

The peculiarity of the dialectical ideas of the Second Teacher, a prominent representative of the Muslim Renaissance

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Abstract

This paper investigates the development of dialectical concepts about the universe, being, metaphysics, scientific methods, and the knowledge of philosophers. The methods it uses are mainly theoretical and empirical methods, such as analysis and synthesis. Within the boundaries of the designated topic, it offers a systematic analysis of the historical periodization of Arab Muslim philosophy from the eighth century to the twentieth. The paper examines the activities of the prominent philosopher and mathematician Abu Nasr Muhammad ibn Muhammad al-Farabi, showing the circumstances of his borrowing certain forms, concepts, and structures from ancient Greek philosophers. The paper's main conclusion is that al-Farabi is a Second Teacher in modern philosophy, meaning the continuation in his works of the search for a scientific approach to the study of various forms of being.

KEYWORDS

al-Farabi's concept, Aristotle's ideas, *falsafa*, Muslim philosophy, peripatetics

1 | INTRODUCTION

In the scientific literature, the issue of the establishment and development of Muslim philosophy is actively studied by Kazakh and Russian researchers. This philosophical tradition arose in the era of the domination of the Islamic worldview in a predominantly Arabic-speaking civilization in Western Asia and North Africa, and it underwent significant transformation under the influence of Western civilization and philosophy (Stepanyants 2021). Russian researchers note that the most successful philosophical aspect of antiquity in Muslim philosophy was the teaching of Aristotle. His teaching was most consistent with the worldview of Muslim philosophers, as it corresponded to the principles of causality of existence and the absoluteness of God (Yakupov

and Akbasheva 2017). This circumstance is also explained by the fact that the works of ancient philosophers were based on logical doctrines, a penchant for natural sciences, and the rigor of evidence (Yakupov 2016). Thus, the Peripatetic school became the main representative of Islamic *falsafa* (philosophy). Muslim peripatetics shared the views of ancient Greek philosophers and understood their ideas as a comprehensive system of knowledge, dividing science into two types: the theoretical arena, which aimed at understanding the truth, and the practice arena, which sought to achieve the good (Ibrahim 2021). Several Russian studies have shown the reasons for the development of Muslim philosophy in the direction of the framework of the Peripatetics, and they confirm the tendency of Muslim philosophy toward the accuracy of the natural sciences, logical conclusions, and an absolute constant in the form of God (Ignatenko 1989). The Russian researcher Tikhonov (2021) is of the same opinion, according to which an idea is an absolute soul, since it animates living matter, gives meaning, and determines the processes of development.

During the Muslim Renaissance (from the mid-eighth to mid-thirteenth centuries), the main figure of philosophical Aristotelianism was Abu Nasr Muhammad ibn Muhammad al-Farabi, the founder of Arabic-speaking peripateticism. Because of his deep knowledge of and comments on the works of Aristotle (the *Categories*, *Analytics*, *Sophistical Refutations*, and so on), al-Farabi was given the name “Second Aristotle” or “Aristotle of the East” (Aristotle being the First Teacher). Al-Farabi's ideas about being were close to the ideas of Aristotelianism and Neoplatonism (Stepanyants 2021).

According to the teachings of al-Farabi, everything is distributed in six stages—the beginnings connected by the causal relationship (Ibrahim and Efremova 2009). These positions can be traced in the writings of Aristotle and are systematic, since they adhere to the deductive system and the logic of research, as well as the use of a mathematical and logical approach. It was the logic of construction and hierarchy that brought the systematization of al-Farabi's knowledge to a new level. His philosophical teaching is based on the doctrine of the five eternal principles: creator, soul, matter, time, and space, which represent the unity of material and ideal opposites (Tikhonov 2021). As the basis for his ideas about the genesis of knowledge and the relationship with man, al-Farabi took Aristotle's ideas about the concepts of movement, change, and continuity (Glasner 2020). In accordance with the teachings of Aristotle, al-Farabi considers, for example, knowledge of language as the first in the chain, because he teaches how to correctly express a person's opinion, ask questions, and consistently answer them. Next comes logic, and only then mathematics (Makash 2004). Al-Farabi's mathematics includes knowledge of arithmetic, geometry, optics, astronomy, music, weights, and mastery of all aspects of mathematics (Glasner 2020).

The relevance of the subject matter is conditioned by the fact that today consideration of this work cannot take place without a historical retrospective. Analysis of the data of Russian researchers shows that the concepts formed by Muslim philosophical science are unique, since the knowledge it seeks is the figure of God, but despite this there is a relationship with ancient philosophy in the borrowing of categories, approaches, and methods. The novelty of the present study lies in the comprehensive investigation of the approaches of various authors to this issue. The subject is considered from the perspective of Russian and English researchers of both the Soviet era and the more recent period. Its main element of scientific originality is an in-depth investigation of the ideas and concepts of the dialectical methods of al-Farabi.

The purpose of this article is thus a study of ideas about being, mathematical physics, scientific methods, and the knowledge of philosophers in the Muslim Renaissance.

2 | MATERIALS AND METHODS USED IN THE PAPER

The methodological basis of this study and the material used for analysis is a method of synthesis, which is determined by the choice of the subject analysed. This method allows consideration of the concepts of al-Farabi from the standpoint of abstract categories used in

his works applied to concrete logical theses and substantiating arguments. The paper includes more specific methods of interaction with the research material as a linguistic and psychological analysis of the concepts of al-Farabi, the Second Teacher, by comparing the most important categories and logical tools of both Muslim and ancient philosophy. The study also employs a structural and functional method, which allows an understanding of the hierarchical structure of everything as conceptualised by al-Farabi. It is necessary to single out structural and historical analysis as the fundamental method of research allowing investigation of such concepts as “creative mind,” “links,” and “knowledge.” The category of cognition is of particular importance in the theory of al-Farabi, as it shows a detailed system of study that puts geometry and its basic principles above logic and philosophy. The real theoretical basis of the paper is the ideas of al-Farabi, considered in articles by Russian authors such as Rusakov (2020), Tikhonov (2021), Grigoryan (1960; 1966), Shaimukhambetova (1979), and others.

During the first stage of research for the present the study, theoretical methods such as analysis, synthesis, concretization, and generalization were used. The work mainly involved methods of system analysis of data from both English and Russian studies. A comprehensive approach to the investigation of the material was applied. The logic of the paper is to consider the development of al-Farabi's ideas regarding the mechanism of cognition of all things and the concept of God in this structure. The first stage of the research undertook an understanding of the main problems of al-Farabi's theory. To identify the establishment of al-Farabi's views during the creation of his theory, the works of ancient philosophers such as Plato and Aristotle were analysed. Through historical analysis, we established a position regarding the hierarchical links of being.

Using the method of system analysis, we determined the key goal of cognition of any person in al-Farabi's philosophy—the knowledge of God. On this basis, the thesis is put forward that only a deeply spiritual person will be able to complete the task, namely, a philosopher. An integrated approach states the exceptional applied nature of this research. In the second stage of the study, the opposite points of view on the development of ideas of medieval Muslim philosophy and the Renaissance were studied in more detail. Using the synthesis method, the theories of Aristotle and Plato were analysed. The theoretical basis of the second stage of the study was the studies by Glasner (2020), Pellegrin (2020), and others. The second stage also used empirical methods, such as a combination of deduction and induction. Through induction, we came to a comprehensive understanding of the structures and approaches in the philosophy of al-Farabi. Through deduction, sequences of hypotheses were uncovered, and an assessment of the test results undertaken. In the third stage, systematic analysis of historical data was completed, theoretical and practical conclusions were clarified, and the results obtained were generalized and systematized through an integrated approach to the study of the topic under consideration.

3 | RESULTS

For an objective and comprehensive study of philosophical ideas that arose in Arabic civilization, it is necessary to distinguish three main stages of development:

1. The classical or medieval stage, spanning the eighth to fifteenth centuries.
2. The late Middle Ages, spanning the sixteenth to nineteenth centuries.
3. The modern stage, spanning the second half of the nineteenth century and the twentieth century (Stepanyants 2021).

In the classical period, five main directions and schools arise and develop in Muslim philosophy. Thus a block of problems common to all currents of classical Arabic Muslim philosophy is formed and serves as a subject of discussion within it (Grigoryan 1966). It includes the following:

1. Problems of metaphysics, including its origin and relation to the multiple worlds, modes of existence and nonexistence and the relationship between them, and causality.
2. Problems of cognition, including the concepts of truth, typologies of knowledge, and intuitive and discursive cognition.
3. Problems of human existence, studying humans as endowed with the ability of action and cognition, practically (the contemplative attitude of man to the world and its beginning) (Stepanyants 1982).

In the period of the late Middle Ages, Sufi principles are subject to systematization, and they are also combined with the teachings of Arabic-speaking peripatetics, done by late Sufi scholars; there is the evolution of Ishraqism toward the inclusion of Sufi ideas and the rejection of nominalistic criticism of the concept of “existence” (Shaimukhambetova 1979). The tendency to include the ideas of *mutakallim* already in the Asharite edition in the corpus of doctrinal texts continued into the future (Shaimukhambetova 1979). The socio-political, religious, and ideological currents arising during this period appeal either to a similar doctrinal heritage, as in the case of Wahhabism, or to Sufi-Ishraqite ideas, reworked into what was later called “Islamic philosophy” (Stepanyants 1982). At this stage Muslim philosophical thought had developed in great isolation from the outside world. In fact, for the first time, people who belonged to different civilizations, and therefore had each previously developed with the logic of the evolution of their tradition, found themselves in a situation in which their destinies became inextricably linked, and the nature of their social trends was largely identical. Two factors were decisive (Korobili and Lo Presti 2021): internal, manifested in the crisis of traditional systems, mainly feudal monarchies, and external—unprecedented expansion from the West (Stepanyants 1982).

In the ninth century, thanks to the active spread of the natural sciences and philosophical teachings, Arabic society became acquainted with the works of ancient philosophers such as Aristotle and Plato. These teachings were widely spread through in-depth study of the issues raised by natural science and logic. The founder of Arabic Aristotelianism was Abu Yusuf Yaqub ibn Ishaq al-Kindi (al-Kindi). The actual philosophical thought in the culture of classical Islam of the ninth to fourteenth centuries was developed by representatives of *falsafa*, a school that followed ancient (Greco-Hellenistic and Hellenistic) models of philosophizing, especially Aristotelian (Ibrahim and Efremova 2009). In the broad sense of the word, “Islamic” or “Muslim” philosophy also covers other areas of Muslim thought, primarily *Kalam* and intellectual Sufism. The philosopher and encyclopaedic scholar al-Farabi, the Second Teacher, was the true founder of Muslim peripatetic philosophy (Ibrahim and Efremova 2009). The fundamental principles of al-Farabi's dialectical ideas are primarily related to the nine basic concepts of cognition. The first idea speaks of the need to know the names of philosophical movements. This is connected to the recognition of philosophical movements, which consist of seven things:

- the name of the teacher who led the philosophical movement;
- the city from which the movement spread;
- the name of the place (address) where the institution (madrasah) was located;
- the main reason for the emergence of the philosophical movement;
- questions submitted for philosophical analysis;
- the concept of the purpose of philosophy;
- the practical essence of philosophy, the result (Stein 2020).

The second idea concerns the need to recognize the main goals of a movement's philosophical works. Among philosophical works (books) there are types covering details (*juzi*) only for indi-

vidual tasks and types covering complete (coolie) problems as a whole. Between them, there are books called *mutavasita*. Detailed (*juzi*) inscriptions can sometimes be found among the great works, analytical philosophical writings, and memoirs. To understand them, it is necessary to study the natural sciences. The natural science books themselves will cover the whole world according to the general law of nature or according to individual branches of nature. As for the study of a particular system of nature, some books are devoted to the depiction of non-natural (abstract) things, and some are devoted to the study of natural (documentary) and published things. Thus, the science of studying abstract things is further divided into two parts: universal, which smoothly covers everything, and particular, which covers only one specific thing. In his philosophy, al-Farabi asserts that works about evidence-based science used in philosophy (*Burhan*) are divided into three types. The first type is books that are read before works on evidence. The second type is books aimed at teaching the basics of proof. The third type is books that third parties should read after studying the proof. There are two types of books that need to be read before the science of proofs; some of them teach how to prove the correct result, and others teach how to study the introductory evidence (*mukadima*) that needs to be proved.

Bariminyas is a book that teaches how to prove it correct. The book *Fi-al-Haddi*, which teaches how to use *muqaddam*, is called a “category” (Ibrahim and Efremova 2009). Now the book of proofs (*Burhan*) is called *Fi-al-Burhan* (Ibrahim and Efremova 2009). It is divided into two parts. In one part, the form (structure) of the proof is studied, and in the other the composition of the proof. The formal argument (logic) is presented in the book on comparing measurement (syllogism) (*Fialkias*), which is called *Anulitika* (analytics) (Ibrahim and Efremova 2009). The study of the composition of evidence is found in the booklet *Gunsari al Burhan* (natural evidence). This was called *Bafuzuktika* (metaphysics) (Ibrahim and Efremova 2009).

The third idea concerns the ability to recognize that knowledge of the sciences is necessary to become a philosopher. To study philosophy of science, one first needs to know cognition and the science of geometry, which is needed when proving something. The philosopher Boethius from Saida asserted this need to study the natural sciences before philosophy because natural science is a science that teaches about the closest and most familiar things. Andronikos, a disciple of Aristotle, said that logic should be studied first because the science of logic was known as a means of distinguishing between the obvious and the familiar. Therefore, it is necessary first to learn geometry, and then to learn logic.

The fourth idea is to identify and understand the purpose of studying philosophical science. The philosopher defines the main goal as knowledge of God, since, in his opinion, this is an immutable constant. The fifth idea is about finding ways to enter science. The main way is to work, to achieve the system (boundaries) of science. Work is impossible, however, without science and education. Therefore, science and education are required. Science is the fullness of knowledge through the practical application of this knowledge. Having brought science to the limit, systematization is achieved by recognizing the natural world. The natural sciences are the closest sciences that can be observed. Then it is necessary to study the science of geometry, which represents nature.

The sixth idea is related to the ability to analyse scientific concepts used in the works of Aristotle. In his books, the philosopher analyses concepts and does not divide them into separate topics, only briefly noting them. The seventh idea is connected to disclosing the mystery of why there are mysterious concepts in the works of Aristotle. There are three reasons why it is that Aristotle shrouds some scientific concepts in deep mystery. The first is to test the natural abilities of the student and find out whether the student is worth teaching. The second is to use philosophy only for those who can bear it, without treating everyone equally. Third, in the search for science, a person needs to be depicted and educated.

The eighth task of the philosopher is to understand the rules of life and its state. This rule begins with the knowledge of the principles mentioned above, and with the correction of his behaviour. That is, his desire should be only for the truth. There should be no such thing as

pleasure-seeking. It is necessary for the philosopher to correct his spiritual basis. If a spiritual foundation is laid, his desire will be right. Aristotle's method of measurement (comparison) is an analogy. This helps to find the truth of measurement.

The ninth direction is connected to recognising works necessary for philosophical science. The first of these works are books on logic. Initially, it is necessary to understand the advantages of this science. Then it is necessary to find out why these books are named as they are, as well as the correctness of the books. Logical comparison and measurement consist of two things. The content of the first dimension is a theorem (introduction); of the second dimension, the form (or type). Thus, using the analysis of approaches to understanding scientific substantiation and cognition, we can conclude that the requirements of the philosopher were based on the elements of the teachings of ancient philosophers such as Aristotle and Plato, taking as a basis the fundamental principles of metaphysics and logic of research, and creating a structured model of cognitive activity.

The philosopher creates a concept according to which there is a certain being regarded as a "creative mind" (intellect)—one of the six steps in the entire hierarchy of beings. This hierarchy is divided into corresponding links. At the highest level is Almighty Allah. He is unchangeable, whole. The Creator of the universe, of all things. Allah, Who with His generosity, wisdom, and justice rules the world. The main task of all philosophers, scholars, and people is to be as close to God as possible. First, humans developed the science of thought, realized human identity, discovered the secrets of matter, created tools, and then mastered the power of energy. The beginning of human thinking begins with the ability to count, mastering the science of numbers, and taking into account time and space. Knowing that one is one, understanding one important thing, achieving the mystery of the one Creator with one's thoughts, knowing that two is two, understanding that the world is created in pairs, its contradictions—all this is the basic knowledge and science of humankind. In the second stage of the distribution of everything, there are the celestial bodies in the universe. In the third stage, the creative mind and the corresponding "world under the sky," which have four elements: water, fire, earth, and air. The creative mind is only the world under the sky. The laws of this world are different from the laws of the world on earth. The world is eternal, and it develops only together with the human mind.

The creative mind communicates in two different ways: through top-down thinking and through inspiration. The human soul can reach the state of being able to recognize the image of a powerful force in the environment by meditating and by studying the mind for a long time. This is the ascent of the soul to the level of "akli Mustafad" ("emerging mind"), which is when a person can perceive the connection between things in a perfect, purely abstract way. This state of affairs is unique for scientists and philosophers, who can unravel the mysteries of the unknown and discover a powerful force. And a prophet is a person who knows how to communicate with a creative mind, who knows how to combine a sense of inspiration with a special sharpness of mind and special intelligence. The Mystery of the Creator ("revelation") is the liberation of "powerful knowledge" from God ("fayazan"). The philosopher points out that some very intelligent people, even if they are not prophets, can acquire such imagination and knowledge through deep feelings and inspiration. Such people are philosophers. In al-Farabi's philosophy, there can be no difference between religious truth and philosophical truth, because both philosophy and religion are connected with the Creator—the first through thought, the second through faith and imagination. At the same time, prophets and philosophers seek Truth from the same substance, from the same source, and achieve this goal in different ways—the philosopher from the bottom up, studying the structure of the world, and the prophet from the top down, receiving revelation from above. In general, al-Farabi does not see a contradiction between religion and philosophy; he considers three connections between religion and philosophy: the relationship with the Creator (Frolova 1983). In Islam, the concept of God is the main, basic concept; one might compare this concept with Plato's Demiurge. The concept of "revelation" is "true faith," a concept that does not exist in Greek philosophy. For this reason, al-Farabi provides some explanations for

prophecy, miracles, and mysteries. In the fourth stage of the distribution of everything, there is a human soul. For a soul to be born, there must be a body. But a soul that has appeared once does not need a body to create its life. Al-Farabi denies Platonic metempsychosis: there is only one soul in each body, and it does not pass from one body to another. Al-Farabi says that the human soul exists in several states:

1. The soul is completely lost in a person who does not develop the ability to think abstractly and does not achieve a close connection with the “creative mind.” Such a person remains at the level of the ontological “jahiliun” (uneducated) and turns into a form of eternal non-existence.
2. The soul lives for ever in people who can establish an intellectual, spiritual connection with the “creative mind” but do not apply their knowledge in concrete actions and do not improve their behaviour but remain in a state of suffering and grief.
3. A human soul that has reached a spiritual level is in theoretical and practical harmony. The thoughts and actions of this person are beautiful. These are *hakama* (copies). Their souls are destined to be happy for ever.

In the fifth stage of the distribution of everything, there are form and matter. The philosopher draws this conclusion based on Aristotle's doctrine of causality. Thus, basing the genesis of his philosophy on ancient science and culture, al-Farabi was able to combine the concepts of religion and philosophy, giving a structure to each, which allows us to speak of the genesis of his concepts as deriving from Aristotle.

4 | DISCUSSION

Of all the philosophical schools of antiquity drawn on in Muslim philosophy, preference was given to Aristotelianism, as having the most universal character and having a metaphysical character (Yakupov and Akbasheva 2017). The recognition of eternal causes in Aristotle and the absolute character of God formed a common aspect of the philosophizing of ancient Greek and Arabic Islamic philosophers. The spread of the philosophy of Aristotle and Plato is explained by the fact that Muslim scholars also admired them for their encyclopaedic scope, attention to the natural sciences, and rigor of evidence (Yakupov 2016). Thus, the Peripatetics became the main drivers of Islamic falsafa (philosophy).

Islamic peripatetics developed philosophical knowledge as an integral system, that is, the “science of sciences.” They divided the scientific knowledge of antiquity known to them into “theoretical” branches, which reflected things whose existence does not depend on human activity and aims at understanding the truth. The “practical” sciences included those that investigated the process of this activity and aimed at achieving good. At the same time, “physics, mathematics, and metaphysics belong to the first group” (Aristotle 2006). Due to the degree of connection of these disciplines with sensually perceived objects and their movement, Eastern peripatetics usually placed theoretical sciences in the same sequence when presenting material and in philosophy training programs (Yakupov 2016). Following Aristotle (2006), they defined logic as an instrument of cognition, serving as a propaedeutic to all sciences, but following the Stoics, they characterized logic as an independent science—part of philosophy. The “practical” sciences included ethics, economics, and politics. A distinctive feature of the Muslim philosophy of the Middle Ages and the modern period is the combination or genesis of the material and the ideal. The dialectical essence of philosophy defines opposites. The recognition of ideal dualism in the form of God and the eternal soul is the Islamic philosopher's perception of Plato's ideas. The ancient scholars considered the idea, which represents one of the dialectical aspects of our being, to be the basis of the universe, the Creator and the Leader of everything (Yakupov and Akbasheva 2017). According to Plato, the idea is eternal, perfect, and absolute being, in contrast

to the thing (that is, all manifestations of the material world). The idea is an absolute soul, since it animates living matter, gives meaning, and determines the processes of development (Tikhonov 2021).

The Second Teacher and follower of Aristotle's philosophy, al-Farabi received his philosophical education in Harran and Baghdad, and his teachers in logic and other philosophical disciplines were the Nestorian Christians Yuhanna ibn Hayyan and Abu-Bishr Matta ibn Yunus (Ibrahim and Efremova 2009). Al-Farabi acted as an interpreter of ancient logic, and he wrote the first work in the history of Arabic Muslim philosophy devoted to the classification of scientific and philosophical disciplines—the *List of Sciences*, a continuation of the tradition deriving from Simplicius; he wrote a treatise entitled *On the Common Views of Two Philosophers—Plato and Aristotle*, as well as separate treatises devoted to each of these two great thinkers (Ibrahim and Efremova 2009). In his *Book of Letters*, the explanation of philosophical terms is combined with a discussion of the relationship between religion and philosophy, but in the history of philosophy al-Farabi was most famous for combining Neoplatonic emanationism and Aristotelian cosmology, set out in his main work, *The Perfect City* (Osmanov 2016). This work is also famous as the first fundamental essay on Muslim political philosophy. It is joined by other al-Farabi treatises on ethics and politics—*Pointing to Happiness*, *Politics* (or *Civil Policy*), *Aphorisms of a Statesman*, and *On Achieving Happiness* (Ibrahim and Efremova 2009).

Al-Farabi is the founder of Arabic-speaking peripateticism, and so his ideas on being are close to the ideas of Aristotelianism and Neoplatonism (Stepanyants 2021). Recall that according to the teachings of al-Farabi everything is distributed in six stages—the beginnings connected by the causal relationship (Ibrahim and Efremova 2009). The beginnings are divided into two types by their nature: possibly existing and necessarily existing. The first type includes things whose essence does not necessarily imply their existence. For things of the second type, it is characteristic that their existence necessarily follows from their essence. Everything that relates to possible existence needs a specific reason for its existence. Such a cause is necessarily an existing or consubstantial deity who produces the world in eternity. From the first cause, the second causes of celestial bodies are formed, and the third cause is the cosmic mind, which takes care of the cosmos as a “reasonable animal” and strives to bring it to perfection. Cognition according to al-Farabi begins with sensory perceptions, based on which perceptions and ideas about individual objects arise. The combination of representations gives a judgment that has the property of being either true or false. To find out the truth or falsity of a judgment, it is necessary to build a conclusion and use it to reduce the judgment to axioms of propositions that do not need proof due to their obviousness (Ibrahim and Efremova 2009). The philosophical teaching is based on the doctrine of the five eternal principles: creator, soul, matter, time, and space, which represent the unity of material and ideal opposites (Tikhonov 2021).

As the basis of his ideas about the genesis of knowledge and its relationship to humankind, al-Farabi drew on Aristotle's ideas about the concepts of movement, change, and continuity. Aristotle's writings, however, actually use completely different approaches to these concepts, thus presenting different orders of conceptualization. Aristotle's concepts are systematic, as they adhere to the deductive system and the logic of research, as well as the use of a mathematical and logical approach (Glasner 2020). It should be noted that philosophy in each epoch will reflect its actual teaching for a special group of people. As they focus on the ancient philosophy of Plato and Aristotle, it is also necessary to notice the borrowing of social and ideological aspects of their philosophy. Despite the peculiarity of the modern situation, and although ancient political philosophies were transmitted in a variety of environments, study of them is still ongoing. Aristotle was a follower of Plato, but they differ in their techniques (Thore 2019). Al-Farabi says that at the fifth stage of the hierarchy of beings there is form and matter. He draws this conclusion based on Aristotle's doctrine of causality. A special type of being is the Aristotelian form (“picture”) or “entelechy.” In this sense of being, any mind is a form of a soul experiencing a feeling of love, striving for it with all its might but not reaching it, because the heavenly spheres

are constantly in motion. In this sense, al-Farabi also states that there is no place for a vacuum, as shown in the atomistic teachings, or that every trace of the Creator is in any case connected with a hierarchical mind. In Aristotle's philosophy, the question of the relationship between matter and form occupies an important place. This led to Aristotle's theory of four different causes:

1. "Matter"—awareness of the reality of the plan.
2. "Form"—the perceived concept of "matter" during the transition of possibility into reality ("entelechy of potential").
3. Causes of movement.
4. Telos.

Aristotle (1983) says that matter is potentially limited by shape (for example, copper is limited by the shape of a copper sphere). Al-Farabi developed this question in his philosophy and divided the sciences into the following groups (or classifications): knowledge of the language and its sections; logic and its sections; the mathematical sciences; physics and metaphysics; citizen science and its sections, law, and religion. According to al-Farabi, knowledge of the language is first in the chain, because it teaches how to express a person's opinion correctly, ask questions correctly, and answer them consistently. He puts logic after linguistics. Mathematics is in third place. Al-Farabi's mathematics includes knowledge of arithmetic, geometry, optics, astronomy, music, weights, and mastery of all aspects of mathematics (Glasner 2020). Like Aristotle, al-Farabi speaks of transitional periods of the state of the human soul. Regarding living beings, Aristotle approaches them from the standpoint of the relationship between matter and form. If the form turns out to be the driving principle of all, then the soul, naturally, turns out to be the form, and the body is the matter of an organic being. More precisely, Aristotle defined the soul as the first entelechy of the organic body, that is, the vital principle of the body, moving it and building it as its instrument; therefore, the expedient activity of nature is most clearly revealed in living bodies (Yakhina 2008). The functions of the soul are divided into three kinds:

1. The functions of nutrition and reproduction, available in any living being, form a nutritive, or vegetative, soul.
2. Sensation and movement, peculiar to animals, form a sentient soul, or animal.
3. Finally, thinking is carried out as an activity of the rational soul—it belongs only to humans.

The law here is as follows: the higher functions, and accordingly the souls, cannot exist without the lower ones, whereas the latter can exist without the former (Yakhina 2008). In addition, in the teachings of Aristotle, it is said that the soul does not freeze in place but goes through certain stages of movement. Some concepts about the movement of the soul are reflected in the philosophy of al-Farabi. He adheres to the fact that the soul does not die and can inherently perceive material or immaterial abstract objects and even includes their contradictions and ontological inconsistencies. Therefore, after death, each soul continues to live independently of the body (Khaziev 2014). Depending on the level of its development and what it does through the body during its life, the soul either enjoys or suffers. Only then does justice prevail. Life after death has nothing to do with the body. Like the body, the soul has its own health and diseases. The health of the soul consists in the fact that good deeds are always done under the influence of the well-being of the soul and its parts. And the disease of the soul consists in the fact that because of the bad state of the soul and its parts, bad deeds, immorality, and evil deeds are committed.

Thus, in summarising all this, it should be noted that according to the teachings of al-Farabi, all relationships are related to cause and effect. He deduced logical structures based on the teachings of Plato and Aristotle. Logic according to al-Farabi's philosophy was the science of how to distinguish the true from the false, and its tasks were to teach people how to express their thoughts correctly in language. To find out the truth or falsity of a judgment, it is neces-

sary to construct a conclusion and use it to reduce the judgment to axioms of propositions that do not require proof due to their obviousness. Therefore, the basis of logic is the doctrine of proof.

5 | CONCLUSIONS

This paper is primarily aimed at investigating the philosophy of the Muslim Renaissance through the example of the Second Teacher—al-Farabi. Based on the data obtained, the following conclusions were reached.

First, the paper revealed that Aristotelianism, as a system of knowledge, was in great demand in Arabic philosophy, as it was based on the laws of logic and offered a structured approach to cognition, recognition of the fundamental knowledge of the natural sciences, and the proof of hypotheses. Thus, one of the most prominent followers of Aristotle was al-Farabi, whose concepts borrowed from and continued the dialectical reasoning of the Greek philosopher. Therefore, in the context of Muslim philosophy, he is called the Second Teacher.

Second, the main dialectical area of al-Farabi's activity within the framework of science was that his ideas presupposed the presentation of the nine tasks of the philosopher, from which his teachings originated. The composite concepts were the knowledge of philosophical doctrines, which were expressed in the knowledge of the essence of the idea. The second postulate expressed approaches to the study of science and structured the method of analysing scientific literature devoted to learning. The third canon of philosophical teaching allowed for recognizing the methods of scientific cognition and discovering primary scientific knowledge before studying philosophy. The fourth constant of the philosophical dialectical teaching of al-Farabi was the achievement of the main goal of philosophical cognition; God was such a goal. The fifth fundamental idea of the philosopher was to develop ways to achieve this goal, and the main role in this was played by the achievements of natural sciences. After this stage, the logical continuation of cognition was the analytical activity of the knower. The seventh and eighth tasks of the philosopher were to understand the concepts used by Aristotle and the ways to reveal the rules of the existence of the universe. Finally, the last task was the study of philosophical works and the use of methods of logical measurement and comparison in cognitive activity.

A third conclusion reached is that al-Farabi was also known to the scientific community as a philosopher who created his own hierarchical model of the being of beings, which consists in dividing the universe into links, at the top of which is the Creator of the universe and all that exists—God. According to al-Farabi, the task of the knower is to approach God and comprehend his plan; therefore, the heavenly bodies and the creative mind are at the second and third stages. The “creative mind” is a category that is an exclusive term of al-Farabi's, based on the concept that people can get closer to the knowledge of the great plan with the help of considerable work on themselves; he considered such people philosophers. The last step of the hierarchy is form and matter—the postulates taken by al-Farabi from Aristotle. Thus, al-Farabi was deservedly given the name Second Teacher, since, according to our analysis, his concepts and innovations were mostly based on the works of the Greek philosophers Plato and Aristotle, which in turn imposes a certain understanding of his ideas in the chain of logical narrative.

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