with the help of intuition and reason." [12;417]

Razi defended the idea that the external world exists independently and can be understood, and expressed the very important idea that knowledge is not a one-time process, but consists of several stages. A person acquires knowledge, perceives the

things and events of real reality, realizes the truth gradually, not all at once, but while studying the phenomena of the world with inquisitiveness. We can confirm this opinion with his following words: “Someone is hungry, they gave him a piece of bread and ate it, for this he should first of all know how much he needs before and after preparation. the pieces of bread he ate. First, you need fire to bake bread; secondly, a stone is needed to grind the grain; thirdly, seeds need soil, sun and rain to germinate. For rain and sun, the sphere of the sky must be in motion. As a result of the movement of the celestial sphere, there are four seasons. In addition, he should know that his body has 248 different small bones, 503 different muscles, 360 active and 360 inactive blood vessels. In order for this piece of bread to reach his stomach, the things we mentioned above must cover him and use him.

So he must know what we recorded. However, it is natural that he cannot know all this at once, but he will learn later. First he knows one thing, then another. As a result of knowing, his knowledge expands and finally he learns the essence of that piece of bread he ate” [13;47-48].

Therefore, according to Razi's teaching, perception is a process, that is, a transition from ignorance to knowledge, from partial knowledge to full knowledge, to reveal the essence of the things being studied more fully. His understanding of knowing in this way is certainly very positive.

According to the teachings of Razi and other advanced predecessors, it is possible to know what exists in the world, but it is impossible to know what does not exist. “Man is capable of knowing,” he writes, “what is in reality and what is not, one cannot know, and no one can say anything about it” [13;55].

As you can see, while talking about the knowledge of the material world and supernatural phenomena, Razi emphasizes that the material world can be fully known, and as for supernatural phenomena, the divine essence, their understanding is beyond human intellectual thinking. “The world is the things that exist in reality apart from God. These things are known to us except God” (“Olam xar on mavjudi ast, ki juz xudoi taolo. Xama mavjudi donista shavad, juz zoti xudoi taolo” [13;55].

Because they talked about the knowledge of the material world and the knowledge of supernatural phenomena, advanced thinkers, including Razi, argued that unlike Muslim theologians, the material world can be fully known, supernatural phenomena and God cannot be understood.

According to Razi, only the material, truly existing world is known through intuition (intuition) and thought (mind). When it comes to things unknown to us and about God, human intuition and perception are feeble. “Everything that exists in the external world, from the earth to the celestial sphere, is perceived by means of intuition and thought. Human thinking and intuition are phenomena unknown to

mankind (supernatural phenomena) and are not capable of understanding God, so they remain outside the scope of our perception” (“Xar chi dar olami xorij mavjud ast, az arsh to farsh xamaro daryobem bo xavos va aql. Xar chi gayr az in du nav’ ast, moro ba tasavvuri on xech rox nest va xaqiqati kak az in xardu nav’ berun ast”) [13;19].

It is noteworthy that Razi, like his predecessors, was skeptical of Islamic beliefs about the other world, supernatural phenomena, and God, and therefore excluded them from the sphere of emotional and intellectual knowledge. Like the ancient Greek philosopher Democritus, he “removed God from the order of the world” [14;275], and went deeper and deeper into nature and its recognition.

Based on Razi's comments, we can say that agnosticism and skepticism were foreign to him. A thinker recognizes that things and events that are perceived with the help of feelings and reason are objectively existing things and events.

Thus, it can be seen from the above that Razi defends the idea of knowing the world in every way, and this idea is concreted in his teaching about the role of emotion and mind in the process of knowing.

Razi, like other forward-thinking thinkers of the Middle Ages, considered the senses and thinking as a means of communication with nature and a tool for understanding the world around him. According to the thinker, feeling (feeling) and thinking (mind) are powerful tools of human knowledge. With their help, a person understands the thing itself, its essence, properties and qualities. He writes about this: “The senses and the mind give knowledge about things themselves and about their properties” [12;441].

According to Razi, the process of knowing begins with the perception of events and objects of the external world through human senses. Directly affecting human feelings, nature and the outside world create different sensations. Sense organs inform a person about many properties, qualities and signs of the material world. “Sense organs such as sight, smell, touch, hearing and taste give a person knowledge about light, color, smell, sound, heat, coldness, sweetness and similar properties and qualities of things” [15;12].

Conscious feeling or emotional perception is divided into two types, such as external (hissi zohir) and internal (hissi botin). External cognitive senses include sight (basir, binoyi), hearing (same, shunavoi), smell (shamm, buyoi), taste (zavk, chashidan) and touch (lams), and internal cognitive senses - general sense- These include feelings (hissi mushtarak), image of power (hayol), possession of power (vahm), remembrance of power (hifz) and imagination (mutahayila) [12;204-206].

It states that each of the external and internal senses plays a certain role and is important in knowing things and their properties. For example, with the help of the

five external perceptive senses - sight, smell, hearing, touch and taste - certain aspects, properties and qualities of the objects of the external world are known. “Through the sense of sight, objects and their light, color, distance, proximity, quality, quantity, shape, type, size, volume, number, motion, peace, transparency, impurity, shade, darkness characteristics such as ugliness, ugliness, similarity are perceived” [12;368].

It is worth noting that in the matter of the connection of our feelings with real reality, Razi adheres to a point of view close to recognizing the reflection of objects and the appearance of the external world in the human mind. As we mentioned above, there is no doubt that there are material things with various objective properties and qualities in the external world, such as color, shape, sounds, etc. Based on this, he argues that our sense organs reflect the objective signs of real things in the mind as they are. “Knowing or perceiving things consists in their images being reflected in the human mind as they are” (Donistani chizho on ast, ki suratkhom on chizho dar aqli insan murtasim shavad, as there is time). Or: “Seeing (or perception through the medium of sight) the images (or signs) of things that are sensed. it consists of being reflected in the human mind” (Didan iborat ast az aks va xosil shudani surati chizxo dar xayol) [15;62].

It should be noted that by Razi, as understood by his agnostic thinkers, i.e., reflection is understood not as a lifeless mirror, but as a living (living) reflection that “keeps the image of things reflected in the human mind for many years” [12;56]. According to the thinker, each sense is able to perceive and know what its cognitive power is adapted to. “Sight is capable of knowing things that are seen, hearing is capable of perceiving sounds, smell is capable of smelling, and nothing else” [13;45].

About the unique importance of each sense organ in the process of perception, Razi says: “Each sense perceives or understands only those sensations that it is capable of perceiving. For example, seeing does not have the ability to hear sounds apart from sight, and hearing does not have the ability to pronounce sounds apart from hearing” [13;85].

Razi mentions that one of the unique features of the sense organs is that they are able to perceive clearly and realistically existing things and their qualities. He writes: “We can see the outer and surface parts of objects, but we cannot perceive the inner and closed sides by sight. The exterior of things is their surface or color” [13;40].

Consequently, according to the thinker, the senses, including sight, provide knowledge about the external aspects of the concrete things we can see, and these things and their properties affect our senses, resulting in our knowledge of them. we will have

With the help of senses, we get knowledge about objects and their qualities only when they reflect existing things and their properties. If in real reality there are things

with different properties and qualities and there are no feelings, then we cannot have knowledge about them. “If bodies and their various qualities exist, the organ of sight is capable of perceiving them, and in this case the qualities of a particular body are known, if these bodies exist, but without the sense of seeing, in such a case the properties of those bodies remain unknown” [12;91].

According to the doctrine of the thinker, sense organs provide complete and correct knowledge only when they are not damaged, and if they are damaged, then they provide incomplete and unclear knowledge on this or that topic. He comments on this: “If vision is impaired, it gives us an incomplete and inadequate knowledge of the visible side of things”.

It is clear from the above thoughts that in all of Razi's thoughts, we can clearly see that he correctly assessed the role of each sense organ in the process of cognition. Each sense organ can show unique things and their properties in an undamaged and inactive state; if he is damaged and immobile, he cannot perceive and know the objects and their qualities. We can clearly see such a view in the following thoughts of the thinker: “If a cold hits someone's hand and fire enters it, then he will not feel the effect of fire. It is not material feelings, but because the clear intuition in his hand has gone out of action” [15;122].

It should be noted that by this the thinker means, firstly, that healthy, undamaged sense organs give us clearer and more understandable knowledge than sick and damaged ones, and secondly, although the primary factor is external material nature, its correct It shows that the perception and manifestation depends on the normal state and correct movement of the sense organs.

Thus, it is known from a number of comments of Razi that the first source of knowledge is emotions. Thanks to the senses, a person has the opportunity to get the necessary knowledge about things and their various properties. Therefore, according to the thinker, sensory organs are the transmitter and guide of knowledge. Also, although Razi attaches great importance to the cognitive role of emotions and considers them to be the source, transmitter and guide of knowledge, at the same time, he also points out that their capabilities are limited and weak in knowing the objects and events of the external world. emphasizes. He sees such limitation and weakness of emotions mainly in the weakness of emotions in knowing the general, abstract, understandable universals, mysterious, hidden aspects of things, and in knowing the difference of some objects from others according to their essence and importance. Based on this, he writes: “Everyone knows without a doubt that he has the faculties of seeing, hearing, imagining, and intellectual cognition. Everyone knows that the senses of seeing, hearing, and imagining are unable (or inadequate) to determine what

this or that thing is, what its essence is, what its significance is, whether it is big or small, long or short, useful, or is not suitable and etc” [13;3].

So, according to the philosopher, the means of knowing a person, private (and specific things) are external and internal feelings, as well as perception and image, and the means of knowing general, abstract and universal (things) are the human mind. Regarding this issue, he writes: "Those (cognitive) powers that people have are either general, universal, or individual, private. By means of the five external and five internal sense powers the individual, particular (things) are known, and through the mind the general, universal (things) are known” [13;45].

Note that the most perfect form of learning is learning through the mind, because through the mind we know the most general things, concepts and categories such as being. It shows and proves the difference between concepts and objects, analyzes and abstracts various general and specific (thing) concepts. Being is known not with the help of feelings, but with the mind. The form of theoretical acquisition of knowledge with the help of reason is proof, which in turn is based on proofs and proofs. According to Razi, emotion and reason are two different, but at the same time, inseparable ways of knowing. They strengthen and complement each other, and can endlessly perceive the material world in all its spheres. Where knowledge is open to sensory knowledge, the sense organs act, where their action is insufficient, the mind appears and penetrates what the sense organs cannot reach. “Sensual cognitive powers are able to understand sensory perception (things), and intellectual cognitive powers are able to penetrate into the inner essence of these sensory (things) and perceive them from all sides” (Quvvati jismoni juz zoxir nestand. Ammo quvvati aqli kus kunad dar botini mudrik va jumla a’zoi uro idrok kunad) [15;122].

As we mentioned above, we perceive general knowledge through the mind. However, according to the thinker, it is impossible to determine the general from the particular, the particular from the general, and the singularity, and it is impossible to conclude that we have recognized the singular in one case, and the particular in the other, and the general in the other. “When we know the general, then we must know the particular” [15;106].

As we can see, Razi does not separate emotional knowledge from intellectual knowledge. Mental knowledge, according to him, consists of sensory knowledge. Emotions bring material to the mind, and the mind processes it using various logical actions and creates concepts that are based on other logical forms. Therefore, as he noted, emotional cognition should not be separated from mental cognition, because emotions and intelligence are two closely related moments and two interacting sides of a single cognitive process. With this, the thinker expresses a dialectical thought by connecting individual knowledge with general knowledge, and asserts that any single,

particular knowledge is to a certain extent general knowledge, because private knowledge is inextricably linked with general knowledge. For example, he says that when we clearly see a particular individual, the judgment "This person is a human being" is immediately formed in the mind. And the concept of "man" represents the essence of this individual, and therefore we connect the particular with the general through its essence. At the same time, knowing the essence and generality is related to knowing the individual and particularity. First, we have ideas, and based on them we express one or another judgment.

CONCLUSION.

Thus, from all the above thoughts of Razi, it is known that his epistemological theory contains very valuable and interesting things and has a materialistic nature. The thinker knows the things and events of the external world and does not doubt that they are reflected in the human mind. He says with absolute confidence that he has the full opportunity to call the material world around him all different phenomena, and he perceives these phenomena with the help of intuition and reason. Razi fought against the doctrine of mystical knowledge in Sufism, supporting the views of supporters of reason and scientific knowledge. He defended the ideas of Aristotle, al-Kindi, Farabi, and Ibn Sina from the attacks of the famous theologian Ghazali and his followers. But at the same time, we can know that there are limitations in Razi's epistemological teaching from his treatises on topics such as emotional and rational, subjective and general knowledge.

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