

ІСТОРИЯ ТА ТЕОРІЯ ФІЛОСОФІИ

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Yusifova Parvina Nadir

Doctoral Candidate at the Department of Logic
Institute of Philosophy and Sociology of the Azerbaijan National Academy of Sciences
115, H. Javid ave., Baku, Azerbaijan Republic
orcid.org/0009-0004-4203-3801

THE FORMATIVE CHARACTERISTICS OF PHILOSOPHICAL TRENDS IN AZERBAIJAN DURING THE MIDDLE AGES AND THE PHILOSOPHICAL PERSPECTIVES OF AZERBAIJANI THINKERS

The article delves into the historical nuances surrounding the formulation and evolution of philosophical currents in Azerbaijan during the Middle Ages. Specifically, it undertakes an exploration of diverse philosophical currents that originated in Azerbaijan prior to the advent of Islam and during the periods marking the inception and progression of Islam. The research systematically investigates the prevalent philosophical currents, elucidating the distinct philosophical viewpoints espoused by their proponents. Moreover, the translation of Ancient Greek philosophical works into Arabic and the consequential role played by Arab-speaking philosophers in the advancement of Logic are subjects of scrutiny. In addition, the article examines contributing factors that facilitated the emergence of novel philosophical perspectives during the medieval epoch, with a particular emphasis on Azerbaijani philosophy. Detailed insights are provided into the philosophical tenets of Azerbaijani thinkers concerning essential aspects such as existence, temporality, the interplay between living and non-living entities, anthropogenesis, human physiology, health paradigms, and perspectives on the world's fauna and flora. The philosophical doctrines and scholarly contributions of notable Azerbaijani philosophers, including Abul-Hasan Bahmanyar Marzbani's son, Eynelqozat Abdulmali Muhammad's son Miyanaji Hamadani, Afzal ad-Din Khunaji, and Siraj ad-Din Urmawi, are subject to comprehensive investigation. The study delineates their philosophical outlooks, scientific accomplishments, innovative insights, and discerns both the commonalities and distinctions within their philosophical currents and perspectives. Ultimately, the research integrates diverse scholarly perspectives, drawing from varied sources to offer a synthesized understanding of the role played by Azerbaijani intellectuals in the development of Logic rooted in Ancient Greek philosophy during the Middle Ages.

Key words: *philosophical currents, logic, philosophical perspective, theory of perception, ontology, sensory perception, intellectual perception.*

Introduction. In various epochs of history, Azerbaijani intellectuals have rendered invaluable contributions across diverse domains of scholarship. Hence, when elucidating the evolution of philosophical ruminations during the Middle Ages, it becomes imperative to underscore the pivotal role played by philosophical currents and Azerbaijani philosophers in Azerbaijan. The translation of classical philosophical treatises into Arabic prior to the advent of Islam and the subsequent augmentation of logical erudition by Arabic-speaking philosophers, inclusive of their antecedents, markedly catalyzed the emergence of nascent philosophical ideations and currents in the Islamic East, with Azerbaijan standing as a noteworthy locus.

Scrutinizing the philosophical and socio-political cogitations extant in Azerbaijan both antecedent to and consequent upon the genesis of Islam during the Middle Ages unveils innovations in existential doctrines, theories of perception, and approaches to logic and metaphysics. Conspicuously, the contributions of eminent Azerbaijani philosophers such as Abul-Hasan Bahmanyar Marzbani's

progeny, Eynelqozat Miyaneci, Afzal ad-Din Khunaji, Siraj ad-Din Urmawi, and others merit particular attention.

Degree of Problem Elaboration. Although individual scholars like Zakir Mammadov [1; 2; 3], Niyazi Mehdiyev [4], Ahmed Keradi Zakuyev [5], and others [8; 12; 13] have conducted research on the philosophical and socio-political ruminations of Azerbaijani intellectuals, the exigency for a comprehensive research endeavor ensues from the need to coalesce these findings cohesively. This necessitates a scrutiny of commonalities and divergences in the philosophical paradigms of Azerbaijani intellectuals, with the aim of discerning the distinctive features characterizing philosophical currents during this historical epoch.

Objective and Tasks. The primary objective of the research is to scrutinize the factors underpinning the inception and progression of philosophical currents in Azerbaijan during the Middle Ages. Simultaneously, the study aspires to expound upon the philosophical perspectives of Azerbaijani intellectuals who, through their scholarly undertakings, made noteworthy contributions to philosophy during this era.

Methods. The research employed historical-comparative and systematic methodologies, generalization, analysis, deduction, and other research techniques to explore source materials germane to the subject matter.

Main section.

Two Pivotal Epochs in Azerbaijani Philosophical and Socio-Political Thought during the Middle Ages

As known, medieval philosophy emerged from the synthesis of ancient and religious philosophy. In this regard, Azerbaijani philosophical and socio-political thought in the Middle Ages can be characterized by two significant periods:

1. The period before the emergence of Islam
2. The period following the emergence and development of Islam

In the first period mentioned above, various scientific, philosophical, and religious worldviews, such as Zoroastrianism, Manichaeism, Nestorianism, Jacobitism, Christianity, Zervanism, Khurramism, and Mazdakism, coexisted. In the second period marked by the development of Islam, various sects, including Sunni branches (Hanafi, Maliki, Shafi'i, Hanbali, etc.), Shiaism, Ismailism, Kharijism, Babism, Bahatism, and others, emerged despite internal struggles within post-Islamic currents. Despite the significant divergence among these post-Islamic currents, there was a fundamental agreement on canonical principles (such as fasting, prayer, pilgrimage, charity, and martyrdom).

During the era of the development of Islam, the advancement of logic was closely linked to the translation of works of Ancient Greek philosophy into Arabic. The translation of various scientific books into Arabic during the development of Islamic history resulted in the strengthening of educational practices. It is noteworthy that the translation of Aristotle's works, such as "Organon," "Poetics," "Rhetoric," into Arabic during the reign of Caliph Al-Mamun (786–833) played a pivotal role in the establishment of the House of Wisdom (Bayt al-Hikmah) in Baghdad. This institution, along with mathematics, medicine, and philosophy, also facilitated the teaching of logic.

It is important to mention that during this period, Arab philosophers enriched their scientific works by incorporating the logical knowledge acquired from their predecessors with new ideas, contributing to the development of philosophical thought. The works of Arab philosophers in the Eastern world utilized the logical knowledge of peripatetics as an analytical tool for the examination of scientific thought.

The founder of Arab logic, Al-Farabi, who lived between 870 and 950, is highlighted for his significant role in the analysis of scientific thought in logic in his work 'The Great Book' (Ovsat-i Kebir) [1]. Another influential Muslim philosopher in the development of Islamic logic was Abu Ali Ibn Sina (980–1036), who demonstrated in his works such as 'Mantiq al-Shifa,' 'Najat,' and 'Mantiq al-Isharat,' that logic serves as a means to explore the pathways from the known to the unknown within the realm of the mind [8].

The last representative of the Arab Eastern Peripatetics, Ibn Rushd, who lived and worked between 1126 and 1198, asserted that matter and form are only separated in thought, while in reality, they exist in unity.

During this period, various philosophical-religious and socio-cultural movements were present in the Islamic East, including Azerbaijan. The most famous ones include:

1. Aristotelians (or Peripatetics):

Prominent figures of this movement, such as Al-Farabi, Ibn Sina, Bahmanyar, Nasreddin Tusi, and Ibn Rushd, were known for elucidating and explaining Aristotelian ideas that oscillated between materialism and idealism [1].

2. Platonists (or Ishraqis):

Founded by Shihab al-Din Yahya Suhrawardi [9], this current aimed to bring truths to light through the power of illumination and ideas.

3. Orthodox Islamic Philosophical School:

Led by Abu Hamid Al-Ghazali [10], the followers of this school primarily aimed to examine religious ordinances, providing explanations and interpretations.

4. Sufi Schools:

Sufism comprised various schools, and there is an ongoing debate about the inclination or opposition of Sufis to Islam. Many scholars emphasize the difficulty, if not impossibility, of scrutinizing their ideas. Another form of Sufism, Hurufism, had twelve branches [16].

5. "Brothers of Purity" Movement:

Representatives of this movement sought to combine Greek philosophical ideas with Islamic ordinances. They believed that Islam should be modernized, with a focus on science and education. Azerbaijani Abu al-Hasan Ali Ibn Harun al-Zanjani was a member of this movement, and there are suggestions of certain connections between Nizami Ganjavi and this community [9].

In the medieval epoch, the formulation of novel perspectives in natural sciences, encompassing Azerbaijan philosophy, played a pivotal role in shaping innovative outlooks within the overarching philosophy of the time. Notably, the Azerbaijani philosopher Abu Nasr Muhammad ibn Muhammad ibn Tarkhan ibn Uzlug ibn Tarkhan al-Farabi (Abu Nasr al-Farabi), associated with the Turki heritage, posited that both theoretical and practical sciences wielded significant influence in elucidating the universe [11]. The Peripatetics, in general, subscribed to the notion that comprehending the world entails the unity of sensations and perception.

An examination of Azerbaijani philosophy during the medieval era illuminates intriguing aspects, including the observation that not all Azerbaijani philosophers exclusively adhered to religious servitude. Among them were individuals versed in the domains of medicine, chemistry, natural sciences, and other artistic disciplines, affording them greater latitude in formulating philosophical ideas, unconstrained by any obligatory alignment with a specific religious doctrine.

Throughout the medieval era, Azerbaijani philosophers undertook comprehensive explorations of fundamental concepts encompassing existence, temporality, the nexus between living and inanimate entities, their provenance, the anatomical composition of the human body, considerations of health and medical practices, as well as profound insights into the biodiversity of the world. This era marked a pivotal transition in the philosophical trajectory, shifting from religious-mythological paradigms to scientific-theoretical frameworks.

In this epoch, certain Azerbaijani intellectuals made notable contributions to the global history of philosophy, propounding profound philosophical perspectives:

Abul Hasan Bahmanyar son of Marzban (993–1066), a distinguished representative of Eastern Peripateticism, was a disciple of Abu Ali ibn Sina [5]. While some scholars have advanced the idea that Peripateticism only flourished in the Maghreb and Spain through the efforts of Arab scholars after Ibn Sina's death, Bahmanyar's works indicate a new developmental phase for Peripateticism following his teacher's era. Among Bahmanyar's most significant philosophical works are "Understanding" ("At-tahlil"), "Delectation" ("Az-zina"), "Joy and Happiness" ("Al-baghca va saada"), "The Grades of Existence" ("Fi maratib al-mawjudat"), "On the Subject Matter of Metaphysics" ("Fi mavdu ilm mabadat tabia"), "On Music" ("Fi-musika") [5], and others. Furthermore, Western scholars such as S. Popper, De Vurr, K. Brokaskin, and others have commented on Bahmanyar's treatise "On Logic," stating, "Al-Farabi, Ibn Sina, and Bahmanyar, moving like a plumb line in logic and metaphysics, enjoyed dissecting and subdividing everything into fine structures" [4].

Other researchers have also addressed Bahmanyar's philosophical perspectives in their works, acknowledging his contributions to world philosophy. Notable examples include Ali ibn Zayd al-Bayhaqi's "Tatimat sivan al-hikma" [4], the Tatar scholar Ishabeddin al-Marjani's "Wafayat al-aslaf va taziyat al-axlaf" [4], and the French orientalist A. Corbin's "17th–18th Century Iranian Islamic Philosophy" [4]. Journalist and politician Muhammadali Tarbiyat noted, "Mawlana Bahmanyar showed great interest in discussing the intricate and complex issues of philosophy, conducting research, and expressing opinions. He dedicated a significant portion of his life to solving philosophical issues and exploring the secrets of wisdom. There have been many written debates on various philosophical questions between the two famous scholars, namely Abu Ali Ibn Sina and Bahmanyar, and Abu Ali Ibn Sina has answered these questions" [12].

When examining Bahmanyar's philosophical legacy, it is evident that he wrote his book "Explanations" ("Al-Taliqat") [4] during the period when he was educated by Ibn Sina. This fact is confirmed by the statement at the beginning of the Istanbul Sheikh Ahmad Library manuscript, which reads, "The index of the book 'Explanations' by Sheikh Philosopher Abunahr Farabi and Sheikh Leader Abu Ali Ibn Sina from Bahmanyar" [4]. In this book, various logic, metaphysics, and natural science issues are elaborated upon in separate fragments.

In general, Bahmanyar's philosophy has developed and taken shape based on the doctrine of Aristotle, his teacher Ibn Sina, and other Eastern Peripatetics. However, unlike Ibn Sina, he specifically commented on practical philosophy in terms of ethical virtues. In his book "Understanding" ("At-tahlil"), he stated, "Philosophy is the perfection of the human soul in terms of knowledge and action. He imagines, understands, makes judgments, draws conclusions, and can achieve in himself qualities called habit and virtuous disposition" [5].

When discussing the teaching of existence in Bahmanyar's philosophy, it is emphasized that it is impossible to define existence, there is no universal thing to recognize existence, and existence is divided into parts such as cause and effect, possibility and reality, necessary and contingent, etc. These ideas are also reflected in the thinker's book "Understanding" [5].

Regarding the concept of perception and the theory of perception in Bahmanyar's philosophical teachings, it should be noted that, like other Peripatetic philosophers, he demonstrated that the process of perception passes through two stages: sensory and intellectual [5].

Logic also holds an important place in Bahmanyar's philosophy, and in his book "Understanding," he extensively comments on an understanding that plays a crucial role. He noted, "When it comes to the subject of logic, it is the initial rational concepts based on primary intellectual perceptions" [5].

In Bahmanyar's philosophical teachings, metaphysics is evaluated as a science that assesses things in existence. In his treatise "On the Subject Matter of Metaphysics," he stated, "The subject of the science known as metaphysics is existence, and its objectives are things related to entities that unconditionally exist" [1].

Bahmanyar characterized metaphysics in his philosophical teachings as a science that evaluates the first principles of things. In his treatise "On the Subject Matter of Metaphysics," he mentioned, "The subject known as metaphysics is concerned with existence, and its objectives are things related to entities that unconditionally exist" [1].

Bahmanyar differentiated metaphysics from other sciences by considering it as a science that investigates the general nature of existing things, unlike other sciences that focus on specific aspects of existence. He stated, "The subject of metaphysics is the totality of everything it encompasses, while the objectives are things related to entities that unconditionally exist" [4].

The thoughts of the Azerbaijani philosopher on metaphysics are considered consistent with Aristotle's philosophical conception.

Moreover, Bahmanyar's philosophical doctrines, particularly his discussions on the categories of motion, space, and time, are elucidated in the context of their distinct interpretations, underscoring their unity and indivisibility. Bahmanyar, in his discourse on motion, transcends the confines of mere mechanical movement, extending his analysis to encompass transformations in chemistry, alterations in qualities, and even contemplating thought processes as distinctive manifestations of motion [13].

Several tenets of Bahmanyar's intellectual legacy continue to hold scholarly value in contemporary discourse. He contends that the fundamental wealth of an individual resides in the realms of knowledge and education, asserting the primacy of intellect and wisdom over material possessions. His aphorisms such as "Material wealth can be buried, but not intelligence" [1] and "Intellect is the paramount companion and safeguard of humanity in times of adversity" [1] serve to crystallize these philosophical concepts. Ongoing scholarly pursuits focused on the sciences, intellect, and creative works of Bahmanyar, alongside efforts to preserve them as exemplars of cultural heritage, underscore the enduring pertinence of his theory on genuine wealth. Bahmanyar also underscores that the chief objective in the study of science and philosophy is the ethical elevation of human character and the cultivation of virtuous qualities.

Bahmanyar posits that the divine endowment of intelligence distinguishes each individual from the animal kingdom. However, he astutely observes that human intelligence is a product of the influence exerted by other existing entities. The failure of an individual to perceive these entities does not negate their existence [5]. The genesis of human intellect occurs through sensory experiences, with subsequent stages witnessing the emergence of intellectual judgments, comprehensive understandings, and autonomous cognitive processes, revealing the profound impact of the external world.

Within the medieval discourse on logical reasoning, Bahmanyar's magnum opus, "On Logic," assumes a pivotal role as a scholarly repository for understanding its historical trajectory. Bahmanyar's profound engagement with the logical musings of his predecessors and his innovative contributions in advancing logical thought are discernible. He posits, "Regarding logic, it can be argued that it fundamentally constitutes a segment of science due to its pursuit of the unknown. Simultaneously, it can be asserted that it holds a distinct status, serving as an instrument applied in diverse scientific domains. Consequently, as logic assumes the role of an instrument, a broader conceptual framework – the notion of 'science' – emerges as its predicate. This analogy resonates with instances where a specific entity serves as a predicate to a broader concept, such as an individual being 'human,' leading to the statement: 'This person is a living being'" [1].

During the medieval period, the Azerbaijani philosopher **Eynelqizat Abu'l-Ma'ali son of Muhammad Miyaneci Hamadani** (1098–1131), extensively explored the structure, meaning, and content of logical thought forms, including comprehension, judgment, and syllogism, in his works. In his writings, he meticulously classified words based on their semantic implications. Notably, Eynelqūzāt linked understanding with language and contemplated the interplay between words and thought in his theory of perception.

His philosophical ideas found expression in works such as "The Essence of Truths," "Introductions," and "The Complaint of the Stranger" [2]. In these texts, Eynelqizat articulated his unique philosophical system, particularly delving into the philosophy of existence and the theory of perception.

Eynelqizat Miyaneci, a philosopher from medieval Azerbaijan, conducted a thorough examination of the various forms of judgments in his works, delving into the general, specific, affirmative, and negative aspects. He systematically classified these forms into distinct types, including preliminary statements and opinion-based statements, providing insightful commentary from a peripatetic perspective [2].

Notably, Eynelqizat Miyaneci integrated formal logic, particularly its methodology, into his intellectual endeavors. His creative works bear witness to his adept application of the laws of formal logic. In the realm of perception, Eynelqizat Miyaneci aligned himself with the ideas of Eastern peripatetics, offering a nuanced evaluation of the sensory and intellectual stages of perception. Despite his relatively restrained reliance on sensory perception, he acknowledged its role in reflecting objective reality. Conversely, he regarded intellectual perception as a crucial means for comprehending that reality [14].

In the medieval era, Azerbaijan was home to the distinguished logician **Efsaladdin Khunaji** (1194–1248), who continued the tradition of the Aristotelian school and Eastern peripatetics, embracing unity between sensory and intellectual perception. In his works, the philosopher explored language and thought, providing commentary on the fundamental principles of semantic expression—namely, contingency, incompleteness, and predication.

Addressing these concepts, the Azerbaijani philosopher remarked: "If a word fully expresses its meaning, it demonstrates contingency; if it expresses it partially, it shows incompleteness; if it expresses what is beyond it, it indicates predication" [15].

In his work "Revealing Secrets in the Dark Corners of Thoughts," Efsaladdin Khunaji offered a comparative commentary on the combinatory and exception-making types of syllogism. Additionally, his creative output encompassed works such as "Articles on Definitions and Descriptions," "Sentences on Logic," "Summary on Logic," and a commentary on the "Canon of Medicine," among others [16].

Ibn Khaldun (Abu Zayd Abd al-Rahman ibn Muhammad ibn al-Hadrami) acknowledged Khunaji's role in the use of language in logic, stating: "Fakhr al-Din al-Razi, by combining language and philosophy, gave a new form to logic, and his student Khunaji, as his successor in this field, transformed the science of language from being merely a tool into an independent field of study. However, later, this field of study was arguably abandoned by Muslims" [17].

Siraj al-Din al-Urmawi, a noteworthy Azerbaijani logician of the medieval era (1198–1283), engaged in a systematic exploration of the forms of thought, encompassing perception, judgment, and syllogism, within his seminal works such as "The Birth of Lights," "Subtleties of Wisdom," "Declaration of Truth," "Methods," "Treatise on Examples of Contradiction," "Treatises on Dialectics," "Refinement of Philosophical Words," "Questions," "Education," and others [3].

Urmawi departed from the tenets of Aristotle and the Eastern peripatetics, both in the realms of ontology and the theory of perception. His logical conceptualization stands as a significant intellectual achievement within the landscape of medieval Middle Eastern philosophy.

Conclusions. A nuanced examination of the philosophical currents prevalent in medieval Azerbaijan underscores the inextricable connection between their formation and the genesis of the Islamic religion. Simultaneously, a comprehensive analysis of the contributions made by Azerbaijani intellectuals—Abul Hasan Bahmanyar Marzban oglu, Eynelqozat Miyanaji, Afzaladdin Khunaji, and Siraj al-Din al-Urmawi—reveals their distinctive philosophical perspectives, valuable theoretical constructs, and unique approaches to logical processes. Despite the individuality of their views, it is imperative to underscore their collective emergence from the Aristotelian school and Eastern peripatetic traditions, thereby highlighting their indispensable roles in shaping the landscape of medieval philosophy.

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Юсіфова Парвіна Надір

докторант кафедри логіки

Інституту філософії та соціології

Національної академії наук Азербайджану

просп. Гусейна Джавида, 115, Баку, Республіка Азербайджан

orcid.org/0009-0004-4203-3801

ХАРАКТЕРИСТИКА ФОРМУВАННЯ ФІЛОСОФСЬКИХ ТЕЧІЙ В АЗЕРБАЙДЖАНІ В СЕРЕДНІ ВІКИ ТА ФІЛОСОФСЬКІ ПОГЛЯДИ АЗЕРБАЙДЖАНСЬКИХ МИСЛИТЕЛІВ

У статті розглядаються історичні нюанси формування та еволюції філософських течій в Азербайджані в середні віки. Зокрема, він проводить дослідження різноманітних філософських течій, які виникли в Азербайджані до приходу ісламу та протягом періодів, що відзначають зародження та розвиток ісламу. Дослідження систематично досліджує поширені філософські течії, з'ясовуючи різні філософські точки зору, яких дотримуються їхні прихильники. Більше того, переклад давньогрецьких філософських праць на арабську мову та подальша роль арабомовних філософів у розвитку логіки є предметом ретельного вивчення. Крім того, у статті розглядаються фактори, що сприяли появі нових філософських поглядів

у середньовічну епоху, з особливим наголосом на азербайджанській філософії. Детально розглядаються філософські положення азербайджанських мислителів, що стосуються таких основних аспектів, як існування, тимчасовість, взаємодія між живими та неживими істотами, антропогенез, фізіологія людини, парадигми здоров'я та погляди на світову фауну та флору. Філософські доктрини та науковий внесок видатних азербайджанських філософів, у тому числі сина Абул-Хасана Бахманьяра Марзбані, сина Ейнелкозата Абдулмалі Мухаммада, Міянаджі Хамадані, Афзала ад-Діна Хунаджі та Сірадж ад-Діна Урмаві, підлягають всебічному дослідженню. Дослідження окреслює їхні філософські погляди, наукові досягнення, інноваційні ідеї та розпізнає як спільні риси, так і відмінності в їхніх філософських течіях і перспективах. Зрештою, дослідження об'єднує різноманітні наукові погляди, спираючись на різноманітні джерела, щоб запропонувати синтезоване розуміння ролі, яку відіграли азербайджанські інтелектуали у розвитку логіки, що бере свій початок у давньогрецькій філософії середньовіччя.

Ключові слова: філософські течії, логіка, філософська перспектива, теорія сприйняття, онтологія, чуттєве сприйняття, інтелектуальне сприйняття.