

## Ghazali in the Theory of Cognition the Role of Logic Science

**Muzaffarov Firuz Davronovich**

Associate Professor of Bukhara State University, Bukhara, Uzbekistan

**Abstract.** Contrary to the tradition, fanatical, salafatist Islamic theology, Imam Ghazali was the most advanced part of his religious-scientific activity, political-ideological activity, including his religious-philosophical views, teachings, especially his scientific work and practice - in the “theory of knowledge”.

**Key words:** philosophy, human, traditionalism, knowledge, liberalization, rationalism, Sufism, enlightenment, universe.

### INTRODUCTION

We can see that more than 5 logical treatises are written directly in the rich scientific, philosophical framework of Imam Ghazzali's philosophical works, and how true he was when he said that he wrote textbooks, manuals from the famous Hegelian, Ghazali logic and metaphysics, that he was well aware of the achievements of classical Arab-Muslim philosophy and logic. Therefore, among the generalizing, strictly positive conclusions, definitions put forward, “Qustas-ul –mustaqim”, as well as “Me'yor-ul-ilm-Fi fanni-il-logic” and other treatises, Ghazali is in his royal works such as “Ih'yai ulum ad-diyn’, “Makasid-ul-falosifa”, “Tahafut-ul-falasila”, as well as in his unique philosophical-historical book" Munqid min az-Zalal", separately, repeatedly reiterated, speaks.

### DISCUSSION

In the 10-11th centuries, the problem of human personality as the main issue in the socio-cultural life of the caliphate arose. Interest in Man, individual—the great salutary of personal genesis in social thought, would correspond to the environment of that time. Therefore, the strong interest in the teachings, ideas and views of the ancient thinkers and philosophers, who played a major role in the formation of the thinking of the peoples who lived in the caliphate of that period, was not accidental.

At the same time, traditionalism inherent in the Islamic world and reliance on the sects formed by the mujtahids also had no effect on the culture of the period. The peak of all knowledge, the knowledge of the people, was measured by the level and knowledge of the prophet and his companions. All new knowledge was considered superstitious and could be positively evaluated, proceeding from the main source of knowledge of Sharia. Consequently, Muslim traditionalism needed strong support so that new Sciences could withstand them when they came into being. It was precisely in this way that elements of rational, rational observation came to Islam and were based on the knowledge of the word.

During the reign of the Seljuks and The Times when Ghazali lived, socio-cultural development was carried out in two directions. The first, if the rise in the development of philosophical schools, the liberalization of ideological life, on the other hand, was the awakening of traditionalism against rationalism. A. According to MES, the Shiite and the Mutazilis did not put themselves against the Sunnis as a separate stream. According to V.V.Naumkin, the Seljuq Sultans Togrulbek and the Alparslan were the Hanafi, who fought hard against those who had little deviation from Sunnism. This is also pointed out in the work of Nizamulmulk; Politicquot; Russian scientist.

The conflict between the Sunnis and Shiites has been very severe for many years. In particular, in the territory of the caliphate, the influence of the ismailians and the influx of dependence on the Shiites was strong. Ismaili leader Hasan ibn Sabboh (1055-1124) was in a strong position among the population. A.E. Bertels writes: "this heresy could have spread among the inhabitants of the city as well as its lowest layers. If the Ismailism was the main ideology of the peasants and small landowners fighting against the Persians and the Sultan and the noblemen in Central Asia in the 10-11<sup>th</sup> centuries, then in the late 11<sup>th</sup> century the content of Ismailism was not limited to this, but received a complex hue. And B. Lewis calls the Ismaili movement the main opposition force in the caliphate.

The researcher Amin Ahmad wrote that the Ismaili leader Hassan Sabbah himself was a descendant of Ali ibn Abu Talib and called for kinship with the rulers of khimyar. The nobility of the teaching of Ismailis made it possible to use it in the interests of different classes, defining the complex character of the Ismaili movement. Here it is V.V. Naumkin's mistake is thrown into the eyes. His approach from the point of view of sinfiy struggle in the evaluation of his Ghazali personality and philosophical views causes incorrect interpretation. He also calls the thinker an orthodox Islamic advocate.

In a study called "Sunni Awakening" by American orientalist George Maqdisi, Sunni Awakening says that awakening was actually the awakening of traditionalism and had begun earlier than before until regularity and Ghazali. Ghazali's work "Al-qistas ul-mustaqim" is an example of an attempt to combine traditionalism and rationalism. In general, the thinker's" system of religious-moral views reflects the elements of traditionalism, rationalism and Sufism. While these opinions are controversial, it would be worthwhile to make a critical analysis by taking into account the opinions of the above Western researchers in the study of the heritage of Ghazali.

The work of Ghazali "Al-Qistas ul-mustaqim" is written after the Ihyo, which is considered a logical work, in which the theory of sillogisms is covered. "Qistos" or "qistas" in Arabic means two-speed scales. In a broader sense, it means " bringing to an equal and fair balance." The game focuses on the verses of the Qur'an on the basis of logical laws. In his work " Al-qistas ul-mustaqim", he met an educated wife from the Ghazali batini Ismaili (Ahl ut-ta'lim), by what criteria would you measure her " reality of enlightenment?" the answer to that question will be explained. Ra (thought, look) and analogy (analogy) can not be drawn to the scale of science, it is a measure of Satan, says the thinker. Ar-ra'y wal-qiyas is the fourth source of the Qur'an, Sunnah and post-Islamic law. According to him, in controversial issues, it is to decide on the basis of personal opinion, without an alternative, according to the Qur'an and Sunnah. The thing is that the imam's order in the botanists was against the teaching that he would replace the ray'. Ghazali admits that within the framework of sillogistics, limiting Ra and Comparative is one of the methods in finding solutions to

controversial issues, and with the help of the Qur'an, it proves the correctness of this and claims to "measure it on the right scales".

Scales this is the Qur'an, and the measure also comes from it. On these scales, gazzuli says: "Knowledge, the criterion of the Qur'an is actually three: the balance measure (criterion ut-taodul), the bond measure (criterion ut-talozum) and the dependent resistance measure (criterion ut-taonud). But the measure of equilibrium is divided into three parts: large, medium and small. So they are all five in one."

Each of these measurements shows the application, importance, description of Ghazali and its position in the Qur'an. For example, while a small criterion of balance reveals its application to secrets, it is noticeable that it concerns the issue of morality. Ghazali reveals this in this way: "some say: any lie is evil according to the original. And we say: "someone saw a prophet from the prophets, a saint from the Saints, who was hiding from the wicked, and the oppressor asked him where he was hiding from him, and he hid it. So his words are considered false?". He said: yes. We asked: Is he (false) rude? He said: No, but the truth that will bring that person to ruin is evil. And we tell him: look at the criterion in it, after all, we say: the words that hide where that person is, are false. And this is a certain reasoning (uslun is known), and the second reasoning (al-usl US-saniy), which means that the word is not bad; from this comes the opinion that any lie is not bad. Now make a taammul (deep thought), Can you doubt this result without recognizing the two opinions (uslayn)? Did this become clear from the experience and emotional feedback that I brought in understanding the criterion of inevitability (criterion ut-taqdis)?".

Ghazali calls for "proper education", teaching the Quran. That is, the ismailians deny the education they understand and give meaning to. Because the imam can not teach according to the Sunnah. Both the botanists and the arrogant tried to interpret the Qur'an, that is, allegorical. At-Tawil in Ismaili al-botin has a special meaning and is considered to interpret the hidden meaning in the text. M.Hodgson says that botinians can be characterized by four basic concepts: 1) botin; 2) interpretation; 3) omm and khass; 4) taqiya. The concept of interpretation is based on the idea that according to the botanists, each word has two different meanings. In this case, it is important for them to come from outside the botanist, that is, to distinguish the hidden meaning from the specific thing, as revealed in the holy text by the tanzil of Prophet. Ali R.A. In the opinion of the ismailians, played this role during the time of the Prophet Muhammad alaihissalom.a. done. He taught the interpretation to the chosen specific people. The Sunnis called everyone who tried to interpret the texts except for the original meaning botinium. For example, Ibn Taymiya called both the Sufi and the philosophers (including Ibn Rushdni) batiniy. In this sense, F. Jabre says Ghazali's work "Tahafut ul-falasifa" is written not against philosophers, but against botinians.

The value of Ghazali is determined by the primary necessary Sciences. It says that science comes from the senses, or from experience, or from the natural reasoning of reason. Ghazali calls the mind a charisma al-Aql, a mind instinct. He understands this in the sense of innate ability, quality or form of thinking, which is CA from birth in a person. He compares the instinct with the experience with each other. Primary knowledge corresponds to the axioms of Aristotle "Al-ulum ul-Al-assadiya". Az-zarqaria, that is, the concept of necessity, is also derived from the Greeks, the thinker wrote this phrase against the botanists, in his work "Al-Mustazhiri", which means "those who do not require thinking, who have all common sense when they say the necessity of things, understand it"

Gazzuli tends to look at the "primaries" in order to judge against what is being described. Arguing with the batinis, he cites such an example: "for example, if a person sees a mule with a belly swollen, he says that he has a fetus. But an intelligent person knows that he does not give birth to a mule. He says, "I know this from experience." And you said: "Do you know that this is a mule?" you ask. He answers, " Yes, I knew it with my sense and my eyes." Then you say: "now you know that she is not pregnant?". And he can not doubt this when he knows two reasoning (uslayn), because one of them is experimental, and the other is emotional. The science of her pregnancy is a necessary science, and she comes from the previous two Sciences. Your knowledge of the correctness of the criterion came from the experimental science, presses a heavy stone (gum), and also from the emotional science, and no blacks are heavier than the other.

Continuing the idea of Ghazali, understand that the quality judgment is a seasonal (descriptive) judgment tiradi: "this is the attribute of the mule Dean. And the quality is this mule. Any mule does not give birth, this mule judgment of the nanny. That is, the quality of the mule is his non-birth. And from this it turns out a sentence, an animal that is characterized as a mule (seasonal) is barren. Similarly, if you are told that any animal feels, then the worm is an example of an animal, then you do not doubt that the worm feels. Your idea will be like this: "any worm, any animal will feel, it means that any worm will feel." This is exactly what you say: "any worm is an animal" will be an attribute of the fact that the worm is an animal, and the animal will be its quality. If you judge about the animal that it feels, that it is a body, or something else, it is unlikely that this worm will be infected. This is necessary so that there is no doubt about it. " Of course, this adjective is obliged to be equal to or greater than the season. It is necessary that the sentence about him also covers what is described (season).

Come for an example from the knowledge of the gazzuli fiqh, any wine is a drunkard, and any intoxicating thing is forbidden, says Haram. The one who recognizes the Fiqh does not doubt that any wine is forbidden. After all, intoxicating is a attribute of wine, and the judgment of the Prohibition of intoxicating is relevant to wine gayam, because it also includes what is described in IT (season). The thinker says " this is all part of the theoretical knowledge (Jami'u abwob an-theory)."

Gazzuli also cites an example of measuring the secrets of a person on his big scales. He puts the question of whether a person has appeared in himself, or whether he is the cause and creator of his being. This question is said inseparable from the emergence and injury of the universe. Looking at this criterion, he has a creator and claims that he is a knowledgeable person (scientist). The thinker says: "we say that all probable thing (Ashlu permissible) has a reason. The quantity to the scientist and man is also permissible, probably. From this it follows that their reason exists. A person who has learned this result by taking these two reviews (uslayn) can not doubt. If he doubts these two considerations, he will extract his knowledge about them from the other two specific considerations, until he comes to the primary science, which leaves no room for doubt. The primary clear sciences (al-ulum ul-jaliyat ul-Alawiyah) are the basis of complex hidden sciences (al-ulum ul-gamizat ul-khafiya), they are its seeds. And but from it only a person who knows how to make a good harvest with the help of planting and harvesting will be able to use, this is done only if ikkalasi (planting and harvesting) is harmoniously combined.

## RESULTS

Ghazali understanding that he has all the probable cause (Kullu permissible), reveals why a person has a probable amount, and not exactly. When he says Ashlu permissible, probable thing, it refers to the propagation (change, duality) between two equal parts. If two things are equally possible, the existence or absence of one of them will not be inherent, so what is right for one will necessarily be true for the other, it is to be primary.

Ghazali vary according to the amount (size) of a person, understand that it is not mandatory, probabletiradi: "it is like saying that a letter written by a secretary has a certain size (Special), a probable (permissible) size. Since a letter is exactly a letter, it does not have a certain size. The letters depicted with it can be either long or short. This is due to the fact that a certain size is characteristic of it, and the longer and shorter it depends on the workman (foil). The probability that the letter will be in this or that size is equal, and this is necessary. Similarly, the probability of The Shape of a person and the dimensions used in relation to the body organs are equal, which undoubtedly determines his fail".

Ghazali believes that the perpetrator of the case (the perpetrator) is knowledgeable, since any established finalized Act relies on a knowledgeable, knowledgeable perpetrator. If the human body is orderly and complete, then its regularity (murattaba) should also rely on the scientific perpetrator (scientist executor). The Thinker cites two considerations, saying that the result of this does not arouse suspicion. The first of them is that the human body is orderly (murabaaba). One can learn this from the observation that human organs are arranged in a suitable, harmonious way and each is assigned a specific function: to hold hands, as for walking feet. Knowledge of the human body members (El-member of the Khalifa ziyrah) generates the necessary knowledge about him. What is put into order and system (al-murattab ul-manzum) is in need of knowledge.

Ghazali says: "a reasonable person can not doubt, an orderly letter (Al-Hatt ul-manzum) can only come out of the hands of a person who knows how to write (al-Kitabat), even if it is written through a pen that he does not know. Even a house suitable for the purpose of hiding - such as its rooms, bathrooms, Mills and many other things-can all be built only by someone who knows how to build".

Ghazali calls his method a transition to something that is clear and indisputable, to go to the primary. Add two primary (izdivoj ul-avvaliyot) Khalil (Abraham a.s.) being a style, he is a reliable measure in understanding the truth (li-enlightenment truth), the right scales (Mizon faithful). According to the philosopher's opinion, no one can deny this, because denial will be the denial of what God has taught and revealed to his prophets. So says Ghazali, Ibrahim A.S. the education given is, if- the idea is true, then, of course, even if it is not true. To deny this will be the joint denial of education and RA, no one practically considers this to be the case, concludes the thinker.

Ghazali said that if the balance between what is felt (mahsus) and what is perceived (acceptable) is opened to a person, the balance between what is visible and what is possible to know (Alam Al-Wal-malakut) and what is hidden and what is not (Alam Al-Wal-malakut) will be opened. And under them there are great secrets (Asror Azima), who are unable to know the rays of the Qur'an (Anvor ul-Qur'an) and learn knowledge from it, who do not know them, he will only have the core of knowledge. The thinker concludes: "consequently, as long as there is a criterion of all knowledge in the Qur'an, there is also a

key to all knowledge in it. This is indicated in the book "Javahir ul-Qur'an" and look for it".

The balance between the world of testimony and malakut is manifested in the Siri siyahada through spiritual truths in imaginary examples (Al-haqoiqu ul-maqawi Phil-amsilat il-Khayal). Illo sightings are part of the Prophet's (nubuvvat) and manifest as much as the world of property and malakut (the world of ghouls and Angels) in the world of nubuvvat. Al-mulk val malakut can also be understood as a synonym for Al-arz vas-samavat and as "earthly and heavenly Kingdoms".

An example of this is the dream of a Gazzali person: "one day a man saw a seal in his hand in a dream. With him, the mouth of the men and the seal of the women's pharynx were sealed. He told his dream to Ibn Sirin. He said, " You are Muazzin, the one who says 'Azan in the morning in Ramadan'." He said, "it's the same." Now in this example, look at the manifestation of his state in the world of ghouls and look for the balance between this example and the prayer said in the Sahar in Ramadan. Most likely, the muezzin will see himself in the resurrection in this case, and in his hands will be a seal from the fire. It is said to him:"this is the seal that you have sealed the mouth of men and the pharynx of women."

## CONCLUSION

In conclusion, in his work "Ihyai ulum ad-diyn", Gazzali said that while the aim of reliable protection of the foundations of Islam, Shari'ah, the whole Arab-Muslim society, the rejection of the conclusions of the naturalist philosophers leading to superstitious views, in the form of proven proofs, the logical treatises provided for the strong protection, proofreading and proofreading of the foundations of Islam, Shari'ah from the diverse sources.

## REFERENCES:

1. А. Мец. Мусульманский Ренессанс, Москва, 1966. –С. 168.
2. Абу Хамид аль-Газали. Воскрешение наук о вере (Ихйа улум ад-дин). Избранные главы /Пер. с араб., исслед. и коммент. В.В.Наумкина. М., 1980. –С.25.
3. Бертельс. Е. Э. Суфизм и суфийская литература. Избранные труды. Издательство «Наука», Москва, 1965. –С. 144-145.
4. Lewis B. The Arabs in History. London, 1964. –С. 148-149.
5. G.Makdisi. The Islamic Civilisation. Oxford, 1973. –pp. 155-168.
6. Sobirovich T. B. National and universal principles of democracy //Asian Journal of Research in Social Sciences and Humanities. – 2022. – Т. 12. – №. 1. – С. 334-338.
7. Sobirovich T. B. The implementation of human indicator reforms in Uzbekistan //Asian Journal of Multidimensional Research. – 2021. – Т. 10. – №. 9. – С. 197-202.
8. Sobirovich T. B. Issues of gender equality in uzbekistan: Strategy of reforms //Asian Journal of Multidimensional Research. – 2021. – Т. 10. – №. 9. – С. 203-207.
9. Sobirovich T. B. National Principles of Democracy in Uzbekistan //Mediterranean Journal of Basic and Applied Sciences (MJBAS). – 2021. – Т. 5. – №. 3. – С. 131-135.
10. Sobirovich T. B. Philosophical Dialectics of National and Universal Cultural Development //Irish Interdisciplinary Journal of Science & Research (IIJSR). – 2021.

11. Turdiyev B. S. The role of national harmony in the strategy of spiritual renewal //Scientific Bulletin of Namangan State University. – 2019. – T. 1. – №. 6. – C. 229-233.
12. Sobirovich T. B. Strategy of Renewal of National Spirituality of Uzbekistan //International Journal on Integrated Education. – 2020. – T. 3. – №. 8. – C. 122-126.
13. Sobirovich T. B. Strategy of spiritual renewal in Uzbekistan //International Journal of Psychosocial Rehabilitation. – 2020. – T. 24. – №. 06.
14. Sobirovich T. B. The criterion of human indicators in development and renewals in Uzbekistan //EPRA International Journal of Multidisciplinary Research (IJMR). – 2020. – T. 6. – №. 8. – C. 509-511.
15. Sobirovich T. B. O‘zbekiston demokratik jamiyat taraqqiyoti rivojida ma‘naviy yangilanishlar strategiyasining roli //Imom Buxoriy saboqlari. – 2020. – №. 2. – C. 118-121.
16. Turdiyev B. The development of democratic society and spiritual renewal in the views of eastern and western thinkers //Общество и инновации. – 2020. – Т. 1. – №. 1/с. – С. 710-717.
17. Sobirovich T. B. The Strategy of Cultural Development in Central Asia During Amir Temur and the Temurids Dynasty //Int. J. Sci. Res. in Multidisciplinary Studies. – 2021. – Т. 2021.
18. Sobirovich T. B. The Strategy of Cultural Development in Central Asia during Amir Temur and Temurids Dynasty Reign //Irish Interdisciplinary Journal of Science & Research (IIJSR). – 2021. – Т. 5. – №. 1. – C. 18-22.
19. Sobirovich T. B. Strategy of development of pilgrimage tourism in Uzbekistan //MODERNIZATION OF ISLAMIC CULTURE IN BUKHARA AND PROSPECTS FOR THE DEVELOPMENT OF SUSTAINABLE TOURISM” International Scientific and Practical Conference, Bukhara. – 2020. – Т. 2. – C. 24.
20. Sobirovich T. B. O ‘zbekistonning ma’naviy yangilanish strategiyasi //Buxoro:“Sadridin Salim Buxoriy” Durдона nashriyoti. – 2020. – C. 48.
21. Sobirovich T. B. Evolution of ideas and views on the development of democratic society and spiritual renewals //Scientific Bulletin of Namangan State University. – №. 10. – C. 243-250.
22. Sobirovich T. B. Tourism in Central Asian context //ВЕСТНИК ИНСТИТУТА/СОКРОВИЩНИЦА НАУКИ. – 2019. – №. 2. – C. 732-733.
23. Sobirovich T. B. The national and universal principles of democracy in the Central Asian context //INTERNATIONAL JOURNAL OF ADVANCED RESEARCH AND REVIEW. – 2021. – Т. 6. – №. 1. – C. 30-34.
24. Turdiyev B. S. CULTURAL AND EDUCATIONAL DEVELOPMENT OF SOCIETY IN THE SCIENTIFIC HERITAGE OF WORLD PHILOSOPHERS //Academic research in educational sciences. – 2021. – Т. 2. – №. 4. – C. 443-451.

25. Sobirovich T. B., Sharipovna A. F. NEW UZBEKISTAN–NEW STRATEGY OF ADMINISTRATIVE REFORMS //researchgate. net.
26. Sobirovich T. B. Ma’naviy yangilanishlar strategiyasining hayotbaxsh islohotlari: nazariya va amaliyot, O’zbekiston Milliy axborot agentligi–O’zA Ilm-fan bo’limi (elektron jurnal) //Tashkent, UzA. – С. 1-12.
27. Turdiev B. S., Saidjonova Z. S. ANCIENT AND MODERN BUKHARA //Экономика и социум. – 2019. – №. 1-1. – С. 117-119.
28. Turdiyev Bexruz Sobirovich. Ma’naviy yangilanish: yangi qaror va hayotbaxsh islohotlar strategiyasi. //Buxoro davlat universiteti Ilmiy axboroti. Buxoro: 2018. - № 2 (70). –P.208-213.
29. Turdiyev B. THE CONTRIBUTION OF BOBUR AND BOBURI DYNASTY TO THE RENEWAL OF WORLD CIVILIZATION //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2021. – Т. 5. – №. 5.
30. Turdiyev B. Behbudi’s views on the spiritual renewal of society //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2021. – Т. 5. – №. 5.
31. Turdiyev B. SHARQ VA G ‘ARB MUTAFAKKIRLARI QARASHLARIDA JAMIYAT TARAQQIYOTI MA’NAVIY YANGILANISHLAR MEZONI //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2021. – Т. 5. – №. 5.
32. Sobirovich T. B. Spirituality and its Need for Human Life //" ONLINE-CONFERENCES" PLATFORM. – 2021. – С. 19-21.
33. Turdiyev B. CONFUCIUS'S VIEWS ON SPIRITUAL RENEWAL //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2021. – Т. 6. – №. 6.
34. Turdiyev B. BUKHARA-CENTER OF ISLAMIC SPIRITUAL AND CULTURE //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2021. – Т. 6. – №. 6.
35. Turdiyev B. Behbudi’s views on the spiritual renewal of society //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2021. – Т. 5. – №. 5.