

THE DOCTRINE OF THE SOUL OF AL-KINDI

¹*Imanbayeva Zhuldyz*, ²*Kuranbek Asset*, ³*Ryskiyeva Aiymszhan*

¹*izhuldyz2015@gmail.com*, ²*akuranbek@gmail.com*, ³*abuaymjan@gmail.com*

^{1,2}*Al-Farabi Kazakh National University (Almaty, Kazakhstan)*

³*Egyptian University of Islamic Culture Nur-Mubarak (Almaty, Kazakhstan)*

¹*Иманбаева Жулдыз Машинбаевна*, ²*Құранбек Әсет Абайұлы*,

³*Рыскиева Айымжан Абуқызы*

¹*izhuldyz2015@gmail.com*, ²*akuranbek@gmail.com*, ³*abuaymjan@gmail.com*

^{1,2}*Казахский национальный университет имени аль-Фараби*

(Алматы, Казахстан)

³*Египетский университет исламской культуры Нур-Мубарак*

(Алматы, Казахстан)

Abstract. In this article, the authors outlines the historical role of the great Arab thinker Abu Yusuf Yaqui ibn Ishaq al-Kindi for the entire world civilization, not only as a versatile scientist, philosopher, but primarily as the founder of the Arabic translation movement. Al-Kindi stood at the origins of another intellectual trend - «falsafa». Falsafa is a doctrine based on the ancient tradition with its boundless faith in the cognitive abilities of mind. But can al-Kindi be considered a true falsafa? To understand the versatility of his teaching, one must have an idea of the intellectual atmosphere in which the thinker lived and worked. The contradictions between reason and faith, philosophy and religion at that time were born by themselves. The translation movement only exacerbated these contradictions. Al-Kindi made a brilliant attempt to eliminate the differences and intellectual controversies surrounding the question: «Will the evidence of reason or the revelation of the prophets point the right way to the truth?». Despite the fact that the attempt was unsuccessful, it inspired al-Kindi to create his doctrine of the soul. The authors analyze how the original teaching about the soul of al-Kindi absorbed a lot of ancient philosophical thought, but learned no less from the Holy Quran. The purpose of the authors was to show that the versatile genius of al-Kindi cannot be assessed within the framework of any teaching, even such an influential one in Arab-Muslim philosophy as falsafa.

Keywords: Al-Kindi, Translation Movement, Philosophy, Religion, Soul

Introduction

Abu-Yusuf Yaqub ibn-Ishak al-Kindi is an Arab philosopher, scientist-encyclopedist, the first major representative of the Arabic-speaking peripatetism (falsafa), the founder of Arabic philosophy (hence his honorary nickname the «philosopher of the Arabs»). Al-Kindi chronologically takes the first place in the group of Hellenized philosophers [1, p. 78]. According to the meager information of Ibn-an-Nad-

im, al-Kifti, Jahiz and other medieval Arab historians and scientists, the «philosopher of the Arabs» al-Kindi was born in the city of Kufa (south of Saudi Arabia) in 796. According to other sources in the city of Basra around 800. He came from an aristocratic family whose members held high public and state positions. The family came from a noble Arab family, descended from the South Arabian tribe «Qahtan». His father was the emir of Kufa.

Al-Kindi received his initial philosophical education in the cities of Kufa and Basra, where he had the opportunity to get acquainted with the philosophy of the then popular «M'utazila». The future philosopher continued his further education in Baghdad; it was there that he first became acquainted with the translations of the works of ancient philosophers (in all likelihood, he himself did not know Greek). The talented scientist was the first in the Islamic world to systematically rework the philosophy of Aristotle. He received the honorific nickname the«Philosopher of the Arabs».

Al-Kindi received the honorary title of «philosopher of the Arabs» primarily because he stood at the origins of the Arabic-language translation movement, which carried out the synthesis of ancient and Arabic scientific and philosophical thought. The moment when al-Kindi is also referred to the first falsafa, i.e. representatives of Arab peripatetism, is debatable. The system created by al-Kindi was distinguished by its uniqueness, combining both ancient rational humanism and Muslim postulates. Famous scientists such as Sagadeev, Jon McGinnis, David C. Reisman expressed doubts that al-Kindi can be called the founder of «falsafa». The authors of the article would like to support this point of view and cite al-Kindi's teaching about the soul as evidence. Analyzing his treatise «On the First Philosophy», the authors reveal the relationship between faith and reason, philosophy and religion. Al-Kindi did not abandon rational methods in proving religion, he shared the concept of emanation of the Neoplatonists, etc. At the same time, the philosopher recognized that sometimes mind is still powerless before prophecies.

Disputes about mind and soul, philosophy and religion during the time of al-Kindi were fierce. In the Arabic-speaking intellectual environment, there were acute questions concerning faith in its relationship with rational knowledge. The traditions of ancient wisdom with its rationalistic orientation came into conflict with the religion of Islam, this spiritual stronghold of the Arab Caliphate. And after al-Kindi, the greatest minds of the Arabic-speaking East made attempts to resolve this dispute. The merit of al-Kindi is that he was among the first who generally recognized and formulated the problem and made an attempt to solve it. Indeed, al-Kindi was the first to outline the role of reason in cognition, but he did it in an original way, not blindly following the ancient authorities, while remaining a devout Muslim.

The authors of the article believe that it would be wrong to limit the contribution of al-Kindi to the framework of any one teaching, even such an influential one in the history of Arab-Muslim philosophy as falsafa. This is the significance of the results of the study.

Methodology

In the course of the work, civilizational, sociocultural approaches were used, methods of comparative and historical-culturological analysis were applied to study the philosophy of al-Kindi in general and his doctrine of the Soul in particular. Work was carried out with primary sources. These philosophical and general scientific methods are used comprehensively and systematically in analysis of the research problem.

The Role of Al-Kindi in the Formation and Development of the Arabic Translation Movement The House of Wisdom and the Mystery of Pseudo-Aristotle's «Theology»

Al-Kindi was also a talented linguist who knew all the subtleties of the Arabic language. Subsequently, this skill of his will play a big role in the translation movement, al-Kindi will edit scientific and philosophical texts translated from Greek into Arabic.

The work of al-Kindi as a philosopher was closely connected with the teachings of the Mu'tazilites, the foremost thinkers of that time. Mutazilism was a rationalistic trend in Arabic philosophy. Despite the noted proximity of al-Kindi to the Mu'tazilites, there can be no talk of a complete similarity in views between them. Caliph al-Mu'tasim, who patronized the Mu'tazilites, built the famous «House of Wisdom» in Baghdad in 830, where they researched and translated ancient philosophical and scientific literature. Al-Kindi was listed as one of the employees of this scientific institution. True, under Caliph Mutevakkil, who ceased to support the rationalist school of Islamic thought, the philosopher was removed from the court due to false denunciations by some enemies that he allegedly supported the opinion of the «Mutazilites» on a number of important issues. «The «philosopher of the Arabs», the former favorite of Caliph al-Mamun (813-833) and his brother al-Mu'tasim (833-842), who patronized the Mu'tazilites, was persecuted under Caliph al-Mutawakkil, when the Caliph authorities in a fanatical desire to support the shattered Sunni «credibility», the Mutazilites and all those who tried to give a rationalistic interpretation to the tenets of the Muslim religion began to be severely persecuted»[2, p. 39]. The philosopher spent the last twenty years of his life away from the palace and died in Baghdad around 866.

In Baghdad, al-Kindi became involved in the process of translating Greek texts into Arabic. The aristocrat favored by fate, he himself did not translate ancient texts, using numerous Christian assistants for this, but often edited translations, introducing Arabic terminology into them. Eustathius translated for him Ptolemy's Geography and part of Aristotle's Metaphysics. At this time, Abdul-Masih al-Himsi (a native of Emesa) translated the Theology of the pseudo-Aristotle, a book that had a profound influence on the worldview of al-Kindi.

It is worth noting that it was al-Kindi and the circle of scientists close to him who stood at the origins of one of the significant intellectual errors in the history

of Arab-Muslim philosophy. The fact is that the authorship of the partially translated work of the founder of Neoplatonism Plotinus (204-270) «Enneades» was erroneously attributed to Aristotle. As is known, many patrons of science and literature came out of the Abbasid dynasty. The translation of the fourth, fifth and sixth chapters of the Ennead was initiated by Caliph al-Mu'tasim (796–842), son of the famous Caliph Harun al-Rashid (766–809) and brother of Caliph al-Mamun (786–833). These chapters were translated from ancient Greek into Arabic by the aforementioned Abdul-Masih al-Himsi. The translated text was called «Theology» and its direct editor was al-Kindi, who erroneously attributed the authorship of «Ennead» to Aristotle.

Rich Heritage of al-Kindi

Ibn al-Nadim's catalog «al-Fihrist» contains a bibliography of 260 works by al-Kindi, most of which, unfortunately, have been lost. «Al-Kindi wrote more than 250 works on philosophy, psychology, geometry, astrology, music theory, chemistry, medicine and various crafts. Less than 50 of them have survived»[3, p. 244]. Among his most famous works are: «A Treatise on the First Philosophy», «Monotheism», «A Treatise on the True and Perfect Creator», «A Treatise on the Number of Aristotle's Books», «On Reason», «On the Definitions and Descriptions of Things», «Discourse on the Soul», «Treatise on the near acting par no rise and fall», «The Book of the Five Essences». Most of al-Kindi's philosophical works were considered completely lost for a long time. In the 30s of the last century, H. Ritter managed to discover an ancient manuscript containing 29 al-Kindi treatises, many of which deal with the issues of «first philosophy», logic and epistemology (the work on editing these treatises was carried out by the Egyptian scholar Abu Rida).

Obviously, the scientist became the author of hundreds of treatises, with which he tried to satisfy the interest in the intellectual heritage of antiquity that existed in the Islamic world. It so happened that the same treatises of his often entered the world philosophical literature under various names.

Al-Kindi had a truly versatile mind and enjoyed great respect among his contemporaries. Probably, there is no such field of knowledge of that time, which he would not touch in one way or another in his numerous treatises. Al-Kindi's scientific interests included metaphysics, logic, ethics, mathematics, astronomy, medicine, meteorology, music theory, and optics. The «Philosopher of the Arabs» introduced his compatriots to the works of ancient thinkers. He edited translations of Aristotle's Metaphysics, Ptolemy's Geography, and Euclid's works. In addition, he authored a summary in Arabic of Aristotle's Poetics and Porphyry's Introduction, commentaries on Aristotle's Categories, Second Analytics, Ptolemy's Almagest and Euclid's Elements.

In the treatise On the Reason Why the Ancients Corresponded Between the Five Figures and the Elements, al-Kindi speaks of the Platonic theory of the five

bodies. He was interested in various natural sciences, for example, pharmacology. His treatise «On the Knowledge of the Properties of Compound Medicines» contains ideas about the energy degrees of Nature. He, like Farabi, Avicenna, Nasir Tusi, belonged to the type of encyclopedic philosophers.

He explored various aspects of the soul in the course of his consideration of questions of psychology and epistemology in a number of his treatises, including his most famous essay *On the First Philosophy*. His small works, such as, for example, «Summary of the Doctrine of the Soul from the Books of Aristotle, Plato and Other Philosophers», «On the Existence of Non-Material Substances» and «Concise Statement of the Opinion on the Soul» are directly devoted to the presentation of his views on the nature of the soul.

The treatise «Summary of the Doctrine of the Soul from the Books of Aristotle, Plato and Other Philosophers» is of interest because in it al-Kindi appears as a staunch supporter of the position according to which the teachings of Plato and Aristotle about the soul are consistent with each other. Probably, the Arab philosopher follows the rule he borrowed from the Neoplatonists to establish «agreement» between Plato and Aristotle. He ascribes to them statements about the soul, putting into them his understanding of the nature of the soul by rethinking in the Neoplatonic spirit the main provisions of the teachings about the soul of the aforementioned ancient Greek thinkers.

Al-Kindi wrote ten treatises on logic, but they were not very popular, unlike his other works. This circumstance gave reason to medieval scholars not to consider al-Kindi a full-fledged philosopher. «These treatises did not contain analytics, but it is only through analysis that a person can find out what is harmful to him and what is not», - wrote the medieval scholar and judge Sa'id al-Andalusi in the «Book of Categories of Peoples»[4, p. 144], meaning by «lack of analytics», apparently, a lack of details, an extended, multilateral study. In any case, most of his writings, including those on logic, have not come down to us, so many elements of his philosophy have remained unknown to this day.

In the Middle Ages, several of his treatises were translated into Latin in the West: «A Treatise on Matter, Form, Motion, Space, Time», «A Treatise on the Mistakes of Philosophers», «On the Five Essences», «On Dreams and Visions», «On the Intellect». His treatises in Latin translation were widely circulated in medieval Europe. The works of al-Kindi were translated by famous scholars of the 10th-11th centuries. Herbert of Aurillac (later Pope Sylvester II), Roger Bacon studied from them.

If the philosopher did not found any separate school in Baghdad, then there is information about a number of his students. All three of his main followers were from Central Asia. These are, for example, the philosopher Ahmed al-Sarakhsi, the physician and geographer Abu Zayd al-Balkhi, the mathematician and astronomer Abu Mashar al-Balkhi. Abu Mashar al-Balkhi, a native of Balkh, worked in the field of astrology. «Abu Mashar turned to the firm rationalism of Aristotle and included long passages and paraphrases of the teacher's works in his own volumi-

nous works. As a result, the works of Albumasar (the Latin version of the name) became the primary source of information about the Greek teacher throughout the medieval West 100 years before the original texts of Aristotle were translated from Arabic (circa 1100)»[5, p. 187]. The second ward of al-Kindi was from Sarakhs, an ancient trading city south of Merv. Al-Kindi's third student was Abu Zayd al-Balkhi, another itinerant scholar who hailed from a place on the Afghan-Iranian border. Abu Zaid was recognized both as a geographer and as an innovator in the field of psychology.

***Synthesis of Ancient and Arab-Muslim Intellectual Traditions
on the Example of the Heritage of al-Kindi.
Intellectual Contradictions of the Era of al-Kindi***

The acquaintance of Arab thinkers and scientists with ancient texts led to the emergence of even more questions than answers, since the ancient Greeks forced to reconsider many philosophical problems, the solution of which, it would seem, had already been sufficiently given in the revelations of the Prophet Muhammad. By whom and how was the world created? Is the soul immortal? What are the limits of the mind? What is the ideal of human society? Such questions arose among everyone who got acquainted with the works of ancient Greek thinkers in translations into Arabic. It was impossible to bypass or ignore philosophical problems, since their solution promised both theoretical and practical benefits.

The more the ideas of the ancient Greek philosophers penetrated and spread in the Islamic world, the fiercer the disputes on certain issues became, from which we can conclude that the process of accepting Greek thought in a completely different cultural atmosphere was far from passive. The emergence of falsafa testified to the all-consuming influence of Ancient Greece on the spiritual and intellectual world of Muslims. Supporters of falsafa ardently supported the idea of the limitless cognitive possibilities of human mind of the ancient Greeks, whose worldview was imbued with humanism and faith in progress. «Reason, and not custom, tradition or faith, has been humanity's best tool for understanding the cosmos and its place in it»[5, p. 186].

Most of the representatives of the Arab falsafah piously followed the religious principles of Islam, even there were those who attempted to substantiate these principles with the help of reason. However, from the very beginning there was a dispute about whether the Greek heritage should be revised so that it is more suitable for substantiating Islamic precepts, or, on the contrary, Muslim thinking should be changed so that it is more in line with the way of thinking of the Greeks. Already in the time of Caliph al-Mamun, it became clear that this dispute had turned into a real ideological confrontation that had not subsided for many years. Al-Ma'mun then hardly managed to eliminate all those who disagreed with the rationalistic ideas of the Mutalizes, whom he, as you know, favored. Many areas of philosophy and natural science have become an arena for fights: epistemology,

metaphysics, ethics, theology, physics. We find attempts to solve this theoretical dilemma in the works of Al-Farabi, the greatest philosopher of Arabic philosophy of Turkic origin. Even three hundred years after al-Farabi, in the work of another brilliant thinker of Central Asia, al-Ghazali, researchers still find traces of this long-standing theoretical dispute.

Noted scholar of al-Kindi philosophy, Peter Adamson, noted, «It is ironic that the starting point of this great battle of wits was the writings of al-Kindi, the pride of Arabic science and philosophy»[5, p. 186]. Al-Kindi fully shared Aristotle's idea of the unity and eternity of God, but did not agree with the statement of his Greek teacher regarding the eternity of matter. Such a statement contradicted one of the main dogmas of Islam, which says that God created the world out of nothing. The Mutazilites and al-Kindi, who is sympathetic to their philosophy, come to an unexpected and bold conclusion in solving this problem. Thus was born the concept of essence and existence. Only God is an entity, the rest of the physical world is a lower order - existence. In addition, al-Kindi did not accept Aristotle's concept that the soul cannot exist independently of the body. Al-Kindi's interests were not limited to the tradition of Greek thought, they went beyond it and concerned issues important to Islam. For example, he was preoccupied with the fundamental question of the truths received in revelation.

To resolve the contradictions that arose between Greek thought and Islam, al-Kindi applied his own special approach, skillfully using differences in the teachings of Aristotle and Plato, as well as in the teachings of Plato and the Neoplatonists. One of his main convictions was the recognition of faith and reason as equivalent, their complete compatibility. On the one hand, reason, and al-Kindi repeats this idea more than once in his treatise «On the First Philosophy», is one of the perfect means of knowledge, on the other hand, faith and the revelations of the prophets are a means equivalent to reason in comprehending the truth. Al-Kindi does not speak of intuition, although his successors pointed it out as the third way of knowing. Before al-Kindi, the Arab-Muslim intellectual tradition did not attach as much importance to reason as it did after him. The first «philosopher of the Arabs» considered reason an integral element of the soul and the use of reason should be characteristic of man. «When comparing the world of thought before al-Kindi and after al-Kindi, it becomes clear that he succeeded in spreading the point of view in which the mind could work»[5, p. 187]. Thus, al-Kindi prepared the ground for the emergence and intellectual disputes in the Arab philosophy of the Middle Ages. The legacy of al-Kindi is so firmly included in the history of the development of Arabic philosophy because he showed the role and significance of the mind in the process of cognition. As long as reason and prophetic revelations are equivalent, al-Kindi did not exclude the possibility of using the arguments of reason to clarify the truths of religion and even saw the need for it. It was inevitable that this idea would sooner or later find its followers.

Despite his friendship with the Mu'tazilites, who were in favor with the Abbasids before the reign of Caliph Mutawakkil, al-Kindi did not belong to their

circle. In his teaching, he sought to reconcile philosophy and religion, by means of rational speculative thinking to give an authentic interpretation of the prophetic religion of Islam. However, al-Kindi recognized that rational arguments are not always enough; for example, to substantiate religious doctrines about the creation of the world *ex nihilo*, prophecy, etc. In his epistemology, he distinguished between human science (*ilm-insani*), including logic, philosophy, etc., and divine science (*ilm-ilahi*), open only to prophets. At the same time, human and divine sciences are two equivalent forms of knowledge that are in perfect harmony, between which there can be no contradiction. In one of his treatises, the «philosopher of the Arabs» resorted to Greek astrology and the interpretation of the texts of the Koran to determine the alleged time of the existence of the Arab empire [1, p. 79]. Al-Kindi represented the creation of the world from nothing as a result of an act of divine will, which is fully consistent with the point of view of religion. At the same time, he accepted the theory of emanation of the Neoplatonists, arranging in a hierarchical sequence the intelligent entities that appeared as a result of the first act of creation.

Al-Kindi accepted the mystical version of Plato's teaching because of the closeness of this teaching to the principles of Islamic monism. The famous translator of Arabic language Tajikova K.Kh. noted: «the main ideas of Islam were borrowed from the Judeo-Christian environment» [6, p. 60]. Christianity, due to historical circumstances, originated in ancient philosophy. Therefore, it is not surprising that the thinkers of the Islamic world accepted the legacy of the ancient Greeks and their followers.

Developing the neo-Platonic teaching of al-Kindi in his work, he is deeply immersed in the discussion of the existence of the sensual and supersensible worlds, their opposition, the origin of all things from the One - the divine principle. He did not bypass the theory of emanation, in the treatise «On the First Philosophy» there are such lines «The emanation of unity from the first True One is the reason for giving existence to everything sensible (sensible) and everything that adjoins the sensible, and gives existence to each of them» [7, p. 140]. One can approach the origin (God, Good, the One) only after going through the path of purification of the soul. Thus, al-Kindi stood at the origins of one of the main currents of classical Arab-Muslim philosophy, which developed on the basis of the ancient tradition and was called «*falsafa*».

The philosophical teaching of al-Kindi goes back to John Philopon, Proclus, Alexander of Aphrodisias. The latter's commentary on Aristotle's treatise *On the Soul* prompted Kindi to write a work called *On the Intellect*. Al-Kindi owes his passion for mathematics to influence of the neo-Pythagorean school. In *Fihrist* there is a mention of a treatise by Kindi, in which he expresses his thoughts on the need to study mathematics in order to comprehend philosophy. Such an impressive versatility of interests al-Kindi was based on his belief that knowledge obtained from different sources is like the light of the lamps of a philosopher illuminating the path. He was a pioneer among the Eastern «*peripatetics*». In the Latin West he

was known not only as a philosopher, but also as a mathematician and astronomer. JeromoCardano, in his book *On Accuracy*, speaks of him as one of the twenty personalities who had the greatest influence on the course of human history [1, p. 80].

Speaking about the role of al-Kindi in the formation of Eastern peripatetism, one should mention the point of view of the famous scientist Sagadeev: «But he did not create a more or less systematized teaching, therefore, the idea of him as the founder of Eastern peripatetism should be considered exaggerated»[8, p. 39]. Most likely, this point of view is due to the fact that the Eastern peripatetics did not simply copy the ideas of Aristotelian or Platonism, rather, they carried out a creative synthesis of the Muslim and Greek approaches in the rational study of the world. The figure of al-Kindi is a prime example of this. «Al-Kindi did not blindly follow the Greeks. It should be noted that he rejected the idea of the eternity of the world, the doctrine of which was held by most Greek philosophers and most other Muslim Falasifa (for example, al-Farabi, Ibn Sina and Ibn Rushd) [9, p. 33].

Unlike Aristotle, al-Kindi, when describing metaphysical concepts, I tried to bring them as close as possible to the physical world, drawing the evidentiary basis for metaphysics from physics. So, proving the finiteness of the physical world, he, like Aristotle, proceeds from the idea of the «prime mover», but, unlike the ancient thinker, he does not limit himself to using only logical methods, but gives mathematical proofs from the real physical world. It is worth noting that al-Kindi was engaged in natural sciences and mathematics for a long time and distinguished himself by original ideas in optics and medicine. Al-Kindi constantly emphasized the importance of experiment and experience, this was his difference from Aristotle, who, in fact, applied the same methodology to the study of physics and metaphysics. He believed that it was necessary not only to build logical models in imagination, but to observe and study the physical world, to see and feel the presence of the divine in those sensually perceived things that are in close proximity to us, and only then ascend to the pure logic of classical metaphysics.

Unlike other Arabic-speaking peripatetics, the «philosopher of the Arabs» never spoke out against any postulate of the Islamic faith, even those questions, the justification of which was declared by a number of subsequent philosophers either impossible or insufficiently convincing - bodily resurrection from the dead, the truth of the mission of the prophets, the truth of the miracles shown by the prophets, the creation of the world out of nothing (*ex nihilo*), transient character of the world.

Al-Kindi often used a literary style, ornate phrases, metaphorical comparisons, believing that this brings his style closer to the style of divine speech - the Koran, which eventually made his works very popular among his contemporaries. Remarkable literary talent helped him translate into Arabic most of the philosophical terms of the ancient heritage. In fact, al-Kindi was at the origin of creation of a philosophical dictionary in Arabic [10, p. 33]. In the future, al-Farabi will make a significant contribution to this matter.

Al-Kindi's Reflections on Mind and Soul, Philosophy and Religion

What is the philosophy for al-Kindi? In his treatise «On the Definitions of Things», the thinker notes that «philosophy is the maximum possible knowledge for a person that he can get about the existence of universal and infinite things, how they exist and what are their causes» [11, p.80]. He called the knowledge of the root cause «Higher Philosophy», for the knowledge of the cause is more valuable and more important than the knowledge of its result. Philosophy for al-Kindi includes knowledge of how things are created and controlled by God («rububiyet»), knowledge of the absolute unity of the Creator, knowledge of virtue. Both religion and philosophy according to al-Kindi teach Truth.

Therefore, the scientist believes, one should not treat badly the philosophy that reflects on religious topics. Those truths that one comes to by reason do not contradict what religion preaches. Those people who do not see that the truths proclaimed by the Prophet and given to him in divine revelation are in harmony with what the human mind reveals and communicates, are people who have remained in the darkness of ignorance. The Qur'an contains divine philosophy.

Philosophical interpretation of the Qur'an should be done by those who are fluent in Arabic. So, considering the ayat saying that «stars and trees make «sajda» (ar. prostration)», al-Kindi points out that according to the norms of the Arabic language, the word «sajdat» can convey several meanings: 1) prostration performed by a person during traditional Islamic prayer; 2) submission; 3) transition from a state of imperfection to a state of perfection; 4) voluntary obedience to a certain person. It is the latter meaning, according to the thinker, that reveals the philosophical meaning of the verse. The heavenly spheres move and therefore have some degree of life; moreover, they are one of the causes of life in the sublunar world. The harmonious and regular movement of the celestial sphere and celestial bodies, this ideal balance can be metaphorically called «sajda» in the sense of «obedience» to physical laws, and to the one who established these laws.

He who rejects philosophy rejects the Truth itself. The goal of the philosopher and the prophet is the same, but the means used by them may differ, and this is a completely normal phenomenon. If philosophical method is based on logical understanding of the world and reduction of all categorical statements about it to primary, self-evident premises, then the Koran uses more obvious and figurative methods. It is «faith, clear and all-round.» For example, once the pagans found rotten bones and brought them to the Prophet Muhammad (peace be upon him), asking a tricky, from their point of view, question: «Who can give life to the bones when they have already become dust?». At that moment, a revelation descended on the Prophet, and he gave them a deep and, in fact, indisputable answer: «They will be given life by the one who created them from the beginning» [12].

Philosophy is a way for a person to search for a metaphysical Higher Truth, an attempt to make it a part of a person's own and social morality. In this search for philosophy ophia is based on the laws of logic, mathematics and physics. «De-

fending philosophy, al-Kindi proved that it does not contradict religion and makes it possible to interpret the Koran symbolically and allegorically, thereby strengthening the Muslim faith»[13, p. 55].

For al-Kindi, philosophy disciplines and develops in a person not only intellectual, but also the best ethical qualities. Scientists and philosophers not in vain seek to know the truth, because it has the highest value. In his work «On tricks against grief», in the spirit of stoicism, the philosopher focuses on education of morality in a person, because in order to achieve Truth and virtue, it is necessary that a person educate, first of all, himself. Education is inseparable from strict self-control. This simultaneously requires that a person know himself, know his mental and physical abilities and how they are related to each other. Those who have not gone through such an upbringing will not be able to reach the truth.

According to the philosopher, the cause of sadness as a psychological state is the loss by a person of those things that he loves, as well as the failure to fulfill his desires. However, in the material world in which a person lives, there is no constancy and immutability. To expect such qualities from this world is a kind of self-deception. In the world it is difficult to count on complete harmony between desire and reality, between goal and result. It is necessary to look for happiness in things that are inherently unchanging and not connected with matter, for example, in intellectual and spiritual achievements. One should not be upset because of those events regarding which a person did not have the opportunity to change anything. It is necessary to be able to rejoice at what is - this will make the joy received from life permanent. A person becomes accustomed to sensual pleasures and various kinds of entertainment. Habit can make a person begin to enjoy even those things that are considered sinful from the point of view of religion or at least unreasonable from the point of view of common sense. Hence, according to al-Kindi, the importance of education arises as a tool that instills positive habits and inclinations in a person, accustoming him to perceive everything that happens in life with gratitude and a sense of contentment. In the future, this work of the philosopher had a significant impact on Islamic ethical thought.

In the philosophy of al-Kindi, his teaching about the soul deserves special attention, which borrowed much from the Platonic heritage, for example, the position of the immortality of the soul, its ascent (after the death of a person) to the world of eternal bliss by merging with the soul of the world (cosmos), the idea of the supersensible being, etc. «When this soul, which comes from the light of the Creator (He is Almighty and Great), leaves the body, it comprehends the knowledge of everything in the world and nothing is hidden from it»[14, p. 145], [15]. According to al-Kindi, the soul is an intangible entity capable of surviving the body after death. In the treatise «A Brief Exposition of the Doctrine of the Soul from the Books of Aristotle, Plato and Other Philosophers», the philosopher, reflecting on the fate of the human soul after earthly life, teaches that righteous behavior, abstinence from sensual excesses leads to the purification of the soul, since it is inherently something simple, noble and perfect. The soul, being cleansed, becomes like a polished

mirror, which reflects the divine light of sacred knowledge. In his other treatises «On the Existence of Non-Material Substances» and «A Concise Statement of the Soul», he suggests that the divergence on the question of the soul between Plato and Aristotle is of an insignificant nature. In order to reconcile the two Greek philosophers, the teachings of Aristotle were revised in a neoplatonic spirit.

The logic of such a persistent assertion of the existence of agreement between Plato and Aristotle on the question of the nature of the soul was dictated by the desire to substantiate immateriality of the soul, to prove the existence of an immaterial substance. «The soul is an intellectual form of a living being», al-Kindi continues his thought [7, p. 143]. Here we can trace an appeal to the Aristotelian interpretation of the soul as a form of the body. But according to Aristotle, the soul is inseparable from the body and is an actualized form of natural substance. Kindi did not go beyond the affirmation of the soul as a form of the body, and further his view diverges from the Aristotelian point of view and converges with the Platonic interpretation of the nature of the soul. In particular, in the fact that the soul comes from the divine world and therefore it is immaterial and immortal, and human body represents a temporary refuge. After the death of a person, his soul soars back to its true home to stay close to God and contemplate higher truths. Giving the soul a supersensible being, al-Kindi highlights its intellectual aspect. However, al-Kindi sees the soul as a simple, non-partial, non-material entity. The main function of the soul is to control the passions of a person, while the interaction of the body with the soul is exclusively instrumental.

Al Kindi indicates the presence in a person of three forces that control his soul: 1. The power of animal desires 2. The power of anger 3. The power of reason.

Those people in whom the power of reason dominates over the other two, attach great importance to reflection, knowledge of the truth, development of virtue in themselves. In no case should a person become attached to material things - as an example, al-Kindi cites a story about a ruler who was presented with a precious thing, a crystal tent. The ruler became emotionally attached to the gift. Once, one of the close philosophers boldly declared to the ruler that, although he was presented with a gift, he became poorer than before, because now the peace of his spirit began to depend on the gift. Time passes, and during the sea voyage, the ruler, indeed, having lost his tent, loses peace of mind along with him. Only abstemious sages possess such qualities as wisdom, strength, kindness, beauty and truthfulness, their actions and activities (i.e., creativity, knowledge, helping those in need, etc.) clearly reflect their inner world. The spirit of the sage restrains the forces of animal passions and anger. This is the characteristic of enlightened souls. Divine truths are easily and abundantly reflected in such a soul. Those who are subject to the forces of animal desires and anger are ignorant people. The divine truths cannot be reflected in their souls.

The soul, according to the philosopher, lives forever, because it is a kind of substance completely independent of matter. The proof of the independence of the soul from the body is the fact that a person, having addictions to bodily pleasures,

simultaneously has a certain spiritual power to restrain these feelings. Such a restraining force is «mind» of man. We can talk about the presence in the human soul of opposing aspirations. But two opposites cannot be one thing; therefore, the rational power of the soul is fundamentally different from its animal powers. The rational part of the soul is the eternal substance, in fact, it is the soul. The power of the mind is self-sufficient and independent, it controls all other mental processes, and, therefore, is devoid of the attributes of corporality, such as decay and destruction. Therefore, the soul exists before the birth of the body, and after its death.

Results and Conclusion

Al-Kindi, like al-Farabi and Ibn-Sina, possessed encyclopedic knowledge, was distinguished by a breadth of views, which is characteristic of individuals not only intellectually, but also spiritually developed.

When he was close to the court of Caliph al-Mu'tasim, who built the famous «House of Wisdom» in Baghdad, al-Kindi stood at the origins of the Arabic translation movement. This fact is already enough to indicate the invaluable historical role of the thinker for the entire world civilization. Al-Kindi wrote commentaries on the treatises of the Greek philosophers. Masterfully mastering the word, he created a dictionary of philosophical terms in Arabic. Later, the Turk al-Farabi will continue and complete this noble and important work.

Arab thinkers of the heyday of the Arab Caliphate faced the problem of eliminating contradictions between ancient wisdom and the revelations of the Prophet Muhammad. Al-Kindi brilliantly coped with this task. However, his original and multifaceted teaching was not able to eliminate this ideological dispute in the future.

Al-Kindi may be considered the founder of the Arab falsafa or not, but he was one of those who first introduced the Arab world to the ancient heritage. In ancient traditions, al-Kindi wrote about the limitless cognitive possibilities of the mind. At the same time, he recognized the truth of revelations, thus putting an equal sign between faith and reason, philosophy and religion, philosopher and prophet.

Speaking about how that amazing spiritual synthesis of the Islamic worldview and ancient wisdom could be realized on the example of al-Kindi, it should be remembered that the basic ideas of Islam and Christianity have a lot in common. Historically, Christianity was born on fertile soil, prepared by the Neoplatonists, the followers of Plato. There is nothing surprising in the fact that the Arab-Muslim world accepted the ancient heritage.

Al-Kindi wrote not only comments on other people's works, but also created his own original philosophical works. A special place in his work is occupied by the problem of the soul. Considering the soul as a supersensible substance capable of perceiving the light of the creator, the philosopher endows it with the ability to purify and elevate a person above his imperfections and sorrows. Reason is one of the driving forces of the soul, therefore they cannot be thought separately from each other. This is the essence of al-Kindi's teaching on the soul.

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**Иманбаева Ж.М., Құранбек Ә.А., Рыскиева А.А.
Әл-Киндидің рух туралы ілімі**

Аңдатпа. Мақалада арабтың ұлы ойшылы Әбу Жүсіп Жақып ибн Ысқақ әл-Киндидің терең ғалым, философ ретіндегі болмысына және сонымен бірге, араб аударма қозғалысының құлабызы сыпатындағы тарихи рөліне баса мән беріліп, дәйектелген. Әл-Кинди және бір зияткер бағыт – «фәлсафаның» бастауында тұрған ойшыл. Фәлсафа – ақылдың танымдық қуатына шексіз сенімі мен айрықшаланған антик дәстүріне негізделген ілім. Алайда әл-Киндиді нағыз фәласифа деп санауға бола ма? Ғұлама ілімінің тереңдігін ұғыну үшін ойшыл ғұмыр кешкен һәм еңбек еткен зияткерлік орта һақында түсініктің болғаны жөн. Сол дәуірдегі ақыл мен сенімнің, фәлсафа мен діннің арасындағы қайшылықтар замана болмысымен шартталған. Аудармашылық қозғалысы бұл қайшылықтарды одан әрі шиеленістіре түсті. Әл-Кинди «Хақиқатқа дұрыс жолды ақылдың дәлелі яки пайғамбарлардың уәһи көрсетеме?» деген сауал төңірегіндегі таласпен зияткерлік айтыстардың күрмеуін шешуге соқталы ұмтылыс жасады. Ұмтылыстың нәтижесі айтыс айналысындағы сауалдардың түйінін толық тарқатпаса да, ойшылдың

рух туралы ілімді қалыптастыруына түрткі болды. Авторлар әл-Киндидің рух жайындағы оригинал ілімі өз бойына көптеген дүниелерді исламның қасиетті кітабынан антик философиялық ойынан кем түспейтін деңгейде шоғырландыра алғанына талдау жасайды. Осы ретте мақалада көзделген авторлардың мақсаты әл-Киндидің терең даналығын ешбір ілімнің, тіпті араб-ислам философиясындағы фәлсафа секілді ықпалды ілімнің аясында бағалаумен шектелуге болмайтындығын көрсетуде көрініс тапқан.

Түйін сөздер: әл-Кинди, аударма қозғалысы, фәлсафа, дін, рух

Иманбаева Ж.М., Құранбек Ә.А., Рыскиева А.А.

Учение о душе аль-Кинди

Аннотация. В данной статье обозначается историческая роль великого арабского мыслителя Абу-Юсуф Якуб ибн-Исхака аль-Кинди для всей мировой цивилизации не только как разностороннего ученого, философа, но в первую очередь как основоположника арабоязычного переводческого движения. Аль-Кинди стоял у истоков еще одного интеллектуального течения – «фальсафы». Фальсафа – учение, основывающееся на античной традиции с ее безграничной верой в познавательные возможности разума. Но можно ли считать аль-Кинди истинным фаласифа? Чтобы понять многогранность его учения, нужно иметь представление о той интеллектуальной атмосфере, в которой жил и работал мыслитель. Противоречия между разумом и верой, философией и религией в то время рождались сами собой. Переводческое движение только усугубляло эти противоречия. Аль-Кинди предпринял блестящую попытку устранить разногласия и интеллектуальные споры, ведшиеся вокруг вопроса: «Доказательства ли разума или откровения пророков укажут верный путь к истине?». Несмотря на то, что попытка не увенчалась успехом, она сподвигла аль-Кинди на создание его учения о душе. Авторы анализируют как оригинальное учение о душе аль-Кинди вобрало в себя многое из античной философской мысли, но не меньше в ней почерпнуло из святого Корана. Целью авторов было показать, что разносторонний гений аль-Кинди не подлежит оценке в рамках какого-либо учения, даже такого влиятельного в арабо-мусульманской философии как фальсафа.

Ключевые слова: аль-Кинди, переводческое движение, философия, религия, душа.