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IMPORTANCE OF ISLAMIC METAPHYSICS IN THE CONTEXT OF MEDIEVAL WORLVIEW

This article examines the Islamic metaphysical tradition in the context of medieval thinking. The main goal of the study is to identify the role of Islamic metaphysics in the space of medieval religious and philosophical discourse. The scientific significance of the article is to prove how close the metaphysics of the Muslim Middle Ages was to the true understanding of the universe. The practical significance of the article is reflected in the fact that to this day representatives of Islamic traditional theology use the achievements of the Eastern Peripatetics in describing the basic laws of the worldview. The article also uses two methods: comparative analysis and synthesis of the historical and logical. In the article, the authors highlight three main results: (1) compared to other metaphysical layers, Islamic metaphysics is unique, (2) Islamic metaphysics is not limited to Islamic philosophical theology, (3) Islamic metaphysics still exerts a huge influence on religious ontology. The main value of this work is its practical applicability. The conclusions and ideas of this study can be applied both in the social life of the Muslim world and within the framework of various disciplines of the socio-humanitarian fields. Also, the use of materials from this study will help in a deeper understanding of the methodological ontology of Arabic-language philosophy of the Middle Ages. This, in turn, significantly expands the application of metaphysics both in the historical-philosophical perspective and in the context of modern philosophy.

Key words: metaphysics, religious thinking, philosophical discourse, the Middle Ages, rationalism.

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Ислам метафизикасының ортағасырлық дүниетаным контекстіндегі маңыздылығы

Бұл мақала исламдық метафизикалық дәстүрді ортағасырлық әлемнің ойлау контекстінде қарастырады. Зерттеудің негізгі мақсаты – ортағасырлық діни-философиялық дискурс кеңістігіндегі ислам метафизикасының рөлін анықтау. Мақаланың ғылыми маңыздылығы – мұсылман орта ғасырындағы метафизиканың ғаламды шынайы түсінуге қаншалықты жақын болғанын дәлелдеу. Мақаланың практикалық маңыздылығы бүгінгі күнге дейін исламдық дәстүрлі теология өкілдерінің өздерінің дүниетанымының негізгі заңдылықтарын сипаттау кезінде шығыс перипатетикасының жетістіктерін пайдалануынан көрінеді. Мақалада сонымен қатар екі әдіс қолданылады: салыстырмалы талдау және тарихи және логикалық синтез. Мақалада авторлар үш негізгі нәтижені атап көрсетеді: (1) басқа метафизикалық концепциялармен салыстырғандағы ислам метафизикасының ерекшелігі, (2) исламдық метафизиканы исламдық философиялық теологияға келтіруге болмайтындығы және (3) исламдық метафизика әлі де діни онтологияға орасан зор әсер ететіндігі. Бұл жұмыстың басты құндылығы – оның практикалық қолдану мүмкіндігі. Бұл зерттеудің тұжырымдары мен идеяларын мұсылман әлемінің әлеуметтік өмірінде де, әлеуметтік-гуманитарлық салалардағы әртүрлі пәндер шеңберінде де қолдануға болады. Сондай-ақ, осы зерттеу материалдарын пайдалану орта ғасырлардағы араб тілді философияның әдістемелік онтологиясын тереңірек түсінуге көмектеседі. Бұл өз кезегінде метафизиканың тарихи-философиялық тұрғыдан да, қазіргі философия контекстінде де қолдану аясын айтарлықтай кеңейтеді.

Түйін сөздер: метафизика, діни ойлау, философиялық дискурс, орта ғасыр, рационализм.

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Значение исламской метафизики в контексте средневекового мировоззрения

В данной статье рассматривается исламская метафизическая традиция в контексте мышления средневекового мира. Основной целью исследования выступает выявление роли исламской метафизики в пространстве средневекового религиозно-философского дискурса. Научной значимость статьи состоит в том, чтобы доказать, насколько метафизика мусульманского средневековья была близка к истинному пониманию мироздания. Практическая значимость статьи отражается в том, что и по сей день представители исламской традиционной теологии используют достижения восточных перипатетиков в описании основных законов мировоззрения. Также в статье использованы два метода: сравнительный анализ и синтез исторического и логического. В статье авторы выделяют три основных результата: (1) по сравнению с другими метафизическими пластами исламская метафизика является уникальной, (2) исламская метафизика не сводится к исламской философской теологии, (3) исламская метафизика до сих пор оказывает огромное влияние на религиозную онтологию. Основной ценностью данной работы является ее практическая применимость. Выводы и идеи данного исследования могут быть применимы как в социальной жизни мусульманского мира, так и в рамках различных дисциплинах социогуманитарного направления. Также использование материалов данного исследования помогут в более глубоком понимании методологической онтологии арабоязычной философии средневековья. А это, в свою очередь, значительно расширяет применение метафизики как в историко-философской перспективе, так и в контексте современной философии.

Ключевые слова: метафизика, религиозное мышление, философский дискурс, средневековье, рационализм.

Introduction

Interest in medieval Islamic culture arose in Europe a long time ago. “As it is not necessarily concerned with religious issues, nor exclusively produced by Muslims, many scholars prefer to call it ‘Arabic philosophy’” (Gutas, 2002: 5). Even in the Middle Ages, Europeans knew such Islamic scholars as Ibn al-Haytham (Latinized *Alhazen*), whose work *Book of Optics* in the XII century was translated into Latin; or Abū Mūsā Jābir ibn Hayyān, whose so-called the *Jabirian corpus* covers set of works on a wide range of topics, such as philosophy, logic, mathematics, natural and artificial languages, music, and cosmology (Syed, 1995: 5). Abu Ali Ibn Sina in his influence in form of great philosophy and medical works occupied real authority in Europe. Ibn Sina was so authoritative that his logic, closer to the XII century, was able to replace the logic of Aristotle, whose authority was also indisputable in medieval Islamic science and philosophy (Bochenski, 1961: 6). *The Canon of Medicine* was translated into Latin in the XII century, and the authority of this important work by Ibn Sina remained for many centuries. In particular, scientists and doctors relied on it until the end of the XVI century. In the XV century, his work was republished 16 times, and in the

XVI – 20 times. For example, in medicine, Ibn Sina was the first to use the methods of agreement and difference in the scientific and philosophical sphere. He also actively used the method of concomitant variation and these methods played a decisive role in logic (Goodman, 2003: 155). Ibn Sina dealt with a wide range of metaphysical questions, among which the question of the existence of God was natural, widespread and necessary. He gives an ontology of God’s existence in the *Metaphysics* section of *The Book of Healing* (Johnson, 1984: 162). In essence, the metaphysics of God’s existence comes to that “existents cannot stand alone and must end up in a Necessary Existent” (Mayer, 2001: 24). While Ibn Sina’s ontology is essentialist by its character with a special emphasis on ‘*contingency–qua–possibility*’ (or *mumkin al-wujud*, meaning ‘contingent being’), metaphysically his arguments for divine existence are existentialist (*being–qua–existence* in terms of necessity, or *wujub*) (El-Bizri, 2001: 761). His philosophical arguments for the existence of the most fundamental phenomena are used based on a “necessary being” as the cause of all other existences (Fadlo, 1972: 79). The methodological strength of Ibn Sina lies in the fact that he was able to combine heavy logical categories around fairly complex ontological constructions.

The philosophy developed by Ibn Rushd (*Averroes*) had a significant influence on the European theoretical worldview. This famous medieval thinker came from Spain, which at that time was within the Muslim world. Largely due to his work, Europe had the opportunity to rediscover the heritage of ancient culture, science and philosophy. For example, Averroes' commentaries on the works of Aristotle greatly shook the medieval European habit of viewing everything and everyone through the prism of a religious worldview. It is known that this habit also affected the works of Aristotle himself. However, at the beginning of the XIII century, thanks to the efforts of Averroes, the theocentric approach to the Stagirite changed radically. Averroes literally forced the religious figures of that time to look objectively at Aristotle, first of all, as an ancient thinker, a product of his Hellenistic era, and not as a person who devoted all his works to proving the existence of God. Thus, thanks to Ibn Rushd, Europeans were able to see in Stagirite a true ancient philosopher. Ibn Rushd was followed by French thinkers, one of whose bright representatives was Siger of Brabant. These French admirers of the objective work of Ibn Rushd later founded a separate movement known as 'Latin Averroism'.

Of course, there was also so-called criticism from those who tried with all their might to defend the authority of the Christian church and by all means to attack those who objectively pointed out the gross shortcomings of the papal theological doctrine. Two professors of the theological faculty of the University of Paris, Albert the Great and Thomas Aquinas, can be attributed to such critics. These two enthusiastically attacked both the works of Averroes himself and his followers in the person of representatives of Latin Averroism. However, despite such unfounded attacks from the ossified church clericalism, the ideas of Ibn Rushd and Latin Averroism quickly began to gain popularity in the academic environment of Europe at that time. In particular, their ideas and objective assessment of Aristotle's work reached Italy and lasted until the XVII century. Thus, the center of Latin Averroism later became the Italian city of Padua.

Although ideological and philosophical debates about the significance of Arab-Muslim philosophy had been going on in Europe for many centuries, the interest of Europeans in Islamic philosophy only became noticeable closer to the XIX century. This was largely due to the fact that Europeans were able to get to know Arab culture better, being participants in the Napoleonic wars and his campaigns

in Egypt. This period was a kind of rediscovery of the Middle East by Europeans of that time. This rediscovery also had the opposite effect, which was that the Arabs themselves rediscovered much of European culture. This provoked the emergence of the so-called Arab Renaissance (*Al-Nahda*), within the framework of which representatives of the Arab East themselves began to examine the essence and history of the Islamic Middle Ages with a new wave of interest and enthusiasm.

It goes without saying that the Middle Ages were a religiously charged time. Therefore, it is believed that many Muslim authors wrote their works with some apprehension, because they could be subject to persecution for discussing religious topics. Therefore, they allegedly wrote with hidden meanings and senses. But some scholars disagree with this, believing that Islamic scholars arbitrarily allowed theological topics in their treatises, without fear that they could be persecuted for this (Leaman, 2002: 211). Well-known orientalist Franz Rosenthal described the medieval culture of Muslim East as a "triumphant of knowledge" (Rosenthal, 1970: 26) so nowadays his description among others prevails in studies of the Islamic Middle Ages. British researcher William Montgomery Watt also praised the medieval Arab-Muslim civilization just as positively created for further scientific and intercultural growth, noticing that between 1100 and almost to 1350, Europeans were culturally and intellectually inferior to Arabs (Montgomery, 1972: 57).

Undoubtedly, in many respects European civilization had a strong influence on the further development of those global worldview concepts that are used by all of humanity to this day. This is a fact, and modern society has reached certain heights. "Europe civilization came into being and was formed to the north of the Mediterranean basin. At the same time the eastern Mediterranean was the birthplace of the three monotheistic religions (Judaism, Christianity and Islam)" (Maróth, 2003: 410). However, the most important thing in this regard is that world cultures, which contributed to the advancement of the entire human civilization, also show genuine interest in each other. For example, today studies by the Europeans of Arab medieval culture are especially intensive.

Justification of the choice of articles and goals and objectives

The choice of this topic is due to the importance of a correct understanding of Islamic metaphysics in

the context of the medieval worldview. The Middle Ages, contrary to the widespread misconception that this time was dark, uneducated and politically extremely unstable, were an era of a kind of enlightenment. The perception of the Middle Ages as a time of backwardness is mainly associated with an extreme form of Eurocentrism, which still exists today. According to Eurocentrism, if in the Middle Ages there was a certain decline in culture and civilization due to the fall of the Roman Empire, then throughout the globe there was also a certain decadence of culture, art, education, etc. "It is connected with the fact that the history of world philosophy is investigated from the position of eurocentrism, and what we consider as world philosophy actually is the West-European philosophy" (Baitenova, 2004: 75). However, the fact that intellectual thought in the Middle Ages began to move to the Arab-Muslim East is often ignored.

Of course, the development of medieval thought in China, India and other parts of the globe is not taken into account here. However, it is precisely the emphasis on the continuing development of metaphysical thought within the framework of the Islamic Middle Ages that is the main goal of this study. The tasks designed to reveal this are that Islamic medieval metaphysics is represented by the teachings of leading Muslim thinkers and scientists, among which the ontological doctrine of Al-Farabi plays a special role.

Scientific research methodology

The authors of this research used two main methods – (1) the method of comparative analysis and (2) the method of the relationship between the historical and the logical.

The method of comparative analysis makes it possible to understand the development of metaphysical thought through the prism of understanding the ontological teachings of medieval thinkers of antiquity, the Latin West and the Arab-Muslim East. In this regard, although their metaphysical ideas are similar in many ways, there are certain features that are largely associated with their cultural, ideological, socio-ideological, and religious differences.

The method of the relationship between the historical and the logical is represented by an understanding of the very foundations of the logic of the metaphysical type of thinking, coupled with those socio-historical events and factors that in one way or another influenced the formation of the most specific character of metafiction. In this regard, Is-

lamic metaphysics perfectly illustrates the close relationship between the socio-religious platform and the philosophical principles of constructing logical structures within the metaphysical systems themselves.

Main part

The definition of metaphysics itself has always been an extremely difficult matter from an etymological point of view. "Among the philosophical disciplines transmitted to the Arabic and Islamic world from the Greeks, metaphysics was of paramount importance, as its pivotal role in the overall history of the transmission of Greek thought into Arabic makes evident" (Bertolacci, 2018). The true peak of orientalism as a separate cultural discipline can be observed in close connection with the liberation of many African and Middle Eastern countries from European colonialism and their political dominance, that is, with the second half of the XX century. The main source of classical Islamic philosophy is the Islamic religion, especially Quranic studies (Fakhry, 2006: 14). In this regard, the basis and general theory of Muslim philosophy, based on Islam and the Koran, is the so-called *kalam*, the essence of which is to lead a person to the idea that the obligations of the heart should be higher than the needs of the body (Wolfson, 1976: 4). Arab culture and philosophy become the object of deep rethinking of their true content by Europeans. The great merit of this significant reassessment was that the West began not only to rediscover many important principles of Arab-Muslim culture, but also was able to see that Arab-Muslim culture is not only a religion, but also the presence of secular thought. And such a tendency existed not only in modern times, but also in the Middle Ages, when the Golden Age of Islamic civilization was still in the yard. A clear example of this can be the presence of a large number of Eastern scientists, thinkers and public figures who were not alien to religious philosophy, while they remained in the bosom of a secular worldview. Also, a large number of secular and religious-secular schools of a mixed type testified to the fact that representatives of the medieval Islamic East paid great attention to the freedom of thought of each individual. And this is not to mention the presence of large scientific centers, libraries, observatories, universities in cities such as Baghdad, Basra, Shiraz, Farab, Isfahan and others.

Not only Europeans, but also the world community is beginning to appreciate the large-scale con-

tribution of medieval Muslims to the then science. Islamic scholars and thinkers have significantly enriched the scientific language with new terms. "It is instructive to consider some of the words that we derive from Arabic, such as: algebra, alcohol, alchemy, alembic, alkali, azimuth, zenith" (Russell, 1945: 283). They also begin to publish previously unknown and previously inaccessible texts, which significantly contributes to the objective assessment of various medieval philosophical teachings and scientific theories.

It is especially necessary to note that in the Arab world a very keen interest in scientific and philosophical trends arose in the 50-60s of the 20th century. At that time, a number of questions arose related to the solution of many problems of scientific and technological development, which, as is known, occurred throughout the last century and is still occurring. Here, Arab thinkers turned to the achievements of their medieval predecessors in order to identify what kind of parallels in thought could connect the modern development of science and rationalism with the intellectual tendencies that existed in the era of the Islamic Middle Ages. Their gaze fell on the rationalistic trends both within the religious Kalam and on the teachings of individual philosophers, in whose doctrines secular thoughts were closely intertwined with ideas of a religious and scientific nature. Here one can encounter the interest of modern scientists both in the problems of science in the most general sense, and specifically in issues related to the knowledge of human existence, individual psychology, social relations, even the political and economic prerequisites for the formation of moral and ethical values. The latter is especially important in the sense that the Arab world today, as then, still pays great attention to socio-religious value orientations.

Of course, Islam still serves as the most ideological and worldview basis. It was on it that the ideological platform arose, which subsequently served as the basis for the emergence and further development of Islamic philosophy. Islam was and still remains the spiritual core around which and through which the Muslim, Arab, and Middle Eastern communities exist.

However, it is necessary to emphasize what exactly made Islam so important for everyone who adheres to this ideology. Here it is important to point out that Islam is not just a religion, like Shintoism or Sikhism. Islam is, first of all, a way of thinking and a way of life that directly logically follows from it. The fact is that many perceive and interpret Islam

as a religious doctrine or, if you like, a social system. This is true, but only in part. When we say that Islam is a way of thinking or a lifestyle, we first of all mean that it is not a simple belief in some supernatural forces that can control our mortal life, create or destroy something. Not at all. Islam acts as a kind of norm of the life-thought process, which further forms the social and everyday and at the same time spiritual norm. It means that within the framework of the Muslim worldview, a believer does not pose the question of the existence of God at all.

A believer a priori admits the existence of the divine principle without any skeptical doubts, just as he does not doubt his own existence or the existence of the world as a whole. For a believing Muslim, God has such absolute attributes and tendencies to exist as a person, society, nature around, and so on. That is why, in general, there is no need to even call a Muslim a believer. He is not a believer, he is a knower. A Muslim knows that God exists, just as he knows that there are people around, mountains, forests, steppes in the surrounding world. And the concept of a believer in its content still presupposes a certain uncertainty in the existence of God, in connection with which a person can only believe that God does exist. This worldview and etymological level of perception of God within the framework of Islamic teaching is precisely what turns Islam into a certain system of thought norms that allows a Muslim to understand the world as initially and a priori created by God, governed by the laws created by God and subject to his supernatural will.

And so it seems to us at first glance that within such a religious doctrine there somehow existed a non-religious system of thought that allowed for secular thinking. In this regard, we will allow one more amendment: if medieval people had considered Islam as a religion, they would never have allowed secular thinking to appear, much less to become so widespread. Medieval Islam, in its content and the degree of influence on the worldview of an individual, can be compared with the role of scientific rationalism that we have the opportunity to observe in the modern era. Just as in the modern world, with the widespread dissemination of a scientific worldview, religious thinking still exists, so in the Islamic medieval East, secular thinking occupied its own place within the collective consciousness and did not cause such dramatic social cataclysms. Islam is a very flexible, deep and extremely tolerant way of thinking. What we see and hear about Islam, that Islam is supposedly some kind of one-sided world, all this is nothing more

than the result of the politicization of interreligious contradictions.

Expansion of the Arab caliphate stimulated emergence of new socio-economic relations in Central Asia and southern Kazakhstan. The X century was an era of cultural growth, which, by analogy with the European Renaissance, was called *the Muslim Renaissance* (Mez, 1922: 131). External factors include the widespread spread of education, the opening of private and public libraries, various waves of translation movements, the collecting of rare and valuable manuscripts, and much more. In this regard, the emergence and gradual development of Islamic philosophy in the Middle East and Central Asia represents a special stage in the development of world philosophy. And therefore, the emergence of famous scientists and philosophers is not particularly surprising. Among others, of course, it is necessary to note the name of the Turkic thinker Al-Farabi. In all fairness, it can be said that our medieval compatriot acts as a significant figure in all early medieval philosophical thought, namely, Islamic peripatetism and rationalism. From Al-Farabi, the path goes to Ibn Sina, Ghazali, Ibn Rushd, and others. As we mentioned before Ibn Rushd beats a path to free-thinking philosophy in Europe until the formation of philosophy and science in the Early Modern Times.

Al-Farabi was able to synthesize the knowledge of his era. At the same time, there is almost no branch of knowledge in which he would not leave deep judgments, accurate observations and ingenious guesses.

Here we can see that despite extensive studies in the field of the influence of medieval Islamic philosophy on the subsequent development of the world outlook, there are still many, so to speak, blank spots in this space of mental activity. The development of philosophy in the East and West, in which the philosophical system of Al-Farabi occupies far from the last place, has a number of its own characteristics. These characteristics have both negative and positive aspects. Of course, working with the negative aspects, which, for example, include some cultural, geographical and anthropological bias in only one direction, is a very important task for historians of philosophy, sociology and cultural studies in general.

What kind of work is actually being done in this direction? First, this is work with various cultural and geographical '*centrisms*', among which one of the most widespread is Eurocentrism. Of course, these *centrisms* are, first of all, a mixture of some

prejudices, each of which pulls the significance of its culture and philosophy in its direction. For example, if we talk about the prejudices of the Eurocentric position, they are connected with the habit of Europeans to pay attention only to figures born on the European continent or somehow connected with the culture of Europe (mainly Western Europe).

The same can be said about the views of Asia-centrists. Their position is essentially the same, only instead of Europe, the Asian factor comes to the fore. And the Asiatic narrative often separates Asian (or Eastern) culture from Western culture, which turns Eastern culture into something completely original, exotic and even clearly mystical. The most interesting thing here is that both positions, in fact, elevate their cultures to the rank of absolute and eternal supra-cosmic phenomena.

Applying, for example, Al-Farabi's approach to examining the validity of such centrist positions, we can conclude that Al-Farabi's philosophy in no way allows for such a cultural and geographical discrepancy between Europe, Asia and other parts of the world. If we adhere to centrist views, it turns out that the inhabitants of some part of the world are more intellectually developed or their moral character is profoundly perfect in historical sense. Naturally, each nation has its own customs and traditions, which at first glance may seem completely unacceptable, or even wild, to representatives of other nations. But here again we are faced with a one-sided approach to studying the cultural customs and traditions of other nations. In his concept of intelligence, Al-Farabi clearly writes that consciousness and intelligence are inherent in humanity as a whole and cannot be divided disproportionately between peoples in different parts of our planet. Intelligence is the property of not only all of humanity, but also the entire universe. And this point is clearly traced in Al-Farabi's concept of the gradation of intelligence, where the thinker points to four stages of intelligence intensity, the highest level of which is inherent in the First, then falls to the level of the earth and is distributed evenly absolutely among all people without any disproportion between nations.

Other researchers also write about this uniformity of distribution of intellectual capabilities. In particular, Madkour believes that neither science nor religion is a determining factor that could significantly affect the uneven distribution of human intelligence among all people on our planet (Madkour, 1934: 42).

Based on all of the above, we can confidently assert that world thought, despite its diversity, is

the property of all mankind, since some nations have emerged as active researchers in the process of learning about the world and human society, while other nations and cultures have also acted as suppliers of invaluable material, with the help of which mankind has replenished the most valuable baggage of the world's universal human heritage. In this regard, the philosophy of Al-Farabi, his thoughts, his treatises act as a kind of invaluable storehouse of human intellect. Of course, the formation of Al-Farabi as an independent thinker took place in the era of intensive development of the golden age of religious and philosophical culture. Therefore, not at all in spite of, but precisely thanks to this powerful competitive environment, the formation of Al-Farabi as a thinker could take place. Like Ibn Rushd, whom we wrote about above, is that he was able to introduce humanity to the works and legacy of ancient philosophy, in particular, the Platonic and Aristotelian traditions. That is why having raised Arabic Aristotelianism to the level of a system Al-Farabi received the title of 'the Second Teacher' (Dieterici, 1890: 111).

What makes up the contours and true meaning of Al-Farabi philosophy? Thanks to extensive research, we know a lot about the philosophy of Al-Farabi. However, anyone who has begun a more detailed study of his philosophical legacy still faces one global question: what is the essence of his enormous influence on philosophy? Incidentally, this question does not arise out of nowhere. The scope of problems that Al-Farabi touched upon in his works is so broad that the contours of his philosophy sometimes simply seem barely perceptible or even disappear due to the breadth of the problems he studied.

Therefore, researchers of Farabi studies often reach a dead end and begin to primitively reduce his philosophy either to Eastern Peripateticism, or to Neoplatonism, or to medieval Islamic philosophy. This approach, which for some reason has become entrenched in the history of philosophy, still dominates and naturally requires thorough criticism. Often the reason for such a one-sided approach is the fact that Al-Farabi devoted most of his works to the analysis of the philosophical systems of ancient thinkers. However, if a researcher carefully studies the philosophy of a thinker, this does not mean that this researcher automatically becomes his follower. Al-Farabi studied in great detail the concepts of both the Neoplatonists and representatives of the classical period of ancient thought. Nevertheless, he did this, firstly, to expand his competencies in the field

of world philosophy, and secondly, to develop his own concepts and avoid repetitions that had already been developed by previous thinkers.

Here it is necessary to note three main points on which Al-Farabi's philosophical system was based on:

- 1) the philosophy of the universe as existing from eternity,
- 2) the cause-and-effect relationship as the principle of the existence of the universe,
- 3) the doctrine of intellect and the concept of the immortality of the individual soul.

However, if we limit ourselves to only these three specified aspects of Al-Farabi's philosophy, then again critics can reduce his thought to repetitions that have already been voiced, for example, in religious and theological teachings on the eternity of the world or the deterministic concepts of Western doctrines, or in the teachings of those who like to absolutize human intellect. Here we must note not only the breadth of Al-Farabi's views, but also the methodology with which he approached the above-mentioned spheres of intellectual research. His methodology is distinguished by uncompromising and constructive criticism and the fact that he always left room for the further development of his philosophy. That is, Al-Farabi, in a methodological sense, considered absolutely all problems dialectically, that is, in constant openness and development. Therefore, his metaphysics is deeply dialectical within itself.

Results and discussion

Based on the results of the conducted research on the metaphysical principles and ideals of the Islamic Middle Ages, the authors of the article came to three main results.

- firstly, the Arab-Muslim Middle Ages, especially its cultural and philosophical origins, were able to create a unique ideological basis for the further growth of the philosophical environment, despite the fact that much in this area was borrowed from the ancient Greek tradition;

- secondly, although there are certain differences in the perception of metaphysical ideas depending on the cultural and ideological environment to which a particular thinker belongs, one way or another the main thoughts of metaphysics remained in the same ontological platform;

- thirdly, Islamic medieval metaphysics has had and continues to have a great influence on modern

philosophical, theological and social thought, which is reflected in many modern treatises and studies.

Conclusion

The tradition of preserving the ancient heritage began in the Middle Ages, and largely through Arabic translations it became available to subsequent generations of European thinkers. "It led to the transformation of almost all philosophical disciplines in the Medieval Latin world" (Dag, 2014). In conclusion, we note again that Al-Farabi's philosophy is dialectical. His approach assumes the eternal development of both the universe as such and each internal system that exists in this world. This is both the universality of the Turkic thinker's approach and its uniqueness. Therefore, studying Al-Farabi's metaphysics is far from easy. His metaphysics is not only a doctrine of space, but also of each element of this space, be it celestial bodies, human existence, the structure of society, the qualities of a virtuous ruler, and so on.

At the same time, Al-Farabi's philosophy, due to its universality, gravitated not only to theological tendencies, but also to strict rationalism and logicism. He saw ontological logic in the existence of everything. In this, his dialectical approach is consistent with his metaphysical ideas. Therefore, the methods chosen by the authors of this study, such as the method of comparative analysis and the method of the relationship between the historical and the logical, clearly refer to the fact that the study of Al-Farabi's philosophical work requires the most careful study of not only the main aspects of his doctrine, but also very important aspects of his comprehensive philosophy. All this, at least in the smallest volume, will be able to clarify many aspects of the worldview of Al-Farabi himself as a person who lived in an era of intense life of human thought itself, in an era when antiquity was already on the verge of its existential extinction, but thanks to such outstanding thinkers as Al-Farabi, was able to survive in spite of its historical oblivion.

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