

## THE POSITION OF AL-FARABI AND IBN SINA IN THE CONTROVERSY OF THE HISTORY OF PHILOSOPHY AND SUFISM

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### **Annotation:**

This article examines the position of two great philosophers of the Muslim East – Abu Nasr Farabi (870-872, Farab-Syrdarya, - 950, Damascus) and Abu Ali ibn Sina (980, Bukhara, - 1037, Hamadan) in Islamic philosophical thinking IX- XI centuries in the process of sudden changes and renewals and their attitude to Sufism – an irrationalist doctrine that is emerging in the Islamic world.

**Keywords:** philosophy, Islamic philosophy, rationalism, Eastern Aristotelianism, Farabi, Ibn Sina, irrationalism, compromise, theological and philosophical teaching, Sufism teaching, Sufist philosophy, Irfan philosophy, Kalam philosophy, religious-philosophical, philosophical-mystical, influence, attitude.

According to the authors of the article, Farabi and Ibn Sina, along with being great representatives of Eastern Aristotelianism and Islamic rational thinking, were also not indifferent to Sufism, a theological-philosophical teaching that is rapidly entering the field of religious-philosophical thinking. The author says that Farabi and Ibn Sina made a great contribution to the issue of philosophizing the religious teachings of Sufism and religiousizing the science of philosophy. The philosophical thinking of these two great thinkers was not only influenced by the ideas of Sufism, but also actively participated in the formation of Irfan philosophy. In general, the scientific activities of Al-Farabi and Ibn Sina served to eliminate the differences and conflicts between philosophy and mysticism, to establish a compromise

between them, and to create mutual harmony and balance in these two rational and irrational ways of thinking.

Farabi was the first in the history of Islamic thought to practically prove that religion and philosophy can live side by side. Throughout his life, he tried to bring these two opposing poles closer to each other, to create a compromise between them, and finally to prove that they are not mutually exclusive, but complementary paths, and he succeeded.

In his work "Kitab al-huruf", Farabi emphasizes the primacy of philosophy in relation to religion, saying "it is as if a person is better than the weapon he uses" [9:132], but entrusts philosophy to the service of religion. That is, he works on the basis of the idea that the essence of religion can be understood more deeply through philosophy, and interprets Shariat and Irfan through the methods of philosophy.

Who else could be the "social man" of Pharaoh, who understood and chose the "principle of life hidden in a thin line in ordinary life" but the leeches? In both cases, a state of self-improvement is observed internally and externally. The means of achieving the goal are similar in both Pharaoh's philosophy and Sufism. It is also possible to conclude that al-Farabi was a Sufi. But there is no clear and solid evidence to draw such a conclusion. But it cannot be denied that the great peripatetic philosopher was spiritually close to the teachings of the Sufis. The question of the unity of reason and intuition was recognized by both the Peripatetics and the Sufis as a condition of knowledge. The only difference is that al-Farabi acquired the knowledge obtained through the mind through inner ecstasy and divine love. But in both cases, efforts are aimed at achieving a noble goal - the internal and social harmony of man and society.

Farabi, describing the members of the virtuous city who perform their duties with a healthy body and harmonious actions in the "City of Virtuous People", tries to establish a connection between the phenomenon and the essence, like the mystics [14: 88].

Abu Ali ibn Sina (980, Bukhara, - 1037, Hamadan), the second great philosopher after Farabi, further developed the ideas of "Teacher Sani".

Ahmed Tamimdari writes that Ibn Sina was indeed "a follower of Aristotle, but this was not a blind imitation of the Ancient Greek thinker. Ibn Sina developed his teaching, while trying to create a new philosophical system by using the ideas of Platonism (Plato - Plato's school) and Neoplatonism (Plotinus and his followers - new Platonists - J.H.), he also managed to explain many abstract situations in Aristotle's teaching. In the part of the book "Ash-Shifa" devoted to logic issues, he called his philosophy "Hikmat ul-Mashriqiya" (Wisdom of the East - J.H.) [7:14].

Ibn Sina continues the idea of Al-Farabi in the matter of "Existence": the universe and all things in it have the possibility to exist, but they need an Existence that exists by itself [7:15]. Ibn Sina, like Farabi, was not indifferent to the teachings of Sufism. This is evidenced by his communication with the great Sufi Sheikh Abusaid Abulkhayr (967 - 1049) and his assessment



that "Whatever we know, he (Abusaid Abulkhayr - J.H.) sees" and a number of philosophical and metaphorical works he created at the end of his life - It can also be seen in the examples of "Hayy ibn Yaqzon", "Solomon and Absol", "Risola at-tayr" and "Risola fil-ishq". It is also possible that "Risola at-Tayr" created the basis for the creation of Sheikh Attar's work "Mantiq ut-Tayr".

Maulana Abdurakhman Jami finished the mystical-metaphorical epic entitled "Solomon and Absol" and Ibn Sina put forward the idea that His light shined in the creation of the universe by God Almighty.

In the words of the second-generation Sufis of Sufism - Bayazid Bistami, Mansur Khallaj, Sakhl Tustari, and then the great Sufi of the 9th century, the issue of the shining of the light of God (to Mount Tur) mentioned in the Holy Qur'an is the way that the divine light shines into the heart, it is observed in the works of Sufism theorist Hakim al-Tirmidhi. Soon, in the works of the great mystics of the 10th century - "Kitab at-Ta'arruf" by Kalabadi, "Sharhi at-Ta'arruf li mazhab it-tasawuf" by Mustamli Bukhari, the issue of "tajalli" is covered in a special chapter as a separate theory, one of the important concepts and categories of Sufism. In Ibn al-Arabi's teaching, "tajalli" is involved as the main part of Wahdat ul-Wujud philosophy.

Ibn Sina, giving the first philosophical interpretation of the concept of "divine love" in his "Treatise on Phil-Isq", explains the concept of "tajalli" as follows: "If the Absolute Goodness did not manifest, nothing could be taken from it. And when nothing can be taken from it, nothing exists. Thus, if it were not for His tajalli, existence itself would not exist; therefore, His manifestation is the cause of all existence. The more the love for the Supreme Being is for His glory, the more glorious is the love. The real source of love for him is in his imagination" [1].

The philosophical worldview of Sufism and Irfan people went along with the processes of formation and development of this doctrine. In addition to the religious interpretation of views on God, existence, spirit, man, faith, morality, life and death, a system of worldviews about nature, man and society also emerged. It is also possible to observe a dialectical conflict at all stages of the emergence and development of Sufism.

For example, in some of the teachings that emerged after the teachings of Hasan Basri, a great theologian of early Islam, it is possible to observe the fusion of the ideas of traditionalists (Ahli sunnat wal-jamaat), rationalist mutakallims (theologians) and irrationalist Sufis. In this regard, in the spiritual life of the Middle Ages, the religious philosophy of Sufism - Irfan, as a system of worldview capable of simultaneously arguing with Islamic theology (science of the word - Mu'taziliyyah, Ash'ariyyah, Maturidyia schools of thought) and the philosophical worldview of the Eastern Peripatetics. , it should be considered that it came to the field as a result of historical necessity.

Sufi monistic (monism is a doctrine based on the belief in monotheism) pantheism (Greek ran - all, theos - god; religious-philosophical doctrine based on the view that everything in all

existence is He (God)) of the philosophy of Wahdat al-Wujud, on the one hand, to theism (a system of religious-philosophical worldview that absolutizes the presence of God in all existence.

The philosophy of Wahdat ul-Wujud is a bright example of Islamic theism), on the other hand, it is expressed in opposition to naturalistic pantheism (teaching based on the relationship between Nature and God). "Theism" is a traditional philosophical-theological teaching, which seeks to absolutize the Absolute Being, the Divine Being who created the world according to his will, who controls it forever, and who is eternal in relation to the world.

In the teachings of Sheikh ul-akbar Muhyiddin Ibn al-Arabi (1165-1240), the founder of the philosophy of Wahdat ul-wujud, the concepts of "existence" and "universe" are two separate, independent philosophical categories. From this point of view, the universe cannot exist. Therefore, it is something from the Absolute Being: "The Universe is not the same as the Truth itself." It is something that is completely manifested in the body of Truth" [5:227].

It should be noted that the concept of "Wajib al-Wujud" in the teachings of Ibn al-Arabi is similar to the category of "existence" with the category of Wajib ul-Wujud (the necessity of the existence of God Almighty) in the philosophy of Farabi, Ibn Sina and Khayyam, representatives of Eastern Aristotelianism, but it is more religious. acquired mystical meaning and content. Peripatetic philosophers such as Farabi, Ibn Sina, Omar Khayyam, Ibn Rushd and others widely used the concepts of "Existence is obligatory" and "Existence is possible" (the entities considered "possible" could not have been created by God, but He created them) in interpreting the problem of existence. According to these concepts, existence consists of Wujudi wajib (necessary existent origin) and Wujudi may (possible existing things). The interaction between them is subject to an order that does not contradict the laws of nature and logic. Wajib ul-Wujud cannot be a derivative of something other than itself as a first cause. He creates all things, but he himself is not created by other things. There is no blemish, defect, or imperfection in His nature, and there is no need to fill it up. His condition never changes. He is the embodiment of absolute being and absolute intelligence, and is always busy creating. Sometimes he creates and sometimes ceases to function is completely against the essence of Wajib ul-Wujud. A possible entity is considered to be a being that needs the presence of another thing for its existence - Wajib ul-vujud. The relationship between cause and effect is not infinite. This relationship ultimately goes back to the First Cause - Wajib ul-Wujud.

Ibn Sina attached special importance to the issues of existence. Among other things, in his book "Kitab al-Shifa" in the chapter "On Existence and Its Reasons", "Existence may often seem to people to be the existence of bodies that can be perceived by the senses, but they cannot imagine the essence of things that cannot be perceived by the senses and they do not consider it to be real. But some scientists understand the existence of essence," he says. Ibn Sina, in his theory of emanation (tajalli - polishing), reveals the idea of mutual unity of



existence with Allah. According to the theory of emanation, all existence, including nature, is separated from the Lord just as light is separated from the Sun.

Ibn Sina's mystical existentialism consists of the following conclusions:

1. "If there was no previous cause, no eternal cause, there would be no convincing thing (things)" [1];
2. The eternal cause means absolute purity and goodness in essence.

From the point of view of most wahdat ul-wujud scholars, Allah the Exalted did not create the existing beings from nothing, but created them from Himself. But from the point of view of the Ahl al-Sunnah wal-Jamaa mutakallims, Allah created all beings in the universe from nothing, that is, He created them from nothing.

The philosophy of Wahdat ul-Wujud interpreted by Ibn al-Arabi and his followers is not a doctrine based on the idea that all beings in the universe - material and non-material, animate and inanimate objects unite and form a single Absolute Being. On the contrary, the doctrine of Wahdat ul-Wujud is based on the idea that existence consists of a single entity, and this single entity is Allah. That is, this teaching is not based on polytheism or polytheism, but the highest example of the idea of monotheism. In other words, "According to the theory of Wahdat ul-Wujud, the universe arose from the desire of the Supreme Being - the Supreme Truth - to manifest its beauty, power and attributes. That is, the Supreme Truth created Being for self-knowledge. Existence is like a mirror, the beauty of truth, the wisdom of knowledge is reflected and polished in it. From this comes the idea of tajalli, which is an important part of this teaching. The Absolute Spirit is the soul of the universe, all changes in the universe, laws, contradictions and agreements, the movement of matter, the interrelationship of bodies, balance and regulations, rules, growth and decay - everything has the participation and command of the Supreme Truth. All things, from the smallest particle of existence to the universe, are under the control and management of the Absolute Spirit. On this basis, the whole universe exists with the participation of the one Spirit of the Absolute, and existence exists only in dependence on the Spirit of the Absolute. Therefore, the real and eternal being is Him Himself, and the material world is not eternal, it is only a fantasy of the mortal or Absolute Spirit" [3:3].

From Ibn Sina's writings at the end of his life, it is known that he was very interested in Sufism. In fact, this doctrine seems to have fascinated scholars throughout their lives. Because the great thinker's philosophical works such as "Hay ibn Yakzon", "Treatise fit-tayr", "Treatise fil-ishq" and especially "Ishorot va tanbehot" and some poetic fragments shine with divine love and mystical thinking. Ibn Sina lived only 57 years in the enlightened world. Who knows, maybe if he had lived longer, Imam Ghazali would have started a long discussion from the circle of jurists who had acquired the problem of the Mu'tazilites and the Batinites about qidam and hudus (the antiquity and creation of the universe), about the creation and non-creation of the Qur'an... Perhaps one day he would have found his way into the world of Sufism, just as he

entered the raucous gatherings of mutakallims, who were never tired of discussing their arguments and searching for evidence against them, and eventually entered the Sufis' abode of love. It seems that Farabi and later Ibn Sina wanted to bring the ideas of Aristotle, Plato and Plotinus into the Islamic religion and the philosophy of Sufism, but whether they knew it or not, on the contrary, it would not be correct to conclude that they brought the ideas of Sufism into philosophy. Because, as we have seen above, Farabi and Ibn Sina were people who had a strong faith, lived a Sufi way of life all their lives, were very honest and lived away from any luxury, luxury and flattery.

It was natural that the minds of people who had such beliefs and lived such a way of life were inclined to the ideas of Sufism. That is, Sufism was already present in the nature and nature of Al-Faroabi and Ibn Sina. Perhaps the conversations of the great Sufi Sheikh Junayd Baghdadi in Farabi's worldview, and the conversation of Sheikh Abusaid Abul Khair caused certain changes in Ibn Sina's thinking, but it must be said that with the efforts of Farabi and later Ibn Sina, Sufism, which has so far been often defeated in scientific and ideological battles, his teaching began to philosophize and rose to the first step of his new stage of development - the status of Irfan. Now the people of Sufism, like the Mu'tazilis and the Ash'aris, had their own scientific and theoretical weapons in ideological battles. Laws and categories of philosophy, methods and methodologies were also transferred to Sufism. As a result, Sufism theorists who lived in the 9th-13th centuries - Hakim al-Tirmizi, Abu Nasr Sarraj, Kalabadi Bukhari, Mustamli Bukhari, Imam Muhammad Ghazali, Sheikh Najmuddin Kubro, Sheikh Fariduddin Attar, Sheikh ul-Akbar Muhyiddin ibn al-Arabi, Maulana Jalaluddin Rumi and in the works of Sufism theorists such as Sheikh Aziziddin Nasafi, substance (jawhar) and accident (araz), time and space, origin and substance, cause and effect, substance and form, substance and substance, quantity and quality, existence and adam (absence). ), kadim and hudus (the antiquity and creation of the universe)... hundreds of philosophical categories, philosophical laws, methods and methodologies were widely used. Along with the philosophical categories, Jabr and Ikhtiyar, wajib al-wujud and muqin al-wujud, zaat and sifat, azah and abad, Tawheed and shirk, kufr and iman, nabi and rasul, qaza and qadar, asl and far', rahman and shaitan , sin and reward, haram and halal, good and bad, good and bad, justice and oppression, tablet and pen, promise and promise, heaven and hell, nuzul and su'ud... also included hundreds of categories related to the philosophy of words in the philosophy of Irfan.

Most importantly, he widely used the scientific and theoretical tools of philosophy and speech and programmed their experiences. Sufism thinkers ahad and adad, ahadiyat and wahdaniyat, world of wealth and world of malakut, jabarut and malakut, nosut and lohut, wahdat and kasrat, shariat and tariqat, enlightenment and truth, sayr and leech, sukr and sahw, jazaba and shathiyot, prophecy and Valayat, Khatam ul-Anbiyya and Khatam ul-Awliya, uluhiyat and ubudiyat, light and darkness, purification ul-qalb and tazqiyat un-nafs, hijab and mahjub, bast and qabz, tajrid and tafrid, death and survival, taslim and will, The world of fantasy and the



world of example, love and love, lover and beloved, visal and separation, scholar and famous, seeker and matlub, murshid and murid, murid and murod, world and future, danger and raj, gathering and separation, muroqaba and observation, happiness and gossip, ghayb and shahadah, hulul and ittihad, unity and union, unity of existence and unity of witness, outward and inward, ablution outward and ablution inward, image and appearance, heart and mind, hilwat and convention, truth and people, miracle and blessing. They also managed to develop hundreds of unique pairs or alternative epistemological concepts such as. Although these concepts are called "istilah" in the language of Sufis, they are essentially equivalent to the categories of philosophy.

In particular, dozens of terms such as "vahdat" (unity) and "kasrat" (plurality), "jam" (deduction) and "tafrikah" (induction)... at the same time expressed categories in philosophy. From this point of view, they can be called "mystical categories", "mystical categories" or "mystical-philosophical" categories. After that, the Sufis, although they strictly refrained from calling themselves "philosophers", began to look with the eyes of a philosopher about Man and God, Universe and Man, Existence and Nonexistence, Life and Death. Most importantly, after the teachings of Farabi, Sufism became the third branch of Islamic philosophy, like the Mashsha school (Eastern Aristotelianism, Peripatetics) and the philosophy of the Word (Mu'taziliyyah, Ash'ariyyah). Al-Farabi and Ibn Sina have come a long way in the world of philosophical thought: Socrates, Plato, Aristotle, Plotinus, Al-Kindi, Razi. However, they did not imitate them, they spoke their own words in philosophy, created their own schools. To say that these two great figures are "representatives of Eastern Aristotelianism" seems to be an understatement. This has yet to be reviewed. After all, their path was the point of convergence and unification of various paths from Socrates to Razi, from Neoplatonism to Sufism - the threshold of Irfan. And Irfan was the philosophy of enlightenment, that is, knowledge and understanding of the essence of Man and Being, and finally, the Creator of all things in Being.

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