

## CONCEPTIONS ABOUT SOCIAL CHANGES IN MEDIEVAL PHILOSOPHY OF THE EAST

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### ABSTRACT

In Middle Ages the East was centre of creation of the religiously-philosophical theories. Philosophers of the epoch had tried to construe the categories "time" and "space", the process of social and historical development, the causes of the natural and social changes and etc. In the studies of these philosophers had prevailed religious outlook, but there was attempted to analyze the historical process and was presented surmises about various levels of social changes.

In this article is presented the conceptions of the great philosophers as Y.Kindy, A.Faraby, Ibn Rushd, Ibn Sina, S.Urmavy, Sh.Suhraverdy, M.Fizuly, Ibn Haldun and etc. about this theme.

In the Middle Ages, in Renaissance of philosophical thought, the East was the centre of creation of many religious-philosophical currents. The Allah as the higher truth was an ultimate goal of achievement of the validity. Many thinkers of an epoch have tried to interpret categories "time" and "space", process social and historical development, the reason of the social changes occurring in a society etc.

One of leading philosophers of medieval Asia Yagub Kindy (800-873) explained development as movement to knowledge of the higher truth which ends when we reach it: «the Truth, the reason of substance and stability of all real, ...that that has a reality has also truth». Kindy considered that every reason is the substance, the form, the action, and the addition, because, an origin of motion in it. The philosopher identified transformation with change. «But initial it is not transformed, does not change, it is not transformed with imperfect to the ideal. Transformation is certain change. ... The ideal that, which surpasses with stable position ... The Initial is absolutely perfect, ...unchangeable». Kindy comes to a conclusion that all substances initially imperfect and tends to develop. The philosopher connected

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development and decline of the substance with its movement in a direction to the centre or from the centre. This mechanical movement is a consequence of change of parts of substance on certain space. The substantial change, the creation and destruction of matter is defined as its qualitative change.

The substance changes its essence and form within certain time. Every change occurs in time and each certain time has two degrees – initial and final: «Time has the final beginning. ...Time qualitatively. ...If time is absent, the substance is absent too, because time is quantity of movements, i.e. time repartition of a measure of actions». Kindy identified time with movement: «If there is a movement, there is also time».

Abunasr Faraby (873-950) assumed that the Universe, as well as any difficult system, has the beginnings of the origin. Substance shares on possible and necessary. The possible substance requires the primary reason, i.e. in necessary substance. The philosopher states that the necessary substance is eternal, primary, and its existence is not dependent, it is perfect and has no competitors. The philosopher characterised a necessary substance as the creating an initial order.

Faraby distinguished some forms of motion: circular (in nature), linear (to the centre and from the centre), qualitative and quantitative (relating to simple substances), natural, independent and dependent. Faraby was not agreeing with opinions about infinity of division and about infinity of movement and thought that, all which concerned with time is temporary.

The views concerning origin, existence and decline of the Universe of the philosophical current “Chastity brotherhood” (X century) does not very differ from others. Representatives of this school distinguished six forms of linear movement: formation, destruction, growth, reduction, change, moving. Formation is a transition of substance from a non-existence to being, from potentiality to actuality. Destruction is contrast of this phenomena, it is transition of substance from being to a non-existence, from actuality to potentiality. Growth is separation of substance from the centre, reduction is contrast of it. Change is a qualitative exchange of indicators of beings. Moving is spatially changing position of beings. The circular movement is connected with a natural motion (for example, the circular motion of the water in nature). “Chastity brotherhood” considered that time is infinite.

Ibn Rushd (1126-1198) distinguished stable and dynamical movement. Stable movement is defined as non-initial and infinite

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creative movement of the Allah. In that case it is possible to assume that dynamical movement is peculiar to mankind and has the beginning and the end. Ibn Rushd characterised a matter as limited and final, and assumed that the destruction of one form of a matter, in actually is its transformation, i.e. qualitative change of a matter.

Ibn Sina (980-1037) asserted that subjects are formed of parts which move from one place to another and as a result of the movement of parts changes the quality of substance. Qualitative changes can be promoted by a push, or they occur gradually. But one push has no value if there was no additional quantitative change. The philosopher interprets change as a result of movement. The philosopher distinguished mechanical, potential, rotatory, quantitative, accidental, necessary and natural movement. Ibn Sina offers contrast of movement as immovability, rest.

It is possible to assume that in this case the philosopher meant the dynamical and static position of movement. Ibn Sina identified static movement with a stable condition of a substance, or with the period of quantitative changes. Ibn Sina asserted that action happens in the space, which is limit or a measure of mutual relations of subjects: «... space of the substance is a limit of beings which covering and surrounding of it. It is not any limit, this is a limit of interferences of one being with another», i.e. each subject has individual and social space (3, p. 31-46, 65-76, 93-106, 165-187).

Siradzheddin Urmevi supposed evolutionary development of being, which is basis on a qualitative change: «...transition from one form of contrasts to another at once, is very complicated process. ...it should be gradual». He assumed that gradual quantitative changes lead to qualitative changes, and there are intervals in this development process (1, p.39).

S.Y.Suhraverdi has been assured that each new creation is connected with the certain reason, and cause and effect relations are infinite too. The philosopher assumed that «movement prepares light (illumination), and light gives rise to movement» which «...does necessary renewal», and this process proceeds infinitely. S.Y.Suhraverdi distinguished rotary and linear movement, and movement to the centre and from the centre. The thinker has been assured that the rotary motion which predetermines all beings is peculiar to heavenly bodies and without natural movement there would be nothing, including public. It is possible to do conclusions that linear movement, the movement from the centre and to the centre on the essence is unnatural, and directly concern to the social phenomena (4, p.13, 32-35).

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M.Fizuli distinguished a necessary and possible being. The necessary being predetermines a possible being, all is generated from it, it does not renew. The possible or corporal being has such integral features, as quality, quantity, space etc., which are not peculiar to a necessary being. The philosopher reflected on process of differentiation and integration of the phenomena, and assumed that it is connected with their fluctuation, change and formation.

M.Fizuly has defined movement, as «stay of a subject in two spaces in two different intervals of time». The philosopher opposing silence to movement noticed that «silence is a being of a subject in one space in two different intervals of time». Apparently, silence is interpreted, as the form of movement which can be defined as static action. M.Fizuly did not represent movement separately from time and space (2, p. 47, 49, 57, 59).

Ibn Haldun was sure, that basis of historical process is «not history of kings», and the history of a human society defined by "natural qualities of a public life». In this connection Ibn Haldun distinguished the external and internal history: the external history is a truthful description of events of occurred times and the states, internal history is a careful research of causal dependence of the facts. On the basis of supervision and studying of social processes, Ibn Haldun represents the sociological conclusions about historical development process, about social changes and puts forward the theory of natural progressive development of a society: «Observing this world, we see that all phenomena in it are subordinated to an order, the law, occurring for the certain reasons, are connected among themselves and turn each other».

Ibn Haldun puts forward evolutionary development of the Universe and the person: «The fauna has extended, and their kinds were multiplied until gradually there was no the person which is gifted with mind and ability to thinking, which lifted him over the world of a monkey» (5). Apparently, the philosopher has been assured that the simple generates difficult, and process of evolution demands time (6). Ibn Haldun has been assured that «distinctions in a way of life of people depend only on distinction in an image of a way of getting vital means. People unite exclusively for the sake of mutual aid for getting of these means» (5). In the theory of historical development of a society, the philosopher stated that the public life is necessity for the person and each society or the state endures five periods of existence: creation, formation, the adaptation, the coordination, and decline (6).

In statements of medieval thinkers the religious outlook of that historical reality which they concern had prevailed. In these

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studies were attempts of a scientific statement of process of historical development and surmises about different levels of social changes.

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