



# LOGICAL TEACHING IN THE INTERPRETATION OF AL-KINDI PHILOSOPHY

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## ANNOTATION

*In this article, the philosophical views of Eastern scientists, the analysis of the spiritual and worldview values of the Middle Ages, the essence of the logical teaching of the great encyclopedist Al-Kindi, an important task in the study of the scholar's legacy is the logical-philosophical relationship of language thinking - knowledge detailed information on the basis of the close relationship of the position.*

**KEY WORDS:** *philosophical views, idea, socio-economic, spirituality, period, attitude, value, Islamic religion, world view, scientist, logic, doctrine, field.*

The study of the philosophical heritage of scientists of the Arab-Muslim East today is determined by the content of the conceptual ideas "New Uzbekistan - Third Renaissance", "New Uzbekistan - an enlightened society", reflected in the Development Strategy of New Uzbekistan for 2022-2026 [1; p.-12]. The relevance of the study of medieval Arab-Muslim philosophy is caused by the need to understand the complex socio-political relations directly related to modern events in the world, which requires turning to the spiritual and worldview values of the medieval era of the Muslim environment. The learned philosopher and encyclopedist Abu Yusuf Yakub al-Kindi (801-873), as the first Peripatetic, a follower of Aristotelian teaching, is recognized as the first scientist who laid the foundation for the tradition of the philosophy of Eastern Aristotelianism, developed the trend of Eastern Peripateticism, turning it into one of the progressive scientific ideas of Europe and Asia.

The influence and perception of ancient Greek science, especially the philosophical heritage of Aristotle and Plato, became the factors that determined the formation of the philosophical movement in Islam, falsafa. From the history of philosophical thought it is known that important mathematical research was carried out in Plato's school of idealistic philosophy. Aristotle, creating his systematized teaching, became the father of empirical philosophy, which was based on the encyclopedia he had previously collected of all contemporary science. In the field of philosophy, Plato developed issues of dialectics, theory of knowledge, aesthetics, pedagogy, Aristotle created the foundations of logic, explored problems of the theory of art, ethics, political economy, and psychology. All these ideological and philosophical origins of scientific thought became the basis for the emergence of the First Eastern Renaissance. In the first half of the 9th century. ancient Greek philosophical systems were considered the highest achievement of all philosophy, thanks to which an interesting, educational and complex phenomenon was reflected in the Arabic-speaking intellectual environment - the emergence of Arab-Muslim philosophy, which called falsafa (Arabized translation of the Greek "philosophy") [2; p.-216]. Therefore, for three centuries in the Middle East there has been a "huge influx of constant and productive Greek ideas and theories" [3; p.391].

Here it is necessary to take into account the peculiarities of Arab-Muslim philosophy, which were determined in the Middle Ages by the exceptional conditions of its development and socio-political factors. In the Arab East and in the part of Spain conquered by the Arabs, philosophical thought was much less influenced by religion than in Europe and East Asia. The unification of disparate Arab tribes into a single huge state (Caliphate) contributed to the concentration of the best minds in its scientific centers and the achievement of the highest level of development of philosophical thought. It was formed by representatives of numerous peoples inhabiting this state: arabs, tajiks, turks, uzbeks, etc. But all teachings were presented only in Arabic. Therefore, the philosophy of many eastern peoples is usually called Arabic-language.

Al-Kindi is the founder of the Hellenizing philosophy of Islam; it is believed that Al-Kindi's work served as a kind of "bridge" between the Mutazilite kalam and falsafah itself - as Muslim Aristotelianism.

The study of the process of formation and content of falsafa of Arab-Muslim progressive thought is today an important factor in reflecting in the human mind the harmonious combination of the unity of secular knowledge and religious belief, the harmonious combination of religion and secularism. Identification of their interdependence as a factor in the philosophical principle of determinism allows us to reveal the characteristics of such concepts as "knowledge", "cognition", "truth", "thinking", "reason", "religion", "faith", "piety", "tolerance" through patterns of development of spirituality in modern conditions of globalization,



information and post-industrial society, where knowledge and intellectual potential are the main production resources. It is this relationship, which is expressed in the harmonious combination of ethno-confessional diversity and secular, democratic civil society, that shows the full extent of the relevance of the chosen topic. Its significance becomes most noticeable in the processes of education and upbringing, in the formation of a person as an individual.

The fifth direction of the Development Strategy of New Uzbekistan, defined as Ensuring spiritual development and raising this area to a new level, requires the implementation of the conceptual idea “New Uzbekistan - an enlightened society” and Ensuring the implementation of the idea “New Uzbekistan - Third Renaissance” under the motto “Youth are the creators of New Uzbekistan. In order to deeply study and widely promote the rich scientific heritage of our great ancestors, support is provided for the activities of the International Islamic Academy of Uzbekistan, the Center for Islamic Civilization, and the international research centers of Imam Bukhari, Imam Termizi, and Imam Moturidi. [1; p.-5]

The relevance of studying the scientific heritage is also due to the implementation of the Concept for the development of the spiritual and moral consciousness of student youth, aimed at developing intellectual potential, thinking and worldview, strengthening the ideological immunity of youth as a harmoniously developed generation, living with a sense of patriotism, serving the interests of the people [5; p.-3], reflected in the Concept for the development of the higher education system of the Republic of Uzbekistan until 2030.

The interdependence of the thematic sequence of tasks of the course “Philosophy” as a modular academic discipline allows us to consider the methodological aspects of the study of the problems of historical and philosophical analysis of the formation and formation of logic as a science of thinking, the forms through which it realizes itself and the laws to which thinking is subject.

The traditional model of education, aimed at transferring to a future specialist the necessary knowledge, skills and abilities, is losing its prospects in our time. In the country, as a priority direction of state policy, special attention is paid to the development of forms of higher education activities in the “University 3.0.” format, which provides for a close connection between education, science, innovation and activities for the commercialization of scientific research results in higher educational institutions, where the ability and skill to develop logical reasoning takes center stage. It is this factor that contributes to the practical applicability of students’ acquired knowledge in the competitive environment of the modern labor market and their demand as a specialist.

Consequently, there is a need to change the strategic, global goals of education, requiring a shift in emphasis from assessing the knowledge of a specialist to his human, spiritual, moral and personal qualities, which arise simultaneously both as a goal and as a means of preparing him for future professional activity and the commercialization of acquired knowledge in format “University 3.0”.

An important task in studying the heritage of Al-Kindi is determined by the substantiation of the close relationship of the logical-philosophical position of the relationship between language - thinking - cognition. This allows us to reveal the essence of the logical teachings of the great scientist and encyclopedist Al-Kindi as a holistic process of the emergence of linguophilosophy in the Middle East in the Middle Ages. This requires a philosophical interpretation of important aspects of the formation of a linguistic-philosophical approach to the study of language, such as Al-Kindi’s emphasis on semantics, the structuralization of linguistic science, and the emergence of various directions in linguistics. This shows a tendency to reveal a connection between the emergence of linguistic philosophy and the growing need for understanding the language in the intellectual environment of the Arab Caliphate at that historical period, which was caused by the Islamization of the conquered regions, the study of new languages, the development of translation activities, the active development of the ancient heritage and teaching activities;

The logical doctrine in the interpretation of Al-Kindi substantiates the content of the central issue for the medieval worldview about the relationship between divine revelation, religion and reason, the process of knowing the world in the trend of “philosophy”, a relationship that is resolved in the monotheistic Abrahamic religions - Judaism, Christianity and Islam, expressing their fundamental unity.

The logical-philosophical teaching of the great philosopher encyclopedist “philosopher of the Arabs” Al-Kindi in its content represents an aspect of logical-comparative hermeneutics, expressed in the comparison of the concepts “Philosophy”, “Khikma”. This position is taken as the basis for the study by 2 nd year students of the Uzbek State University of World Languages of theoretical issues and practical tasks of the academic discipline “Philosophy” according to a modular system of interconnection of such topics as “Cognition”, “Formal Logic”, the section “Religious Studies” in understanding the activities of mutakallims, Mutafakkirs, Eastern Peripatetism, Sufism and Kalam philosophy in their Mu’tazili, Ash’ari and Maturidi content. Finding answers to these questions will make it possible for students of Uzbekistan state language university to develop an independent methodological approach in the study of problems of philosophy of language, analytical philosophy, hermeneutics, as well as to identify continuity between ancient philosophy and progressive intellectual Arab-Muslim thought. The linguo-philosophical and hermeneutical aspects



of the systems of classroom and independent work of students in the credit-module format of education contribute to the formation of religious competence in the integral system of state secular education, which indicates the initial reasons for the need to include knowledge about religion and philosophy in the curricula of higher educational institutions of Uzbekistan, as well as characterizes the characteristics of the impact of religious diversity of ideas and beliefs on the formation of a modern language, for example, Arabic is the language of worship in the world religion of Islam, or, in Christianity, if we study the influence of the characteristics of the church language on the formation of the modern Russian language [6; p.-19], or on the problems of textual criticism, hermeneutics as a theory of interpretation of sacred texts - Taurat (Torah), Zabur (Psalter), Injil (Bible) and Koran, as ideological sources of the doctrine of the entire integral system of Abrahamic religions.

A study of the peculiarities of the development of logical ideas in Arab-Muslim philosophy and “theology” based on the philosophical teachings of Al-Kindi shows that the first Muslim thinker who wrote on philosophical topics, the first Peripatetic, was Abu Yusuf Yakub al-Kindi. The study of methodological problems in the study of logical teaching in the interpretation of Al-Kindi reveals the content of al-Kindi’s philosophy about the three degrees of scientific knowledge, which he divides into three stages: the first stage is logic and mathematics, the second is natural science. the third is metaphysics, which is opposed to kalam.

Disclosure of the essence of not only formal, but also substantive logic in the interpretation of Al-Kindi, gives an interpretation of ten Aristotelian logical categories, showing their ontological and epistemological aspects.

Commenting on the works of Aristotle and other ancient Greek philosophers, al-Kindi brought Greek philosophy into Islamic thinking, and Muslim thinkers began to study and research it. But when it came to questions about the existence of God, they tried to introduce the question of the essence of God into the philosophy of the Peripatetics and explain it in such a way that there was no room for doubt. Muslim philosophers believed that Allah is the true cause of existence of all beings, free from partnership, equality, similarity and contradiction, the root cause - Allah Ta’ala Wahid (One), Kadir (Mighty), Khaliq (Creator), Hayy (Living), Khakim (Wise), Sami (Hearer), Basir (Seer).

The substantiation of the philosophical principles of determinism and continuity in identifying the significance of the initial factors that determine logic in the interpretation of Al-Kindi, as well as the identification of the connection of his logic with the Mutazilite movement of kalam, on the one hand, and with Greek philosophy, on the other, testifies to the aspects of Al-Kindi’s philosophy according to relation to the concepts of the Almighty. God and the world, different from the views of Aristotle, Plato, Plotinus, which makes it possible to understand the similarities and differences in the views of Al-Kindi and the Mutazilites on the issue of the origin of the world, the soul and the problem of knowledge.

In this position of historical and philosophical analysis, Al-Kindi’s philosophy is determined by worldview and inter-confessional neutrality as a criterion of logical-philosophical and religious competence, understanding of the Arab-Muslim philosophy of language, which performs the functions of obtaining secular knowledge and the functions of the language of worship in Islam. This is indicated by developing the foundations for the formation of independent, problem-solving, creative and critical thinking among students, increasing interest in historical and fundamental knowledge, stimulating the need for philosophical assessments of events and facts of reality, developing skills, abilities and competencies in the system of problems of philosophy of language, analytical philosophy, hermeneutics as a theory of interpretation, interpretation of texts, as well as self-determination of life beliefs and understanding of one’s civic position, as a synthesis of the philosophical and professional thinking of a future linguist.

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