

PHILOSOPHICAL VIEWS OF SA'AD AL-DIN TAFTAZANI

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Abstract

Sa'ad al-Din Taftazani was one of the thinkers who worked effectively in the scientific environment of Samarkand during the Temur era together with the scientists of that time, and later became one of the thinkers who prepared the ground for the creation of the Ulugbek school, which gained worldwide importance. He applied logical conclusions to the Islamic philosophy of kalam, strengthened it and made a great contribution to the development of theology as an attractive science. The scientific value of his works has not lost its power even now. Studying the scientific heritage of Taftazani allows us to enrich the golden pages of the history of our thought.

Keywords: Taftazani, mental knowledge, "Tahzib al-mantiq wa-l-kalam", logic, emotional imagination, inferential ability, conscious talent, Nisa.

After the founder Amir Temur united Central Asia and neighboring countries and ended the feudal disunity, he began to collect famous scientists and craftsmen from all regions and regions assigned to Samarkand. Its goal was to restore in Samarkand the traditions of scientific schools "Bait ul-hikma" in Khorezm, Bukhara and Baghdad, known as the scientific centers of the Islamic world, as in the 9th-10th centuries. In the capital, all the scientists who came to Samarkand are provided with all facilities for their creativity[1]. Free scientific debates were held in the palace in the presence of Amir Temur, the winning scientists and poets were encouraged, and great scientists who passed the test were sent to study in newly built madrasas[2]. Due to the high level of attention to science and enlightenment, many scientists of that time considered it an honor for them to go to Samarkand. One of them is the philosopher Taftazani, who left an indelible mark in the history of Central Asian philosophical thought. He was born in the Safar month of 722 Hijri (1322) in the village of Taftazon in Nisa province near the present city of Ashgabat. Until the age of sixteen, he studied theology, Arabic language, rhetoric, and logic from the famous



scholars of that time, Al-Iji, and the logician Qutbiddin ar-Razi al-Takhtani (1290-1365). and his work became famous among the scholars of Serakhs (Iran), and through this work he won the right of madrasa. From this period, he moved around Movarounnahr and Khorasan for almost 30 years, teaching philosophy and logic in different madrasas. Then, at Timur's invitation, he came to Samarkand, worked in this city until the end of his life, and actively participated in numerous scientific debates in Timur's palace[3]. According to the sources, the scientific debate between Mir Sayyid Sharif Jurjani and Taftazani, a famous philosopher who lived in Samarkand, was very tense and interesting.

Taftazani's great works in the fields of Islamic philosophy, speech, logic, geometry, poetry and Arabic language grammar are widely distributed in the cities of Movarounnahr and Khurasan, and his most famous work is "Tahzib al-mantiq wa-l-kalam" until now, the commentaries of Jalaluddin Davani and Kurdistani. through "Maqasid fi ilm al-kalam" or "Maqasid at-talibin fi usul ad-din" ("The goals of those who seek the foundations of religion") arrived together with the author's comments. Taftazani died on August 12, 1392.

Taftazani's scientific heritage includes all fields of Middle Ayer science, and his works, other than Qur'an interpretation, were written in Arabic. These works were used as teaching manuals in the madrasas of Movarounnahr and its surroundings until the second half of the XIV-XVI centuries.

Taftazani wrote more than forty works, including "Tahzib al-mantiq wa-l-kalam" ("Polishing the logic and the word"), "As-Sa'diya" (the logic of Katibi who lived in the end of the 13th century and the first half of the 14th century). a commentary on the treatise "Ash-Shamsiya", "Al-mutaw-vol" ("The Broad Interpretation"), "Mukhtasar al-ma'ani" ("brief meanings"), "Al-irshad al-hadi ("Or 'l leading leader"), "Al-maqasid al-tali-bin" ("The goals of the Taliban sciences"), "Risala fi zavoye al-musal-las" ("Treatise on the angles of the triangle"), Gashghari preceded him. comments and reviews written on the works of past thinkers have arrived.

In his philosophical views, Taftazani does not doubt the existence of cause-and-effect relationships between natural phenomena, carefully analyzes such relationships of existence and distinguishes certain types of cause and effect. "A cause is something on which the existence of a thing depends. Reason has internal and external aspects. If certain signs of the cause are transferred to the result, then the internal cause has been manifested, if the opposite is the case, then the external



cause has shown itself." Taftazani in his "Tahzib In his work al-mantiq wa-l-kalam, he dwells more on the issue of free will in human behavior. According to him, all noble and good deeds by their nature arise from the essence of God, and he, as the creator of all things, calls people to refrain from bad behavior because of the creation of goodness and goodness. Bad behavior and sins are not human things, they are created only to test people. Thus, in his opinion, God "offers" two ways to his servants, that is, to perform honorable and good activities, or to fall into sin with inappropriate activities, and falling into sin leads to punishment. The thinker said that people were ordered by God to do more good deeds, and bad deeds depend on the will of a person. That is why God punishes people with bad behavior. Condemning bad behavior is not going against God's will, because the presence of evil on earth is a In the theory of knowledge, Taftazani's views differ from Ibn Sino's. If Ibn Sina accepted information about things and events as knowledge, Taftazani understands them as an intermediate stage between individual feelings and knowledge[4]. The process of knowing requires three conditions:

- 1) Interaction between sense organs and objects;
- 2) Acceptance of these factors by the human spirit;
- 3) Mental awareness.

Calling the feeling an external feeling, he emphasizes that the inner feeling also arises on the basis of the external feeling. It shows that the formation of an understanding of things is done through an image that evokes feelings. Due to the existence of objects and events, knowledge is formed from the forms of feelings they evoke. Because emotion receives only its external appearance from matter, along with its necessary qualities and connections. For this reason, according to the thinker, in order to have an emotional imagination, it is necessary to have a substance. But intellectual and logical knowledge is far removed from the material basis and is formed at a higher level than emotional knowledge[5].

According to Taftazani, logic is a tool that gets rid of errors in thinking and is the basis for creating new knowledge. The logical forms of cognition are imagination and assertion. Language plays a key role in imagining an object or event and making judgments about it. Consciousness and its sign are directly connected with speech. Words that are signs of an object or event acquire a certain meaning only because of a certain content. According to Taftazani, the science of logic is connected with abstract logical consciousness and analyzes words and sentences that express



concepts and judgments. Taftazani, describing the concepts that reflect objects through the tool of the mind, asks himself the following question: How do concepts originate and form? Taftazani believes that the analytical and inferential ability of the mind (analysis) and the talent of consciousness (mafhumot) are the main way for the formation of concepts. He emphasized: "It is possible to form certain concepts about objects only through analysis and understanding." Taftazani's scientific legacy belongs to the school of ancient Greek philosophers and logicians, who took a worthy place in the history of social and political thinking of the peoples of the Near and Middle East. But it is noteworthy that it was developed and enriched with new ideas from the height of the Eastern Renaissance, not limited to scientific achievements before our era.

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