

## **Eine vergleichende induktion der epistemologischen und theologischen ansichten der mittelalterlichen islamischen orientalischen gewissenschaftler**

**Siddikov Ilyosjon Bakhromovich**

Staatliche Universität Fergana Lehrbeauftragter des Instituts für Philosophie,  
Doktor der Philosophie (PhD)

**E-Mail: [alfargoniy.uz@gmail.com](mailto:alfargoniy.uz@gmail.com)**

**Anmerkung:** die Entstehung der islamischen Theologie, die sie beeinflussenden Faktoren, die Einordnung erkenntnistheoretischer Probleme in islamisch-theologische Ansichten, theologische Quellen der islamischen Epistemologie, wechselseitige Synthese erkenntnistheoretischer und theologischer Ansichten in der mittelalterlichen islamischen Welt, ihre Ansichten über Ähnlichkeiten und Unterschiede des göttlichen Wissens wurden in diesem Artikel untersucht. Darüber hinaus zeigt der Artikel die philosophische Vergleichbarkeit der erkenntnistheoretischen und theologischen Ansichten mittelalterlicher orientalischer Gelehrter auf der Grundlage der Methode der vergleichenden Induktion auf.

**Schlüsselwörter:** Religion, Islam, islamische Philosophie, Theologie, Gnoseologie, Erkenntnistheorie, gnoseologisches Problem, vergleichende Induktion, Kognition, Wissen

### **A comparative induction of the epistemological and theological views of medieval islamic oriental scholars**

**Siddikov Ilyosjon Bakhromovich**

Fergana State University

Senior Lecturer of the Department of Philosophy, Doctor of Philosophy (PhD)

**E-mail: [alfargoniy.uz@gmail.com](mailto:alfargoniy.uz@gmail.com)**

**Abstract:** the formation of Islamic theology, the factors influencing it, the classification of epistemological problems in Islamic theological views, theological sources of Islamic epistemology, mutual synthesis of epistemological and theological views in the medieval Islamic world, their views on divine knowledge similarities and differences have been explored in this article. Additionally, the article reveals the philosophical comparativeness of the epistemological and theological views of medieval oriental scholars on the basis of the method of comparative induction.

**Keywords:** religion, Islam, Islamic philosophy, theology, gnoseology, epistemology, gnoseological problem, comparative induction, cognition, knowledge.

### **Introduction**

Epistemological views of medieval oriental scholars were formed on the basis of different directions of philosophical knowledge (which was formed on the basis of ancient Greek sciences) like mathematics, physics, geography, chemistry, philosophy, logic, morality, etc. Islamic teheology was formed on the basis of theology, hadith, fiqh (jurisprudence of Islam), interpretation of Qur'an, Arabic language and Arabic grammar, and these directions which reached the stage of their perfection in the same period and environment have interacted and absorbed each other.

Philosophy of theology- kalom, hadith, fiqh, interpretation of Qur'an- played an important role in the formation of theology of Islam. Besides, it consisted of all aspects of life with real religious matters.

Al-Kindiy's contribution to the formation of Islamic philosophy in the Middle Ages and the development of epistemological views based on Greek philosophy was high.

Medieval Oriental scholars systemized their epistemological views on the basis of logical deduction and induction. During this period, the method of deduction was widely used in the context of abstract considerations based on observation (speculative). For example, the question of the primordial basis of the universe has become a central problem in philosophy. This issue is consistent with the principle of monotheism in Islamic theology, and is expressed in the problem of unity in philosophy. The efforts of philosophers to distinguish the original cause of reality lead to the absoluteness of the main principles in logic, because all knowledge could be deduced.

The ontological and epistemological interpretation of deductive knowledge in Medieval Eastern theology gives the following thing. An active mind is a perfect knowledge of concepts, this divine knowledge is also attained by men, but their knowledge is not complete and clear, according to philosophers' opinions. So philosophy was preoccupied with the search for a "middle ground" that connected the material thing with its idea. Human activity related to cognition is aimed at aligning a particular thing with a general concept that is always known to him. It is human characteristic. In the process of this activity the problem of reliability of knowledge is posed. That is, it was necessary to verify the authenticity and reliability of the knowledge that constituted the "middle ground". The conclusions drawn from the observations formed a solid, unquestionable, real knowledge base. This knowledge was rationally grounded, tasted using logic, and served as the general principles of this or that science. In the activities of scientists there have been discoveries, an increase in knowledge, inductive reasoning, changes in existing concepts. Scientific concepts were accepted as a closed system in which new information and non-serious changes could be made.

### **Materials and methods**

Philosopher Abu Yaqub ibn Iskhog al-Kindiy appreciates the importance of philosophy in the knowledge of truth in his epistemological views, in his work called "Birinci Falsafa" ("The first philosophy") he described it so: "the science of knowing the truth of things as human can bear it". According to his opinion, "for the seeker of truth nothing is more precious than the truth". Al-Kindir was one of the first to develop a classification of sciences in medieval eastern epistemological research. He shaped the doctrine of the three stages of scientific knowledge. He considered the first stage to be logic and mathematics, the second stage to be physics (exact sciences), and the third stage to be knowledge of metaphysics. According to Al-Kindiy's opinion, with the emergence of sciences which are considered to be a rational part, more intellectual observation is sought in Islamic world. Before that, because of the group of **mu'tazilis**, the discovery of movements and the use of

rational discussion based on religious precepts had begun. The mutazilis are known as proponents of rationalism in Islamic theology. They were able to defend the religion by relying on intellectual reasoning, rising above the simple understanding of the Qur'an and the hadith. As a result, the rational foundation of Islamic theology became also strengthened. The emanation of Neoplatonism had a certain effect on the Eastern Aristotelians, especially, Al-Kindiy. They focused on the doctrine of matter, nature, man, and their union with Allah. It was a pantheistic doctrine in which Al-Kindiy stood on its left side, and the works of natural philosophers were irrigated with the same spirit. In the left side of the pantheists such great scholars like Farabi and Ibn Sina later reached, they were followers of Aristotelianism, who advocated the study of nature, the development of natural science, thought, and the approach of all phenomena with intellectual and spiritual aspirations. Al-Kindiy's views were close to an atheistic understanding of the world. In his teachings, the idea of the independent existence of the human and the inability of the human soul to live outside the body is displayed and is intended to show the importance of human mental activity. It was this pantheistic ideology that greatly influenced the ideological formation and development of such scientists as Farabi, Ibn Sina, Ibn Rushd. The changes in the thinking of the Muslim world during this period made it necessary to resort to intellectual thinking and observation. While one of the profound changes was in Islamic philosophy, the other was a stream with an atheistic content which completely denied religion in the process of confrontation between philosophy and religion, revelation and reason. But Zakaria Razi, a famous figure of his time, did not deny Allah, besides, he acknowledged the mind as a means of knowing the truth. That means, he said that only mind is sufficient to understand the existence and eternity of Allah. It follows from these ideas that from the earliest days of the Islamic philosophy, scholars were primarily concerned with their positive thinking about the universe and man by acknowledging Allah. As well, scholars like Abu Nasr Farabi, Ibn Sina believed that the existence of Allah, eternal power of Allah, and that religion and philosophy can coexist without going beyond the scope of intellectual discussion of faith. As a result, their opinions were suitable for the religion and Sharia. In turn, there is no doubt that the combination of religion, Sharia and philosophy stemmed from the political and ideological situation of their time.

Abu Nasr al-Farabi gives a general system of epistemological and theological knowledge in his work called "Ixso al-ulum" ("Classification of subjects"). In this work, **fiqh** and **kalom** were included in the list of sciences that complement the predominant philosophical knowledge. According to M.M. Khayrullaev's opinion, the essence of philosophical education of Farabi is completely different from traditional theology and is full of scientific ideas. The following conclusions can be drawn from the analysis of this classification: secular knowledge has a legal status; the concept of science has been developed, and individual sciences have their own characteristics. Another important aspect of Farabi's theory was the division of knowledge into practical and theoretical. While practical knowledge was related to human well-being activities, theoretical knowledge is not directly associated with

people and their activities, that is, its aim is not only to know the essence of general concepts, but also to search for the truth.

### **Results and discussion**

Some streams which gathered certain contrasts as well as moot points were formed in the theology of Medieval Orient. And their activities also have a significant impact on the scientific development of Islam. In this sense, we cannot call the different approaches in Islamic theology the dogma of a single doctrine. To understand this process it is necessary to become acquainted with the philosophy of Ibn Rushd. Later, his theory of two truths was an important arrangement not only to develop idea of natural-scientific and social knowledge, but also to combine religious and scientific knowledge in Islamic theology. In turn, the idea that these two forms of cognition should not interfere with each other had an important role, because the approach that they were working to find the truth and achieve it was conceptually important. The theory of two truths means that agreements between mutakallims and mutaziliys, intellect and faith was reached are reached. It can be seen that the foundation of socio-economic development which has taken place in the history of Muslim people of the later period was built on it. Such conclusions in the views of the proponents of two truths were, in fact, based on the philosophy of the ancient Greek philosopher Plato. Plato's theory states that if the world of things is preceded by "a world of ideas" of primary, unchanging significance to it, then there are two ways to understand this unchanging essence.

Ibn Rushd comes to the following conclusion under the influence of Plato's epistemology: the immutable nature of this world is perceived through the activities of highly gifted, highly sensitive people. The second way to do this can be to understand the essence by studying the interrelationships, qualities and properties of the events and phenomena that make up the world of things.

Ibn Rushd is essential for being able to explain Greek philosophy in a simple and fluent way, and bring new approaches. His views on science and his objections to the difficulty of acquiring knowledge have profound meaning. If a man of knowledge is able to truly restrain his passion and do what he needs to do, he can avoid the blame of his friends and the insults of his enemies. Then, knowledge accumulates a beautiful protection and purity on top of virtue, and attains a career that is justified by its virtues. So the development of science is strongly influenced by changes in social attitudes towards learning.

The philosophical education of Abu Nasr Farabi is based on the notion that Allah is the creator of the world. However, unlike most theologians who considered Allah and faith to be foundation of philosophy, Farabi took intellect as a basis of independent thinking and study of philosophy. According to views of M. Khayrellaev, Farabi's views on the nature of the mind and the essence of scientific and theoretical thinking are completely contrary to the teachings of Sufism. According to A. Kosimjonov's opinion, Farabi revealed human mind and dialectic of being, but this dialectical approach is based on an objective idealist conception which was previously infused with the concept eternal divine mind. This can be clearly seen in Farabi's views on the stages of the mind. His teachings on the mind reflect the

rationalist nature of the theory of knowledge, and also play a central role in the analysis of the theory of knowledge. Although Farabi's epistemology, human cognition, the explanation of the power of the mind were aimed at glorifying science, separating philosophy from religion, freeing scientific knowledge from the influence on mystical and religious imagination, studying nature and developing scientific methods of knowledge, these were not free from mystical problems. Farabi philosophically substantiated Islam, explained the question of reason in exactly this direction.

It is possible to determine Farabi's method between rationalistic thought and religious-mysticism by investigating his philosophical education about intellect. It can also be clarified by his words below: "truth is achieved only with consciousness and intellect". On Farabi's point of view, the mind is primarily spiritual in nature and receives knowledge and understanding from The First Reason- Allah. Farabi explained this process in such way which has some pantheistic ideas: Allah is the first **borliq**, indivisible in His substance and unique. Farabi said: "when man came into being, he created a self-sustaining force. ... the power of the mind emerged in Islam, in this way the things that the human mind perceives are able to know the information"

Farabi's epistemology contains mystical views on the universal active mind that connects man with Allah, but he acknowledges that the mind is a mental process on the one hand, and it is a product of extremal influences and education on the other hand.

According to Farabi, although the origin of the mind depends on Allah, in the process of development it manifests itself only as a human innate force. The contradiction in this matter is that the mind acquires the power to understand, to discuss, to invent, to think from birth, but human does not even know how they came to be, they develop as a person grows and matures.

Farabi reveals the dialectical unity of being with the human mind, albeit in an idealistic way. This doctrine is infused with the idea that the unity of mind and being is in the divine mind. Farabi explains that the human mind is not only the cause of the movement of those living in the ordinary "underworld", but that the "active" mind is inherent in the inner nature of the earthly universe, which is the law of the universe. The mind of individual develops only when the mind of the individual is continuously merged with the celestial mind. The celestial mind is eternal. The mind of the individual is, doomed to death. The importance and significance of the "active" mind is considered in the context of these issues.

On Farabi's point of view, "if knowledge about a being is acquired, if it is taught about it, if the essence of the thing from the being is known, if the meaning of the thing is understood, if there is a kind of confidence and imagination in brain on the basis of reliable evidence, we call the subject which is related to this information philosophy. Indeed, philosophy is the study of the most general connection of all things and phenomena in reality, and the laws of development, their essence. Only philosophy belongs to the attributes, and the language of religion is understandable for both the attributes and the common people. According to Farabi, every art has its



own laws. The use of these laws is the essence of art, but the laws themselves are the object of knowledge of science. In Farabi's "Classification of Sciences" there is a concept of "science of methods". These methods include measuring fields, creating instruments for astronomy, music, and so on. But it is the task of science to study the universe, celestial bodies, the movements of the Earth, the Moon, the Sun, the principles of physics, the organs of the human and animal body, their functions, the essence of musical harmony. Philosophy, as a "science of science," in contrast to art, expresses a general concept of science. In the process of defining the concept of "knowledge", its differentiation and development of scientific methods, philosophers tried to distinguish the above-mentioned "art", "science" and philosophy, to develop research methods, to look for the foundations, signs and norms of real knowledge and its reliability. Originally understood as "knowledge", divine knowledge, the divine essence (the attribute that represents the essence of God, its attribute), from which man receives spiritual nourishment and he determines his way of life, that is, he is the knowledge of God. Separate disciplines are areas of general knowledge (e.g., ilm al-kalam, ilm al-fiqh, etc.) According to Farabi, "the word "science" has a common meaning for physicists and priests, but "a priest has no knowledge of the nature of things, he has such knowledge, which is an integral part of philosophy, a physicist. Therefore, the knowledge of both is contradictory." Thus, in the ninth century, in the field of secular knowledge, the term "science" was used in the sense of knowledge in general, for example, the knowledge of logic. Later, the concept of "knowledge" becomes the concept of "science" and leads to the distinction between knowledge and faith in philosophy.

The epistemological views of another scholar, Abu Ali ibn Sina, also had a strong influence on the development of medieval Eastern philosophical thought, theological world views and approaches. Ibn Sina divides all philosophical sciences into two parts: theoretical and practical. The purpose of the theoretical part is to know the truth; the goal of the practical part is to achieve happiness. The philosophical sciences, according to Ibn Sina, fall into two types: the first introduces to our personal behavior, and it is called the "applied sciences." Because the benefit of this knowledge is that we need to hope that we will be saved in this world, that our work in it will be orderly. The second signifies to us the state of the world of things in order for our psyche to be formed and to be happy in this world. This science, which is explained in its place, is called theoretical.

Ibn Sina, following in the footsteps of Abu Nasr al-Farabi, adopts a divisive mind that is beyond the human mind, as opposed to Timey and Thomas of Aquinas. But he does not equate it with the concept of God.

Farabi and Ibn Sina considered this mind to be one of the beginnings of the universe, and it is through this intellect that the human being can be directly connected to that universe. It was here that the innovations of these philosophers in the enlightenment of knowledge were hidden. On the other hand, they argued that the concept of spirit as the first perfection of the organic body was not satisfactory. This "acceptance of the first perfection" was only one of the tasks of the soul, and certainly not its main task. Their theory of human cognition was a new Platonic view.

Juwayni, nicknamed “Imam al-Haramain” in the system of medieval Eastern epistemology, perfects some theological concepts and the theory of Ash’ariyya school knowledge in Kitab al-Shamil, or a book developed by him known as Al-Irshad. In this play, the scholar’s views on Islamic theology are presented, in which the main issue was the question of human freedom and its place in existence.

An encyclopedic researcher, Shahrastani wrote a famous book in Arabic called Al-milal van-nihal on the most correct and erroneous beliefs. The second part of this book is a valuable source in terms of creating a worldview in the Islamic spirit that has been reworked from Greek philosophy. In addition, Shahrastani wrote a collection in the field of theology, Nihoyat ul-iqdam, which, although not a serious innovation in our traditional views on theology, is logically and methodologically superior to earlier treatises.

Abu Bakr Muhammad Zakariyya Razi was an incomparable scholar in the whole history of Islam, including in the field of free thought in the tenth century. Three of his philosophical treatises can serve as a source for the study of Razi’s philosophical views: The Book of Psychiatry, The Book of the Philosophical Lifestyle, and The Article on the Ways to Happiness and Wealth.

Regarding existence and the structure of the world, Razi wrote: “These five things (creature, spirit, primary matter, space and time) are the necessary sources of the world that actually exists. This is because what is perceived through the senses in it is the primary substance in the (various) compound, which takes (various) forms”. Razi rejects Aristotle’s view of space and agrees with Plato’s belief that space exists. His motion was added to Democritus’ idea that not only space but also the composition of bodies is made up of the smallest particles (atoms).

Another scholar who became famous in the field of epistemology in the late tenth century was Abu Hayyan Tawheed. In the tenth century, prejudice against Greek sources and philosophy was on the rise. In the events of the seventeenth night of his book, Tawheed dwells on the connection between Islamic beliefs and philosophy, which was the most important subject of controversy at the time. He notes that his enemies, who were more agile than the Ikhwan as-Safa, did not succeed as much as they did. The reason why religious beliefs act in accordance with divine revelation is that they are independent of the professions of philosophers, logicians and astrologers. According to Tawheed, just as the mind is subject to revelation, so the philosopher is subject to the prophet. If the mind itself were sufficient to discover the truth, the existence of religion would be superfluous. But the mind, which is one of the masters of human behavior, is not evenly distributed among them. Therefore, if there is no revelation, the hand of most people will be short on reaching the truth.

Abu Hamid al-Ghazali expressed his views on theology in Ihyou al-Ulumiddin, according to which the understanding of truth is based on science. According to him, “knowledge is the eye that opens the eyes of the blind heart, illuminates the darkness, and gives strength to the weak bodies. With knowledge, a slave rises to the level of abror, attains higher ranks. Contemplating knowledge is like fasting during the day, and discussing it is like spending the night awake in prayer. Obedience to Allah, understanding of Tawheed, glorifying Allah and fearing Him are

with knowledge. Knowledge is related to kinship, and the haram is separated from the halal. Knowledge is the leader, and deeds follow him. People who enjoy knowledge are happy, and muharram is unhappy. ” Therefore, in the medieval Eastern theology and in the environment of scientific knowledge, the search for science has become an important task and responsibility for human beings. Many people have spent their entire lives learning about this as a way to understand Islam, and the result has been a period of medieval scientific awakening in the Islamic world.

Although idealistic views did not change their nature, there were also deviations from theories of diversity that arise from existence in terms of material principles. These two views in the traditional creed emphasize that the god is the basis, the main impulse, that drives the one being. According to him, God and the world are one unity. The first basis of everything in nature, the founder of movement and development, is God. It is intertwined with being, with nature, and ensures development and the spontaneous movement of events in nature. Such pantheistic views were characteristic of most medieval philosophers.

On the foundations of medieval Eastern theology, T.J. Winter writes in his book, Islam in the 21<sup>st</sup> Century: provided the leaders of the time with the necessary weapons that would make the foot of rival ideologies from the sky. We need a genius in the new millennium, a genius who has a modern, moderate, tolerant, spiritual outlook, who not only criticizes secular thinking, but who understands it and can argue with it. In particular, such a person must be thoroughly aware of the issues of spirituality, art and the environment that are judging the new era. Aware of what influences the West and what moves it, Western Muslim thinkers know that if Islamic discourse focuses on these issues and succeeds, if it pursues the evil spirit of extremism, our religion will not only prosper, but also regain a central place in the religious struggles of the new century. ”. This means that as a result of the relationship of cultures, we can see that the most positive features of one culture are transferred to another culture and have a strong influence on the development of that culture.

**A comparative comparison of the epistemological and theological views of medieval Eastern thinkers.**

No	Scientist	Gnoseological view	Theological view	Method
1	An-Nasafi	The real source of knowledge is only the mind, and rational knowledge plays an important role. The mind is not only the basis of knowledge and truth, but also the primary creative basis, the primary cause of existence.	It is impossible to express Allah through human attributes (i.e. anthropomorphism ) Allah has no attributes, nothing can be said about him, he is absolute.	Rationalism and rational mysticism



2	Abu Mansur Moturidi	It is impossible to express Allah through human attributes (i.e. anthropomorphism) Allah has no attributes, nothing can be said about him, he is absolute.	In theological understanding, it is possible to allow mental analysis, that is, to understand the existence of God with the mind. He explains that understanding the existence of God based on reason is one of the requirements of the Qur'an.	Epistemological Confidence, Mental Experience. A logical approach
3	Abul-Hasan Ali ibn Ismail al-Ash'ari	Obedience to the pillars of religion takes precedence over their rational justification. Knowledge, power and life are from God himself. Man can supplicate his intentions and prayers not to God himself, but to these qualities, that is, to the knowledge, power, and life of God, and this is false. The essence and scope of mental enlightenment (the ratio of mind to transmission) are limited in relation to religious reality.	In the face of what is taken from the Qur'an and the hadith, the mind dies. Divine revelation can be understood not only by faith but also by reason. Religion acknowledges the use of mental arguments to prove the pillars, but only faith in the divine revelation itself is sufficient.	A conservative approach
4	Abu Bakr Baqilloni	Mental science is noble, but naturally it is impossible to reach out to the realm of faith. It is the ancient knowledge of God and the modern science or knowledge of the creation of creatures that they have the power to know, i.e. humans, angels,	According to "natural theology" and morality, God cannot be known by reason independently of revelation. A long thought about the "creation" of the world logically	Logical induction and deduction

		<p>demons and so on. The last second science, in turn, is divided into two necessary (or testimonial) parts, i.e., evidence or theory. The necessary knowledge is that there is no room for doubt in it. Necessary science, as its name implies, is inevitable</p>	<p>leads to the idea of a "creator" from which the existence and oneness of God can be understood.</p>	
5	Abu Hamid al-Ghazali	<p>It classifies several types of knowledge, and the highest of them is the path of reason or faith, which is created through experience and "pleasure". Only he who believes in Allah, believes in His messengers, and submits to Him is knowledgeable. He understands the knowledge bestowed in the Qur'an as "knowledge of obligatory, obligatory actions."</p>	<p>The right way to know God is through "experiential" knowledge. Some are so overwhelmed by the joys and sorrows of this world that they fail to perceive the light of God. Others know God only in the context of their relationship with this world, that is, they recognize the heavens as the transformer and the source of the first movement.</p>	Mental observation
6	Abu Yaqub ibn Ishaq al-Kindi	<p>He formed the doctrine of the three stages of scientific knowledge. He studied the first stage of logic and mathematics; second stage physics (exact sciences); and the third stage was knowledge of metaphysics</p>	<p>The idea that the independent existence of the human person could not exist outside the body of the entire human soul was paramount. Emanation is the idea of</p>	Pantheistic approach

			manifestation, that is, matter, nature, man supported the doctrine of their union with God.	
7	Ibn Rushd	The immutable essence of this world is perceived through the activities of highly gifted, highly sensitive people.	According to the "two truths of truth" mutakallim and the Mu'tazilites, the two forms of knowledge should not interfere with each other, according to the agreement between reason and faith	A new Platonic method
8	Abu Nasr Farobi	The doctrine of the mind reflects the rationalist nature of the theory of knowledge, and also plays a central role in the analysis of the theory of knowledge. Although the issues of human cognition and the explanation of the powers of the mind were aimed at glorifying science, separating philosophy from religion, freeing scientific knowledge from the influence of mystical and religious ideas, studying nature, and developing scientific methods of knowledge, there were some mystical aspects.	Truth is achieved only through consciousness and mind (intellect). The mind is primarily spiritual in nature and receives knowledge and understanding from the First Cause - Allah. According to the pantheistic idea, God is the first being, indivisible even in his substance. The universal mind is the universal active mind that connects man to God. Although the mind is seen as a product of God, the mind is in a cause-and-	Comparative analytics, rational comparison, logical approach

			effect relationship with God	
9	Abu Ali Ibn Sino	The mind is transmitted from the divine world, through an angel. That is, knowing the angel is the basis of knowing the world, and determining the place of man in it is also a task of science. Just as existence comes from the mind, so knowledge of the world becomes a form of observing events and developing conscientious skills.	The series of religious minds and celestial spirits do not have physical power, but have a purely spiritual power, i.e., they are devoid of emotion, and their passions follow the mind from which they originate. The mind produces a movement specific to each of the celestial bodies.	Comparative analytics, rational comparison, logical approach
10	Abu Hayyan Tawheed	Just as the mind is subject to revelation, so the philosopher is subject to the prophet. If the mind itself were sufficient to discover the truth, the existence of religion would be superfluous.	Religious beliefs are independent of the professions of philosophers, logicians and astrologers because they act in accordance with divine revelation.	Islamic epistemology

## Conclusion

In conclusion, a number of solutions to the problems between philosophy and religion are formed on the basis of the development of medieval Eastern epistemology and theological opposites. Although in the shell of religious beliefs, vivid and sharp ideas of scientific significance were expressed, and efforts were made to unravel the mystery of things in nature. And the thinkers of this period began to draw conclusions about the interdependence of the divine creator with being:

-God is the supreme force that moves and constantly changes all that exists from the point of view of Islamic theology. However, it is the duty of the slave to know what he has created.

- God is the first founder of being, that is, he created and activated it, and then does not interfere in its actions and changes. The cause of the universe and the basis that drives it are in interaction with nature. That is, deistic views began to emerge.



Also, the development of epistemological and theological views of medieval Eastern scholars, intellectual development was closely linked with the appreciation of a tolerant social environment and diversity of ideas. During this period, any idea was valued and conditions and opportunities were created for the activity of all sciences. On the basis of harmony, cooperation, mutual understanding and respect between the Islamic sciences and the secular sciences, strong and scientific communities are formed and epistemological-theological views are developed.

## References

1. Кедров Б. М. Классификация наук. В 3-томах. –Москва: Мысль, 1961-1965, –С. 52.
2. Хотамий С. М. Ислом тафаккури тарихидан.–Тошкент.: Минҳож. 2003. –Б.56.
3. Йўлдошев С. Антик фалсафа. –Бишкек.: Учқун, 1999. –Б.58-63.
4. Мовардий, Абул Ҳасан. Дунё тва дин одоби. –Тошкент.: ‘‘Hilol-Nashr’’, 2017. –Б. 42.
5. Хайруллаев М. Уйғониш даври ва Шарқ мутафаккирлари. –Тошкент.: Ўзбекистон, 1971. –Б. 123.
6. Гафуров Б. Касимжанов А. Аль Фараби в истории культурк. –Москва.: Наука. 1975. –С. 74.
7. Аль Фараби О разуми и науке. Алма-Ата.: Наука. 1975. –С. 7.
8. Абу Наср Форобий. Фозил одамлар шаҳри. –Тошкент: А.Қодирий номидаги халқ мероси нашриёти, 1993. –Б.183-184.
9. Фалсафа. Қисқача изоҳли луғат. Муаллифлар Абдуллаева М.Н., Абдурашидов М. ва б. –Тошкент.:Шарқ, 2004. –Б.384.
10. Хайруллаев М.М. Абу Наср аль-Фараби.- Москва. Наука. 1982.-С.102.
11. Хайруллаев М.М. Абу Наср Форобий//Маънавият юлдузлари: (Марказий Осиёлик машхур сиймолар, алломалар, адиблар).- Тошкент.: А. Қодирий номидаги халқ мероси нашр., 1999.-Б.65.
12. Аль-Фараби. Афоризмыгосударственного деятеля. // Социально-этические трактаты. -С. 266.
13. Камилов А.Ш. Физические труды ар-Рази и Ибн Сины (Ар-Розий ва Ибн Синонинг физикага оид асарлари). –Душанбе, 1991. –С.104.
14. Абу Райхон Беруни. Избранные произведения (Танланган асарлар). Том 1. –Ташкент., 1957. –С.288.
15. Ғаззолий, Абу Ҳомид Муҳаммад ибн Муҳаммад. Ихё улум ад-дин. Таржимон Мубашшир Аҳмад. –Тошкент.: Тошкент ислом университети. 2014. –Б.31-32.
16. Кули-Заде Зумруд Аликули кизи,Закономерности развитие восточной философии XII-XIIIввБаку, «Элм», 1983, -С.40-42.
17. Уинтер Т.Ж. XXI асрда ислом. –Тошкент.: Шарқ. 2005. –Б.25.