



THE DOCTRINE OF THE KNOWABILITY OF THE WORLD IN THE PHILOSOPHY OF MEDIEVAL PHILOSOPHER ZAKARIA AL-RAZI

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ABSTRACT

The article deals with the philosophy of medieval philosopher ZAKARIA al-Razi, one of the most original personalities in the spiritual life of the peoples of the Middle East.

It is known that at the beginning of the twenty-first century challenges of spirituality and spiritual world of the individual become the subject of intense attention of modern philosophy. It should be noted, that nowadays, a great place in the writings of thinkers concerned with questions of essence and value of knowledge, aspects of truth, the role of science in the development of society.

The article reported that Al - Razi although was the largest rationalist in the theory of knowledge, attached importance of the senses in the learning process of reality. In its medical theories al-Razi emphasizes the close connection existing between the human body and changes in the state of his soul. Al-Razi does not subordinate the human mind for the divine command and considers the work of the mind - an active and creative human activity.

The main idea of the article is the scientist recognized a huge role of mind, which was very important under the rule of reactionary ideology of Islam. Convinced of the power of the human mind and the knowability of the world, al-Razi only means of knowledge of the world considers the scientific method of learning and encourages people to mastering science. Progressiveness of the theory of knowledge of al-Razi was expressed in the fact, that he denies the existence of miracles, attributed to various prophets and so-called imams.

The author comes to the conclusion that a valuable contribution of al-Razi to the problem of knowledge was his denial of faith in the authorities; theory of knowledge and teaching about the mind of al-Razi played a huge role in the Middle Ages and had a great influence on the further emancipate of science from the influence of religion and on the development of materialist theory of knowledge.

Keywords: epistemology, the knowing subject, the perception of the human mind, the development of science, materialist theory of knowledge, intuition.

ДОКТРИНА ПОЗНАНИЯ МИРА В ФИЛОСОФИИ СРЕДНЕВЕКОВОГО ФИЛОСОФА ЗАКАРИЯ АЛЬ РАЗИ АННОТАЦИЯ

В этой статье рассматривается учение о познаваемости мира в философии средневекового мыслителя Закария ар-Рази, который является одним из самых оригинальных личностей в духовной жизни народов Ближнего Востока. Известно, что в начале XXI века проблемы духовности, духовного мира личности становятся предметом пристального внимания современной философии. Следует отметить, что в настоящее время большое место в трудах мыслителей занимали вопросы сущности и ценности знания, аспекты истины, роли науки в развитии общества. В статье сообщается, что ар - Рази хотя и был крупнейшим рационалистом в теории познания, отводил значительную роль чувствам в процессе познания реальной действительности.

В своих медицинских теориях ар-Рази обращает особое внимание на тесную связь, имеющуюся между телом человека и переменами состояния его души. Также Ар-Рази не подчиняет человеческий разум божественному велению и считает, работа разума – активная творческая деятельность человека.

Основной идеи статьи заключается в том, что ученый признавал огромную роль разума, что было очень важно в условиях господства реакционной идеологии ислама. Убежденный в силе человеческого разума и познаваемости мира, ар-Рази единственным средством познания мира считает научный метод познания и призывает людей к

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овладению наукой. Была выражена прогрессивность теории познания ар-Рази выражается и в том что он отрицает существование чудес, приписываемых различным пророкам и так называемым имамам.

Автор приходит к выводу, что ценный вкладом ар-Рази к проблеме познания было его отрицание веры в авторитеты. Теория познания и учение о разуме ар-Рази сыграли огромную роль в эпоху средневековья и оказали большое влияние на дальнейшее освобождение науки от влияния религии и на развитие материалистической теории познания.

Ключевые слова: гносеология, познающий субъект, восприятие, человеческий разум, развитие науки, материалистическая теория познания, интуиция.

Islamic civilization transferred the Muslim lands into the most advanced part of the civilized world and created a high sample culture, which was created over many centuries and at least since the time of the Muslim conquest to the Mongolian invasion [1, p.10] . This period both in the degree of social stability and rationality of moral principles , and in a high standard of living, in the degree of tolerance and the relative absence of fanaticism , as well as the level of development of science and literature , is undoubtedly one of the sharpest periods in the history of world civilization. The contribution of the Islamic civilization in the world non less than Hellenic . The only difference is that Islamic civilization still has a significant influence to the modern world and its spiritual foundations continue to be attractive [2, p.17] .

Stormy interest in science and culture, that was developed by the Muslims in the heyday of the empire , and their achievements are significant and non less impressive than the achievements of the Greeks in the heyday of Hellenic culture . It should be remind that inherently this culture wasn't Arab or Indian, Turkish or Iranian . It is Islamic, and simultaneously represents a set of all these cultures.

Important means of joining the Muslims to scientific and cultural achievements of mankind were the requirements of Islam on the recognition the importance of science and encouragement the scholars.

Directly touching the views of Muslim thinkers, it is important to note the big importance that occupied the questions of gnoseology: the role of knowledge in human life, the relationship of the senses and the mind in the learning process, the way of comprehension the truth.

At the beginning of the twenty-first century challenges of spirituality and spiritual world of the individual become the subject of intense attention of modern philosophy, which is caused by number of political, socio-cultural and economic factors. The main emphasis in this direction is transferred to the approval of values of ideological and cognitive processes. And in this regard is still not lost its relevance spiritual legacy of the great representatives of Islamic philosophy as a whole, the early Middle Ages in particular. Like today, a great place in the writings of thinkers concerned with questions of essence and value of knowledge, aspects of truth, the role of science in the development of society. In our opinion one of the most original personalities in the spiritual life of the peoples of the Middle East is Abu Bakr Muhammad ibn Zakariya al-Razi, whose thoughts and views about the cognitive process are still worthy of our attention.

Raising the question of knowability of the surrounding world there is in the work of al-Razi "Kitab al-Tibb ruhoni" ("Book of spiritual healing"). In addition, excerpts from his statements about the knowledge of the world we can find in Biruni ("India", "Mineralogy"), Nasiri Hisrava ("Zod al-musofirin"), Abu Khatam al-Razi (Kitab al-alam nubuvva), etc. Recognizing the existence of nature outside and independently of human consciousness, al-Razi in the process of learning and understanding the nature of human knowledge is based mainly on the natural sciences of his era, especially medicine, chemistry, geometry. Having learned the scientific achievements of ancient Greek thinkers in sphere of epistemology, he advanced a number of progressive ideas.

Al-Razi in his theory of knowledge of the world opposes rationalism and agnosticism religious dogmatists; standing in the position of rationalism, he attaches great importance to the human mind. Although al-Razi is a representative of rationalism, he does not counterpose the mind and senses. Theory of knowledge al-Razi is associated with recognition of active creative work of the human mind, based on pre-sensory experience. Human feelings are combined with the material world.

In the teaching of al-Razi person appear as the knowing subject and the surrounding reality, nature - as an object of knowledge. People, according to al-Razi, receives all their knowledge from the outside, and for this they are endowed with sensation, perception, mind and speech. The main tools of cognition except the mind, al-Razi considered and external senses: sight, hearing, touch, taste and smell. Every sensation, according to al-Razi - the result of external physical impact of specific properties, objectively existing objects on organs of sense. These physical properties affecting the senses, excite them and they reflect, leaving at the same time a certain mark. "The feeling - is the impact of sensible on sentient. Impact – this is action of influenced on acting. Perception – is a change of position of influenced » [3, p. 24].

In explaining the process of view, al-Razi critical approach to the opinion of the scientists and doctors who, following Plato, believed that the eyes emit rays that, before reaching the subjects are reflected, and returning in the eye, give the image of the subject. Al-Razi considers this view untenable and argues that is not eye emits a radiation but on the contrary, the rays from the outside affect to the eyes, and the perception takes place in the pupil, and not outside it [4, p.49].

Unfortunately, there is very little information about the point of view of al-Razi on sensations. In the specified sources, it is not detected data on what role assigned the al-Razi each of the five kinds of feelings. However, it is obvious that his attitude towards this issue was mostly materialistic. Weighty argument in favor of this is his materialist understanding of the nature of enjoyment. According to assertion of al-Razi, pleasure arises only through sensory perception, there is no pleasure. He writes that the pleasure is unthinkable without suffering - it's a natural position. And it is not perceived by sense, is neither an pleasure nor suffering. According to al-Razi, every sensation - the result of external exposure to specific physical properties of objectively existing objects on the sense organs. These physical properties affecting the senses, excite them and reflect them, leaving a definite imprint. They exist outside of man and independently of his knowledge.

All this indicate that ap - Razi although was the largest rationalist in the theory of knowledge, attached importance of the senses in the learning process of reality.

Ar - Razi pays great attention to the relationship of body and soul and takes a position opposite to the Platonic. According to Plato, the immortal soul exists before the body, and at a certain moment is infused in it. True knowledge the soul of man receives before to settle into his body. Having rejected Platonic world of ideas, ar - Razi recognized nature, the material world as the object of cognition and primarily as a source of sensations: al-Razi recognized threefold soul - plant, animal and reasonable. According to al - Razi, every soul is actuated by specific parts of the body, organs of the human body, which interact with other parts of the body. All psychic processes he examines due to their physiological basis, in connection with certain material phenomena, occurring in the body [5, c.85].

In its medical theories al-Razi emphasizes the close connection existing between the human body and changes in the state of his soul. Vivid evidence of this is a reflection of torments of the patient and the spiritual person's mood on his face. Consequently, the soul was made dependent on the body, was recognized secondary to the body in the world of the senses.

But the views of ar-Razi on problems of body and soul are inconsistent. Although his point of view in this regard is more advanced compared to the concept of Plato, but

it is still far from being able to read the soul (that is the psyche) a natural property of the physiological processes of higher nervous system. In this question al-Razi comes from his idealistic position that the soul does not die with the body, and continues to live after the death of the body. Thereby in question of the human soul connection with the body, al-Razi takes a position intermediate between the Platonic and Aristotelian.

According to al-Razi, if through sensations are perceived external changeable properties and attributes of the object, then using the mind is carried out more profound cognition, that is the knowledge of substance inaccessible for external sense organs, knowledge of the human senses, knowledge of the essence of objects and phenomena. The subjects as the sensual, as well as rational knowledge is really existing world.

The scientist recognized a huge role of mind, which was very important under the rule of reactionary ideology of Islam, i.e., when Muslim theologians fully rejected the role of the human mind in front of divine. This level of knowledge, according to al-Razi amounts to a qualitative difference between man and animal. People unlike animal is endowed with mind. Al-Razi said: "So he (the mind) is such a thing, that if not for him, then our position would have been the position of animals, babies and crazy" [6, p.57].

By defining the mind as the essence of human, al-Razi, being unable to understand the origin and occurrence of such a new qualitative properties of the human mind, believed that the human mind has endowed by creator: « Indeed the creator gave us the mind ». Next: "And he sent [creator] from his divine substance for human the mind in this world, that he woke up the soul from her sleep in the human body and informed her about dictate of the Almighty Creator, that this world is not her world» [7, p.211].

Speaking about the divine origin of mind, al-Razi clearly departed from its basically materialistic point of view of cognition. However, in his opinion, a person receive knowledge through the long study, by experience and "perspicacity", as well as reasoning. Man only by mind cognizes the existence of the creator. He said: "Only with his help we achieve the knowledge of God and great creator, who is the greatest of all that we have known and most useful from all, what we have achieved» [8, p.39].

Ar-Razi does not subordinate the human mind for the divine command and considers the work of the mind - an active and creative human activity. «He (the man) does not need a teacher who taught him, because he is equal to Allah in the knowledge of all creations, that they have from good and evil, harm and benefit. His mind perceives it, if he wants it, investigates and examines».

Thus, al-Razi quite boldly and resolutely sought to elevate the mind over faith. Expressing its strong belief in the knowability of the world, al-Razi give the main role to the power of the human mind. The mind of man, according to his opinion, is not only able to cognize the nature, but also, through the mind, man subjugates the nature. He writes: "In the mind is our advantage over the animals, that we have had dominion over them, useful for us deeds. And through the mind we know all the things that exalts us, that adorns and improves our lives. And through the mind we achieve our desires and goals» [9, p.16].

The rationalism of al-Razi is revealed precisely in that he does not consider the absolute truth the knowledge, obtained through the reflection of material reality in our sensory organs. He writes: "Who does not possess the mind, insight and foresight, he is not a sage, but ignoramus». According to the statement of al-Razi, using only the mind can be established that material reality is basically correct reflected by our sense organs.

Mind generalizes all the knowledge that obtained by the senses, i.e., the reflection of material reality in our sensory organs. He writes: "This (the mind) is whereby we imagine our reasonable steps prior to their appearance in the feelings. And we see that they (our actions) are, as we feel them. Then we imagine our sensual

images of their actions, and there is conformity with what we envision and imagined of them. And if it coincides with the quantity, location fully and mentally, we are sure that no mistake in his dignity and lowered his degree " [10, p.74].

So, al-Razi aimed to direct the knowledge on the surrounding human world to serve for human benefit. Expressing its strong belief in the knowability of the world, al-Razi set firmly against the rationalism and, of these positions, he criticized ignorance of orthodox Muslim. Abu Hatam in his book "On the sign of the prophet" gives the following statements of ar-Razi on this subject: "He (al-Razi) said:" If people with this conviction (religious convictions) to ask proof of the truth to which they appeal, then they are angry and shed blood in vain those who solicits this. They forbid to reason and incites to murder their opponents. Because of this, very deeply buried and hided the truth» [11, p. 16].

Giving a greater role to reason, al-Razi states that man can know all things, and it is nothing in the world that the human mind would not have been able to know. In this respect, man is like a creator.

Knowledge is not limited, according to al-Razi, by sensual and intelligent knowledge.

Third stage of knowledge is intuitive knowledge. Intuitive knowledge - is a kind of knowledge, in representation of al-Razi, which is available only to scientists, philosophers. That which remains a mystery to the mind can be solved, thanks to the particular person's ability to penetrate into the essence of things and phenomena. Intuitive knowledge by al-Razi is not opposed to reason. It was understood only as an additional way of knowing the truth. Intuition, on presentation of al-Razi, does not deny the role of feeling, thinking and experience. The truth of the knowledge, obtained by intuition, is verified only by experience.

A valuable contribution of al-Razi to the problem of knowledge was his denial of faith in the authorities. Representatives of medieval scholasticism gave crucial importance of faith in authority. All scientific activities of ar-Razi suggests that his views on this matter, in the strongest terms, differed from scholastic views. Authority in the understanding of al-Razi - is primarily scientific authority, based on his knowledge teaching about nature, unswervingly adhere to the truth.

Great contribution to science and courageous step forward compared to his contemporaries and predecessors in the problem of understanding the world, is to deny to them existing in the Middle Ages the so-called identical truth. At the time was circulated teaching about the two kinds of knowledge. The first type - is the knowledge of things through observation, reflection and experience. Second - this is knowledge gained through the divine revelation, suggestion, that is faith.

As for al-Razi, he acted in this matter much more radical than their contemporaries. Sharply criticized the second kind of knowledge, he believes the most correct and the only way to gain knowledge - scientific way of knowing the world, the knowledge through means and methods of science.

These bold conclusions of al-Razi regarding falsity of the second kind of knowledge strongest terms contradicted religious and scholastic understanding of the problem of knowing the world, particularly the Islamic dogma, that all knowledge is obtained by divine suggestion. Progressiveness of the theory of knowledge of al-Razi was expressed in the fact, that he denies the existence of miracles, attributed to various prophets and so-called imams.

Convinced of the power of the human mind and the knowability of the world, al-Razi only means of knowledge of the world considers the scientific method of learning and encourages people to mastering science. Al-Razi has no doubt that science gives us reliable knowledge of phenomena and objects of the world, therefore the happiness of man he saw in the study of science. In his opinion, people should not be limited by acquired knowledge, but must be constantly deepen their. A striking example of this

can serve as the creative life of the al-Razi: "As for my love of knowledge, passion to him and diligence in them, then it is known to anyone, who was friends with me and is a witness, what, from the time of my youth up to present, I was working incessantly, when to me adjudged a book I have not read, I do not know, I can not refer to the work, until as long as not penetrate to this book ...» [12, p.34].

Promoting science, al-Razi was referring primarily philosophical, mathematical, medical, astronomical knowledge, and stood for their free development. herewith science, in particular philosophy, he did not think anything ever given, unchanged. According to him, every stage in the development of science - a new stage in comparison with the previous one. Person must contribute to the development of science, in particular philosophy, through the diligence and in-depth study of past achievements and to distinguish in them in veracity.

Thus, convinced into the power of the human mind and into the knowability of the world, al-Razi considers that the only means of knowing the world is the scientific method and encourages people to acquirement the science. Al-Razi doesn't doubt that science gives us an authentic knowledge about phenomena and objects of the world, therefore the happiness of man he saw in the study of science. In his opinion, people shouldn't be limited with acquired knowledge, but they must constantly deepen them. A bright example of this can serve the creative life of al-Razi : "and about my affection to the knowledge, passion to them and diligence in them, so it's known to someone who was friends with me and someone who is a witness to how since my youth up to now I incessantly toil, when I have a book that I haven't read and I don't know, I can't refer to the affair as long as I will grasp to this book ..."

By promoting the science, al -Razi meant primarily philosophical, mathematical , medical, astronomical knowledge and was for their free development . In spite of this, he didn't think that the science, in particular philosophy, something that will be always given and invariable. According to him, every step of the development of science - a new stage in comparison with the previous one. Person must promote the development of science and philosophy in particular, through diligence and in-depth study of past achievements and to distinguish in them the truth which doesn't appropriate.

Despite the idealistic derogations in the theory of knowledge, al-Razi, in all its essential issues adheres materialistic and rationalistic tendencies. In determining the object of knowledge, he comes from the objectivity of the material world and the primacy of matter in relation to consciousness. Although al-Razi did not rise to the level of a truly scientific understanding of the process of cognition, he, in conditions of the Middle Ages, with an unlimited domination of Islamic ideology manages to glorify the human mind and speak for the free development of science.

Ideas of ar-Razi called man to mastering the knowledge, to work and active life, applied a crushing blow to the teachings of predestination. In this is expressed the historical merit of al-Razi. Theory of knowledge and teaching about the mind of al-Razi played a huge role in the Middle Ages and had a great influence on the further emancipate of science from the influence of religion and on the development of materialist theory of knowledge.

The mainstay of Islamic science and culture was itself, Islam which created favorable conditions for development. Islam not only peacefully coexist with science, but gave a strong push to the era of the "Golden Age". In it's base the unique universe theological and secular sciences was arisen. From the afore-mentioned arguments it follows that the development of Islamic civilization impossible to examine outside of itself of Islam.

Some suggestions which was put forward by thinkers of Islamic philosophy of the Middle Ages surpassed views of ancient philosophers and were a great help in the scientific research.

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