
THE MOSLEM WORLD: THEORETICAL AND PHILOSOPHICAL PROBLEMS

MAKHMUD RAVSHANOV. CONCEPT OF "ISLAM":
THE MEANING OF KNOWLEDGE AND MIND // *The article
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The author explores the concept of "Islam" in the article from the point of view of philosophical, cognitive, logical semantics and applied lexicography as an object of theoretical linguistics. The meaning of knowledge and reason in the concept of "Islam" are studied by him in terms of linguistic parameters.

There is an endless stream of information in the world. It will take a long time to master all the knowledge and why it is necessary to live many lives. This we can not afford, the author writes. For example, if you aim to study a person or the structure of the world, then this knowledge goes far into infinity, and then comes to a dead end, reduced to God, for God is present in everything. It makes no sense to further study, for God is unknowable, inaccessible by anyone. God is the eternal absolute truth and the highest wisdom. God is the source of everything, and everything emanates from God, as well as the truth.

The truth is the beauty and polyphonic eternity and infinity. It is multifaceted, where each face reveals the essence and depth of the reality of the existence of an object or subject. The truth is that which really exists. That is real and is the truth, which is connected with Eternity, and everything that is not connected with it and is not really – is not the truth. The truth is imperishable, non-temporal, unchanging, indivisible, but everything that has a contradiction, duality, separation, change – is not the truth.

In the 19th century, the opinion spread among Europeans that the Islamic religion is the enemy of the progress of thought. Let us try to consider, on the basis of the Quran and historical facts, how reasonable such an opinion is.

In fact, the leaders of other religions once declared war against science. It is widely known as scientists-naturalists were subjected to brutal persecution by the church in the Middle Ages in Europe. Special courts of the Inquisition were created to convict scholarly thinkers, whose opinion contradicted official religious installations. They were either forced to repent and abandon their ideas forever, or they were executed. This went on for quite a long time and many prominent medieval scholars were subjected to torture and terrible death until Protestantism emerged. This branch of the Christian religion, being closer to real life and trying to strengthen its position, was forced to allow free-thinking.

Thus, it can be said that science prevailed over religion. However, scholars who suffered from dogmatically minded clergy began to “revenge” the church, making fun of the contents of religious books and successfully manipulating the latest discoveries in science. It should be noted, in fairness, that such scholars have managed to turn a lot of people away from the church. Some began to say that religion is ignorance. To get a better idea of this, it is enough to refer to some dictionaries published in the 19th century, in which religion is characterized very negatively.

However, Islam did not lose, but multiplied the number of its supporters over 14 centuries of existence. And not least because

it obliges Muslims to follow the path of progress, knowledge, and commitment to science, since without science it is impossible to ensure the development of the individual and society. Considerable attention is paid to knowledge, reason, which is put on a high place according to Quran.

Islam is not a religion of speculation. Science (knowledge) forbids if the unclear is called clear, the wrong assumption is called true. The correctness or incorrectness of a certain thought is determined by the strength of its evidence. If the evidence is strong, then the thought is correct, otherwise it is conjecture. Such a scientific justification corresponds to the Quran. The Quran calls to beware of speculation and assumptions, for they mislead people and destroy faith. A number of statements caution against following one assumption without reliance on facts.

Islam is against blind imitation, the author writes. Knowledge forbids imitating anything without deep and reliable study. In this aspect, modern science does not meet the science of the past. In the Middle Ages, people assessed certain things or events based on the opinions of famous personalities. For example, they believed that every thought of Aristotle was absolutely true and infallible. Both the Quran and science are against such fruitless inertia of thinking and consciousness.

Science is completely unanimous with the Quran in banning blind imitation. The Quran criticizes those who do not want to reflect on their actions. The author claims, quoting the Quran, that no one can become a believer until he believes, and no one knows Islam, until he ceases to blindly imitate others. The Quran encourages people to beware of blind imitation.

"Mind," the author writes, is a term by which is meant the ability, essential for man as such, to comprehend the universal, in contrast to the directly given single facts, which are exclusively occupied by the thinking of other animals. Specific characteristics of a person as a rational person (*Homo sapiens*) are associated with this property. Since antiquity, the mind has been the subject of reflection on philosophy.

The author writes that comprehension of the universal by the mind is intimately connected with human speech (language), which fixes an indefinite set of real and possible (past, present and future) phenomena similar or homogeneous to one sign. If a linguistic sign is considered inseparably in its integrity with what is expressed by it, then one can recognize that the real essence of rational thinking is expressed in words, from which rational analysis distinguishes its various forms, elements and laws.

Mind and Deity rule in ancient philosophy, after Aristotle (who defined Deity as self-thinking - τῆς νοήσεως νοήσις) and the Stoics (who taught about the world mind) recognized absolute value for rational thinking, the author writes. Skeptical reaction was resolved in Neo-Platonism, which placed mind and mental activity on the second plan and recognized the highest significance from the objective side – for a super-rational good or indifferent unity, and from the subject – for an understated delight (ἐχστασις). Such a point of view has received a more definite and moderate expression in the generally accepted medieval distinction (scholasticism) between mind as natural light (*lux naturae*) and supreme divine or fertile enlightenment (*illuminatio divina* s. *Lux gratiae*).

Knowledge means the rational accomplishment of an action, and the mind is able to comprehend everything that is tangible. The Quran encourages the use of the mind in all matters and sharply criticizes those who do not. The author points out that the Quran considers the mind great grace. In the Quran, the words relating to the mind occur 50 times, and the phrase owners of the mind – more than 10 times.

The author believes that science calls for faith and argues with those who think that an educated person and a scientist are necessarily unbelievers, and the more knowledge a person has, the stronger his rejection of religion. In fact, science itself never led its representatives to unbelief. A real scientist is becoming more and more convinced of the infinity of the world in the course of scientific research, and at the same time of the amazing

organization of the world order, where there is nothing accidental, chaotic, meaningless. Understanding this ultimately cannot but lead to faith in God, the author believes

The author cites a microbiologist, Louis Pasteur, who believed that his faith never slowed down progress, since all progress revealed those miracles that were laid in God's creation. If there was more knowledge in the present than on the previous day, then this meant that faith in the Lord was strengthened compared to the previous day.

The author concludes that, like many other semantic categories, Islam, spirituality, kindness include linguistic cultures of antonymic content: godlessness, lack of spirituality, etc. A large number of more specific subclasses are included in this semantic series, for example: religious folk holidays, customs, customs, names of clerics, etc. This defines the main feature of the Uzbek national identity, which closely interacts with other hierarchically subordinate nominations, and as it wraps around the most important classes of the linguistic culture with their specific content, including antonymic names and is neutralized by the realities of the antonymic nature, opposite to it.

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The Druzes are a peculiar ethno-confessional community living in a number of Middle Eastern countries. The history of this community began in Egypt under the Fatimides dynasty in 969.