



THE VIEWS OF MUSLIM PHILOSOPHERS ON THE THEORY OF EVOLUTION

Sulaymonova Shahnoza Nodirovna

Doctoral student of Tashkent State University of Oriental Studies

shahnozanodirovna@gmail.com

A B S T R A C T

The article was devoted to the discussion of the views of Ibn Miskawayh and Abu Rayhan Beruni on gradual development. Philosophers' opinions on the issue reflected in the article are comparatively analyzed.

K E Y W O R D S

"Tahzibul Akhlaq", "Al-Fayzul Asghar", Beruni's work "India", Ch. Darwin, theory of gradual development, human evolution, natural selection, species, minerals, plants, animals, people.

Introduction

The theory of evolution includes two main ideas: common descent and natural selection. This theory dates back to the mid-19th century and Darwin. Modern science often assumes that evolutionary theories did not exist before Charles Darwin. In fact, evolution is a controversial topic because it is considered to be in conflict with the teachings of Islam. But we can also find evolutionary ideas in the philosophical school of "Ikhwan al-Safa" and the philosophical views of Ibn Miskawayh, Beruni, Ibn Tufail and Ibn Khaldun. Such views and assumptions of philosophers can be called contributions to natural science, history, philology, human anatomy and evolutionary biology. Some of these ideas have similarities with Darwin's theory. Examples include ideas about survival of the fittest and adaptation to nature, the concept of humans' unique descent from apes, evolutionary constraints, and genetic variation. We think that reviewing, studying, and presenting the evolutionary views of these philosophers to the public will allow a better understanding of scientific history, the various civilizations of the world, and their philosophies. Therefore, in this article, we considered it permissible to dwell on the evolutionary ideas of Ibn Miskawayh and Beruni's philosophical views.

LITERATURE ANALYSIS:

We can see Miskawayh's evolutionary views in his works "Tahzibul Akhlaq" and "Al-Faizul Asghar". Arabic manuscripts of the scientist's work "Al-fayzul asghar" have been taught in European universities since the 19th century.

Beruni's views on gradual development are mainly presented in the work "India". The reason may be that the scientist mastered the Sanskrit language, was interested in Indian culture and literature, and studied. Also, social stratification, which is an integral part of Indian culture and religious-

philosophical values, and religious ideas about its origin may have influenced the philosopher's evolutionary views.

RESEARCH METHODOLOGY

During the research, the principles of systematicity, theoretical-deductive conclusion, analysis and synthesis, historicity and logic were used.

ANALYSIS AND RESULTS

In one of his major works, Al-Fuzul Asghar, Miskawayh exemplifies New Platonic wisdom, which predates Ibn Sina's Najat. [1]

Miskawayh mentions the intellectual sciences in the following order: mathematics, logic, medicine, metaphysics. According to the Islamic New Platonist tradition, including the works of Al-Faroabi and Ibn Sina, logic usually came as an introduction to the study of other intellectual sciences.

According to Miskawayh, all ancient judges believed in the existence and unity of God and were in agreement with the teachings of the prophets in this matter.

According to the Miskawayh belief, the source of things is God, and they are realized by doing. This is the first origin and that which is created from the source of existence is the first mind, and it is called the active mind. Islamic New Platonists give such a name to the tenth mind. The second thing is the spirit, and the third is the sky. According to him, God created everything from hidden nothingness.

The problem of existence and the question of attitude to it occupy a central place in philosophical views. It is not for nothing, of course, because the problem of existence is the basis of any worldview and methodological problems in philosophy. In fact, the debates between different worldviews go back to the controversy surrounding the problem of existence, that is, the question of whether existence existed from the beginning or whether it was created by an absolute spirit.

It is known that since ancient times, philosophers have observed various changes in the nature and society that surround them, in their lives, and these things have been embodied in their eyes as objective reality.

Miskawayh also has his own views on existence and soul. In his views on existence and soul, the spirit and materialistic principle of the Greek philosopher can be felt. But this does not mean that Miskawayh has distanced himself from Islam and its beliefs. Of course, he was a Muslim, and that is out of the question. The philosopher appreciated Greek philosophy and considered himself one of its successors.

Below we present his views on the issues of existence and soul. It is noteworthy that Ibn Miskawayh is one of the scientists who clearly described evolution. He describes the practical ideas as follows:

"Allah first created matter. He enriched it with energy to develop. Therefore, he puts forward the theory that matter is derived from the form of water that has turned into steam over a period of time. The next stage of development is called material life. The different shapes of the stones began to change over time. Their most changed form is coral. It is such a rock that it has branches like a tree. And the evolution of the plant world is completed only when it reaches the level of a tree that produces (produces) a developed animal. And this is the Phoenician palm. It has male and female genders. Even when all its leaves are cut off, it does not wither, but when its head is cut off, it suffers. Therefore, it was considered the largest of the trees and the least developed of the animals. This development can be traced back to the monkey.[2] But this is not Darwin's theory. It is also noteworthy because it is written in Miskawayh's interpretation.

Some Islamic philosophers teach that the monkey later gave rise to a lower class of barbarians. And he, in turn, is transformed from the mob into humans, and he has intelligence and consciousness. Humans can become saints or prophets. He later ascends to a higher level and becomes an angel. After them, no one can be better than Allah. Everything ends with him.[3] In addition, every Muslim scientist puts his faith first in evolution and all changes.

A contemporary of Miskawayh, Abu Rayhan Beruni, in his book "Hindistan" with the full name "Tahqiq Molil - Hindi min ma'qula maqqua fil-aql" ("The Book of Determining the Reasonable and Inconceivable Doctrines of the Indians") described the gradual development of man (biological evolution) expresses his views on This work was written in 1030, when Beruni lived in Ghazna. According to the history of the writing of your work, it is said that Beruni accompanied the sultan during one of Mahmud Ghaznavi's campaigns to India, where he thoroughly studied the Sanskrit language and was very interested in Indian culture and literature. The close acquaintance of the philosopher with famous Indian scientists of that time allowed him to create an immortal work about the country and its people.

Beruni explained his evolutionary theories as follows: "Nature carries out natural selection, preserving the strongest, best-adapted creatures by destroying others (farmers and gardeners...)". [4] Apparently, Beruni discovered the law of natural selection 800 years before the English scientist Charles Darwin.

Beruni studied the Indian books on creatures, and eventually wrote that he had translated from Sanskrit into Arabic the book "Jotika" by Barohamihira, a scholar of works.

It is worth noting that Beruni in the work "India" in the 47th chapter called "On Vasudeva and the Wars of Bharata" examines the events and persons described in epics and epics, which are the products of folk poetic creativity, based on a historically objective scientific methodology. and analyzes. According to Beruni, if the earth is completely covered by the same fruitless tree or the same male or female animal, then there will be no room for the reproduction of the animal or the growth of the tree. For this reason, farmers sow their crops and uproot the unnecessary ones. Bees, being of their own kind, do not work, and kill those who eat the honey in vain. According to Beruni, like a farmer or a gardener, nature itself does the same thing. Beruni develops his opinion in this way: "But nature does not separate the good from the bad, but it affects all of them in the same way, it sheds the leaves of the tree, stops it from bearing fruit, and dries it up. The world is like that. When the world breaks down or comes close to breaking down due to the increase of peoples and moral and spiritual decline and crisis, God who preserves the world and everything in it, whose blessings are equal to every part of it, the entrepreneur God reduces many, and will send one who will root out all evil." [5]

According to Beruni, first minerals, plants, animals and people gradually develop and reach perfection. Therefore, they reflect nature. Man stands at the peak of this development. Worldly life consists of planting and procreating. Therefore, both processes develop over time, increase, and this growth is infinite, but the world is limited. Beruni's views on gradual development are compatible with his religious and philosophical views.

In the 22nd chapter of the work "India" called "Qutb and the news about it", Beruni cites such an Indian legend: When Barohim wanted to create people, he split himself into two. The name of the right side was Viroj and the name of the left side was Manu. If you notice, the ancient Indians used the names of two people instead of the first person - Adam Ato. For some reason, in Indian mythology, Viroj is left behind and considered to be Manu, the great-grandfather of all people on earth. Manuni had two sons, one was Prior-bota, and the other was the lame king Uttonapoda. This king had a son named Dhruba.

In return for being humiliated by Dhruba-stepmother, as a "reward", the Supreme God gave him the power to turn all the lights in the sky. The next long periods are called the second, third, and fourth manvantaras. Hindus called Dhruba, the son of King Uttonapoda, the second son of Manu (that is, the grandson of Manu), the ancient Indians called the Pole Star, who imagined that he revolves around all the stars around him. The seven companions of the Pole Star, which rotate all the stars and constellations in the sky as seen from the Earth, are the Seven Robber Stars. Pole star is called differently by different peoples (Big Bear and Little Bear. Pole star is in this set of Little Bear. This set is also called Chomich stars. [6]

In the following legend, which is one of the products of the highly developed poetic creativity and artistic-aesthetic thinking of the ancient Indians, it can be understood that along with the cosmogonic vision of the creation of the universe, the rank and honor of the sages-saints and ascetics was incredibly high. "Being the king of the Hindus named Sumadattha (Beruni comments elsewhere about the geographical location similar to this name - the capital-city called Sumanatha and its main shrine, idol-sana), he has the right to enter heaven because of his good deeds. but he did not agree that his body would be separated from his soul when he left this world. Then he went to a rishi-ascetic named Vasshitha and expressed that he loves his body and does not want to part with it. That is, the ascetic Vasishtha, who wanted to go to the next world with his body, explained to him that it is not good to take his body made of dust to heaven. King Sunadattha addressed the descendants and disciples of hermit Vasishtha with this request. They mocked the king and spat in his face. They punished him and turned him into a chandala (calf) with ears of corn. In this state, the king met a very powerful ascetic named Vishwa-mitra. When the ascetic felt sorry for the king's condition and asked the reason, he told him what he had experienced, his dream, his wish. Then the ascetic called the ascetic Vasishtha and his descendants, the brahmins, to his presence. The ascetic Vishvomitra looked at the brahmins and said: "I want to make another world and another heaven so that this good king can do what he wants." The angels and their leader Indra were afraid of this and came to Vishvomitra and asked him to stop this work and promised to take King Sumadatta to heaven with his body. Then the ascetic stopped making the second world. But until then, it remains to be done.

It is worth noting that the author puts the issue of "The reason of the causes" - the emergence of man and human society. According to him, "The oldest and most famous of the ancient histories is the beginning of mankind." Here we see that Beruni relied on his intellectual arguments about the emergence of human society. When Beruni spoke about the difference between people, he thought only about external differences. However, the internal structure and organization of people, in his opinion, is common to all. He notes the similarities between humans and monkeys.

In the work "India", Beruni analyzes the differences between the customs of Muslims and Indians, puts forward the idea that they depend on geographical conditions, analyzes the role of the geographical factor, and considers that even the diversity of languages depends on geographical conditions. According to him, "The reason for the diversity of languages is that people are divided into groups and stay away from each other. The author of the work admits that social life is structured on the basis of a special "Contract". A person understands his needs and begins to understand the necessity of living together with people who are similar to him. They begin to draw up a "contract" of mutual agreement. "The cohabitation of people does not bring a person to real power, to satisfy his needs, for this it is also necessary to work." [7] According to Beruni, reason, work, free choice determine human life and social status. Beruni says that a person should always think about the happiness of other people, and writes:

"The need to perform certain tasks is the rule of human activity for life." [8] Continuing this idea, he emphasizes that the dignity of a person consists in performing his duties perfectly, therefore, the most important task and place of a person is determined by work. After all, a person achieves his desire through hard work. Therefore, he believes that when the goals and tasks of a person are different, art and craft will also be different. This leads to the idea that it leads to the division of labor.

CONCLUSIONS

In the Muslim world, most Islamic philosophers with evolutionary views explained that the ape gave rise to a lower class of barbarian tribes. In addition, every Muslim scientist puts his faith first in evolution and all changes.

The views of Miskawayh and Beruni in this regard are very close to these views. We can see Miskawayh's evolutionary views in his works "Tahzibul Akhlaq" and "Al-Faizul Asghar". Arabic manuscripts of the scientist's work "Al-fayzul asghar" have been taught in European universities since the 19th century.

Like many of his contemporaries in the 10th-11th (4th-5th AH) centuries, Ibn Miskawayh's philosophy is eclectic in nature, and his thoughts are based on various translations from Greek into Arabic. In fact, while he focuses on the problems of the Islamic world, he does not make much use of religion in reforming philosophy. Materialism prevails in his views. Because of this, he became famous not only in Muslim countries, but also in Europe.

It should be taken into account that Beruni's views on gradual development are mainly presented in the work "India". As we mentioned above, this may be due to the scientist's thorough mastery of the Sanskrit language, his interest in and study of Indian culture and literature. Also, social stratification, which is an integral part of Indian culture and religious-philosophical values, and religious ideas about its origin may have influenced the philosopher's evolutionary views.

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