

On the philosophical study of the origin of irrational knowledge in Eastern peripatetic philosophy: “revelation, dream and inspiration”: in the context of the philosophical views of Shihabeddin Yahya Suhrawardi, Abulhasan Bahmaniyar and Al-Kindi

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Abstract

In philosophy, especially in the rich Eastern philosophical heritage, the issue of revelation, which occupies an important place, was approached as a problem by the Eastern peripatetics and explained it as a special form of knowledge belonging to the highest level of reason. Al-Kindi, Farabi, Ibn Sina, Ibn Rushd, Ibn Khaldun and other Eastern philosophers, taking revelation beyond the religious framework, comprehensively examined it as a phenomenon presented to society as an independent and pure thought, guiding the development of separate cultures and civilizations, uniting different peoples and nations around a single idea, and approached it from various aspects. As we have noted, despite the great importance that philosophers attach to this issue, since the issue of revelation in their worldview has not been studied at the appropriate level in Azerbaijan, this topic can be considered quite relevant. As a result of the rapid and intensive nature of information exchange, the human brain, overloaded with information, increases its knowledge and information base with every passing second; on the other hand, it shortens its life. Today, millions of "web" sites that embrace the world and are called "spider webs" have become a material force to a greater extent than at the beginning of the last century, and have succeeded in changing the balance of forces striving for leadership in the world in their favor. Religious feelings and our way of life, which is considered the spiritual treasure of people and has become national customs and

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traditions that have filtered through the memory of centuries, are losing their vitality and are giving way to the material interests of an increasingly globalized world. However, it is also a fact that the sense of holiness, which no ideology can destroy, and which is born with us from nature, cannot be subordinated to these interests. In this sense, we consider it more important to bring to the fore the saving function of revelation, its universal essence that can benefit and help global problems, not as a controversial problem. For this reason, the fact that the monograph resonates with the demands of the modern era also emphasizes its relevance.

Keywords: Philosophical Study, Origin of Irrational Knowledge, Eastern Peripatetic Philosophy. Revelation, Dream, Inspiration, Shihabeddin Yahya Suhrawardi, Abulhasan Bahmaniyar, Al-Kindi.

Introduction

Referring to the thoughts of Islamic philosophers, it can be noted that revelation is a force that supports innovation and modernity in all periods, that benefits society in the true sense of the word, that gives new moral models, development perspectives, places high value on the human personality, legal norms that treat everyone equally, etc. It carries within itself the characteristics of a force that carries within itself characteristics such as: a force that treats everyone equally, a force that supports innovation and modernity in all periods, a force that benefits society in the true sense of the word, a force that places high value on the human personality, a force that treats everyone equally, a force that treats everyone equally, a force that supports innovation and modernity in all periods of the ²word

Since the day of his creation, man, who has been in search of a supernatural creative force, has felt the existence of another world, alien to him, outside the material world, and has felt the regular influence of this existing force on his nature, character, and way of life. The transition from the known to the perception of the unknown, from the material to the spiritual, is a characteristic observed in man since time immemorial. In fact, this characteristic is not alien to his nature as a need arising from nature in man. Such a spiritual need makes a person seek different paths of cognition. For this reason, esoteric knowledge, including revelation, has always given man a “green light” on this path, giving him the opportunity and power to enter the dark pages of truth, those beyond mental abilities, through spiritual motivations. This means that studying revelation as a phenomenon that has an important role and place in the cognitive process, and moreover, doing this through the thoughts of the Eastern peripatetics, is of particular relevance for the modern era ³.

In the theories of cognition of the Eastern Peripatetic philosophers, both the rational and

²Javadi A. (2025). Philosophy of intellectuality and the problem of the unity of being. *Science, Education and Innovations in the Context of Modern Problems*, 8(2), 453-462. <https://imcra-az.org/archive/358-science-education-and-innovations-in-the-context-of-modern-problems-issue-2-volviii-2025.html>

³Aliyev Faig Hasan (2023). Significance to protect ecological safety. *Science, Education and Innovations in the Context of Modern Problems*, Issue 1-2, Vol. VI, doi: 10.56334/sei/6.1.7, p-152-156.

irrational sides of cognition are important for understanding existence. However, during the course of the research conducted, it became clear that the Eastern Peripatetics gave priority to irrational means rather than rational means in the way of understanding the truth. However, at the same time, they did not consider rational means to be unimportant. Sensory cognition, which is one of the means of rational cognition, is reflected in the philosophical system of the Eastern Peripatetics. It is known that in their basis for rational means of cognition, they benefited to one degree or another from the philosophy of the ancient Greek philosopher Aristotle, which is based on intellectual cognition. For example, Aristotle writes in the "Second Analytics": "If there is no sensory perception, then any knowledge is necessarily non-existent ⁴." Sensory cognition constitutes one of the stages of cognition in the philosophical systems of the Eastern Peripatetics. In their theory of cognition, things that are actually understood by the mind are gradually understood in a potentially infinite form ⁵. Tj de Boer applies this benefit from Aristotle to Eastern philosophy in general, noting that translation activities play a key role in this process ⁶. Approaching this issue from a different perspective, K. Bunyadzadeh writes: "Islamic philosophy has developed on the basis of ancient Arab mythology and traditions since the 7th century... Islamic philosophical thought has a new and unique specificity ⁷."

However, it should also be noted that the influences arising from different sectarian thoughts within the framework of Islam also played a major role in the Eastern Peripatetics. For example, in Mu'tazila, one of the philosophical thought trends that formed within Islam, it is said that things that exist exist because of the will of God. This will of God is also called "reason". It is reason that asked God to create the soul. It is the soul itself that directly determines the boundaries of existence. It is also an assistant to reason. The one who helps these two is "word" ⁸. Among the religious Islamic sects, only the Mu'tazila, Jabriya and the majority of the Ahl as-Sunnah sects were concerned with philosophical issues, especially the proofs of God's existence, God's attributes, the creation of the world, human-world relations, the concepts of coincidence and necessity, matters of fate and destiny, etc. They examined them from a philosophical point of view and expressed their attitudes.

The sects that also carried philosophical germs within them could not develop due to the hostility between themselves and the struggles for political power. Moreover, the owners of these thoughts did not work on their thoughts and ideas systematically like philosophers. Among the Islamic sects, it was the "Mu'tazilah" movement that approached religious issues from a

⁴Mammadov ZC Bahmanyar's philosophy. Baku: Elm, 1983, p.126

⁵Nasr HS History of Islamic Philosophy. Part II, Ufug Press, Iran-2000, p.37

⁶De-Boer TJ History of Philosophy in Islam. sweat. Kutluay Y. , Ankara: 1960, p. 23

⁷Bunyadzade K.Y. East and West: Self-awareness through Divine Unity. Baku: Nurlan, 2006, 242 p.

⁸Fiğlali ER Islamic sects of faith in our age. Istanbul: SHA-TO Theology Publishing House, 1990, p. 224

philosophical aspect and interpreted revelation in accordance with rational principles. It is the Shiite sect that continues and develops the views of the Mu'tazilah in one way or another in our modern times ⁹.

The Eastern Peripatetics also joined the ideological struggle for the search for truth in the world, and it can even be said that they formed the leading wing of this struggle. Approaching the issue from a special aspect, Ibn Sina and Bahmaniyar showed that "it is possible for man to know most of the inseparable properties of things, but man cannot undertake to know all the inseparable properties. If man knew the truth of a thing and could then penetrate its inseparable properties and special accidents, he would know those inseparable properties and special accidents completely, but on the contrary, the goal is to comprehend the truth of a thing ¹⁰."

Islamic philosophers mainly viewed revelation as the speaking soul of man (*الناتقة نفس*) They accepted it as the contact with ¹¹the celestial mind and soul . The concept of the prophet, which is directly related to the essence of the problem of revelation, is limited in its most ordinary nature to the expression of the propagator of revelation. Eastern philosophers explained revelation as the awareness of the images of the events narrated there as a result of the spiritual contact of the speaking soul with the heavenly soul, and the reflection of these images in one mirror on the speaking soul in an opposite mirror and their manifestation. In addition to the common ideas of philosophers about generalized revelation, there were also their own specific claims. For example, Ibn Sina believed that revelation comes from the active mind (*عقل أفعال*) as a grace that overflows into the human mind. Ibn Khaldun considered it differently, "the prophet's breaking away from humanity and passing into the angelic horizon and merging with the "angelic-superior", meeting the word of God like angels, then molding it into a form that humans can understand and expressing that spiritual experience with images and sounds ¹²." Ibn Khaldun also associates the difficulties the prophet experienced during the reception of revelation with not psychological disorders, but with the separation from his human characteristics. According to the philosopher, since the prophet took on angelic characteristics during this time, these difficulties are "the outward manifestations of the difficulty of passing from humanity to angelic" ¹³.

It is known that the stages of cognition are different. The function of human cognition does not always work through mental means. A person sometimes feels and perceives, sometimes sees and perceives, sometimes touches and perceives, etc. However, in the case we mentioned above, which

⁹Ibid., pp. 19-20

¹⁰ Lari Mousavi Mujtaba. Islam and Western Culture. Qom: Faiz, 2005, p.138

¹¹ Erdoğan M. Vahiy - Circumcision for the sake of mental balance. Itanbul: MUIF Foundation publications, 2001, p.15

¹² Erdoğan M. Vahiy - Circumcision for the sake of mental balance. Itanbul: MUIF Foundation Publications, 2001, p.16

¹³ Ibid., p.16

concerns only the prophet, the known stages of cognition do not play a role. This information is perceived by the prophet's cognition and it is concluded that it is true. Philosophers have put forward many ideas and considerations about how and under what circumstances the revelation is perceived by the prophet's personality. Among these ideas and considerations, there are also many unique ideas of philosophers who historically lived in Azerbaijan ¹⁴.

The historians of philosophy of that period have provided valuable information about the prominent representatives of Peripateticism in Azerbaijan. Among the Azerbaijani philosophers who wrote their philosophical works in Arabic in accordance with the needs of the time, there are not a few philosophers whose ideas coincide with Peripatetic ideas. Although the ideas and considerations related to the issue of revelation and the theory of the prophet in the works of these philosophers are relatively few compared to other Arabic-speaking Peripatetics, we will mention them. Azerbaijani philosophers considered the issue of revelation as an integral part of the idea of necessary being. Like Farabi and Ibn Sina, they divided existence into three parts - necessary, possible and impossible beings, and explained revelation as the warning of necessary being to possible beings. One of these philosophers is Abu-l Hasan Bahmanyar . Researcher and philosopher Z. Mammadov writes that according to Abul Hasan Bahmanyar, the qualities of life, immortality, and indestructibility that belong to necessary beings also apply to active minds and heavenly souls, which are considered possible beings ¹⁵. That is, the active mind from which the prophets received revelation has some qualities that belong to God.

Bahmanyar was a follower of the Ibn Sina school in his philosophical system. He benefited greatly from his teacher in his thoughts and theories. However, his philosophical system also contained some unique ideas. Tj de Boer notes that Bahmanyar had some disagreements with his teacher in his theory of existence ¹⁶. In Bahmanyar's philosophy, the rational side of cognition predominates over the irrational side. According to the philosopher, the subject of the science known as metaphysics is that which exists in terms of existence, and its objects are things related to existence that exist unconditionally.

According to Bahmanyar, the reception of revelation cannot be related to the external sense organs at all. Because the pace of operation of the external sense organs is not compatible with the reception of revelation ¹⁷. "In the philosophy of the Peripatetics of Arabidli, including Bahmanyar, the sensory stage of cognition is divided into two parts. In the first part, it is derived from the

¹⁴Najafov R. (2025). Esoteric knowledge and its varieties. *Science, Education and Innovations in the Context of Modern Problems*, 8(2), 26-48.

¹⁵ Lari Mousavi Mujtaba. *Islam and Western Culture*. Qom: Faiz, 2005, p.107

¹⁶De-Boer TJ *History of Philosophy in Islam*. sweat. Kutluay Y. , Ankara: 1960, p.102

¹⁷177. .p, 1946: Beirut , of the Prophet The House Publication 2" Prophecy" And The Quran And The revelation came . Hesham

senses, in their words, from external sensations (أحواس الذاهرة), and in the second part, from the inner senses (أحواس الباطنة) is mentioned¹⁸. Revelation can be primarily related to the internal sense organs, such as delusion, dream, and imagination. The understanding of revelation does not occur through sensory perception, but through intellectual perception. Believing in God, following the obligatory acts, and staying away from the forbidden acts, makes the existence of intellectual perception obligatory.¹⁹

"Bahmaniyar and other Peripatetic philosophers have extensively interpreted the forms of theoretical reason in humans and have illuminated various aspects and characteristics of cognitive ability. According to these philosophers, potential reason (العقل بالملكة) (mind with habit) (العقل بالقوة), actual mind (العقل بآلفه) and acquired wisdom (العقل بالمستفاد) constitute the levels of theoretical reason. Potential reason is also the imaginary reason (العقل الهولاني), or the affected mind (العقل المنفعيل))²⁰. According to Bahmanyar, the distinction between rational beings and their essences plays a major role in their knowledge. In Bahmanyar's view, God is also a will-giving being. However, God's existence is different from other beings. God's existence is different from other living beings not in terms of time, but in terms of essence. God is the primary cause, the cause, that is above the created²¹.

In Bahmanyar's thoughts, the idea of "God's non-interference in the affairs of creatures", which does not contradict the essence of revelation, is clearly evident. Like God, living beings also have a will. "Will is knowing the necessary consequence of the essence of a thing"²². According to Ibn Sina and Bahmanyar, each of the physical states is subject to perfection. This perfection is the soul.

Bahmanyar writes: "Humans have sensation, imagination, delusion and rational understanding²³." "Sensory forms of perception are useful for the perception of specific things, while sensation, imagination and memory grasp separate things²⁴." Bahmanyar believed that the sensory stage creates conditions for the intellectual stage of cognition that follows it. That is, it is important to perceive what is perceived by the senses in the next stage with the intellect. "Things are perceived. During this sensation, the sensation is accompanied by the presence of the thing. After the sensed, it comes to life in the imagination. This sometimes happens together with the disappearance of the thing. The idea of a thing is not at all different from the thing itself. After this, rational understanding becomes current. What is perceived by the mind does not correspond to what is

¹⁸Mammadov Z.C. Bahmanyar's philosophy. Baku: Elm, 1983, p.126

¹⁹122. p, 1946: Beirut , of the Prophet The House Publication 2" Prophecy" And The Quran And The revelation came . Hesham

²⁰Mammadov Z.C. Bahmanyar's philosophy. Baku: Elm, 1983, p.134

²¹120. p, 1946: Beirut , of the Prophet The House Publication 2" Prophecy" And The Quran And The revelation came . Hesham

²²De-Boer TJ History of Philosophy in Islam. sweat. Kutluay Y. , Ankara: 1960, p.104

²³32. p ,1985 : Beirut "ألفاضلة" The city The city People "أراء" Victory Farabi Abu

²⁴ 33. p ,1985 : Beirut "ألفاضلة" The city The city People "أراء" Victory Farabi Abu

perceived as it is, but on the contrary, it is identical with what is perceived and corresponds in every difference.”²⁵

According to Bahmanyar, sensory perception is possible due to a certain organ and its influence. The philosopher wrote in his book “The Stages of Being” (“مرافت المجدوات”) writes in his treatise: “Every perceived thing manifests itself when it is perceived ²⁶.” Expressing his attitude to this issue, Z. Mammadov writes: “A. Bahmanyar interpreted intellectual perception as a direct continuation of sensory perception, a subsequent stage. In the teachings of the Azerbaijani philosopher, each stage of the cognitive process is a condition for the next stage and prepares it. For example, in the book “at-Tahsil” (“التحصل”) we read that the habitual mind serves the actual mind, *the imaginary* mind serves the habitual mind, and the practical mind serves all of them. “Imagination serves the practical mind ²⁷.” The true philosopher or prophet must rise to the active mind and pass through all these mental stages in order to receive knowledge from it. The information obtained in a specific way by the forms of sensory perception acquires a new quality after being placed at the disposal of the mind. “Feelings present mixed things to the imagination, and the imagination presents them to the mind. Then the mind, by discrimination and abstraction in these things, takes each of the meanings individually, determines the most specific, the most general, the substantial (essence) and the accidental (area). At this time, the first meanings, that is, the axiomatic propositions related to the imagination, are drawn in the mind. After that (the mind) makes definitions from them ” ²⁸. Bahmanyar explained cognition in the way he knew it, and especially emphasized the primacy of sensory cognition among cognitive functions. The philosopher also touched on the soul and stated that its rational side is capable of ensuring the happiness of existence. If the rational soul comprehends its essence, this also makes its existence necessary ²⁹. Researcher and scholar S. Atesh understands Bahmanyar's idea in the sense of reducing the irrational to the level of rationals, mixing the material with the divine. That is, the participation of sounds and letters in the revelation addressed by God to the prophets is not possible. The reason for this is that “it is not possible for God to speak to man truly or in the way we understand it” ³⁰. The researcher, characterizing God's speech, states that the divine meanings that constitute the essence of revelation are beyond the level of human thought and perception, and the method of perceiving it is the reduction of the divine meanings to the human level through an angel. “God brings divine meanings down to the level of man through an angel. The angel gives divine

²⁵Nesefi O. The foundations of Islamic faith. Istanbul: Akaid, 1994, p.137

²⁶ 39 .p ,1938 : Cairo Happiness Matbaba" Аланжат" Али Abu Sinai Son

²⁷Mammadov ZC Bahmanyar's philosophy. Baku: Elm, 1983, p.137

²⁸ 265-266 .p ,1938 : Cairo Happiness Matbaba" Аланжат" Али Abu Sinai Son

²⁹De-Boer TJ History of Philosophy in Islam. sweat. Kutluay Y. , Ankara: 1960, p.104

³⁰ Erdoğan M. Vahiy - Circumcision for the sake of mental balance. Itanbul: MUIF Foundation Publications, 2001, p.18

meanings to man by putting them into the language he speaks..."³¹.

Speaking from the position of Ibn Sina, A. Bahmanyar not only does not necessarily separate the intellectual stage of cognition from its sensory stage, but on the contrary, he says that intellectual information arises on the basis of sensory information. "What each person perceives with his mind is consistent with what he perceives with his senses ... Cognition is not located in the body, but in the soul. It creates a connection between the body and the soul. It does not have any material signs, its task is to unite the soul and the material world," he says³². The author, who unambiguously expresses the relationship of the immaterial to the material, also draws attention to the fact that it exists in the soul as an immaterial being, not as a product of a certain process. If cognition is in the soul, then it is also immortal, and if it does not change its essence, a person can perform the same function even after death. We see that there were significant changes in the theories of cognition of the Eastern Peripatetics in accordance with the requirements of the era in which they lived, in their thoughts. As researcher and scholar S. Rahimov noted, "as in all historical periods, in Eastern peripatetic philosophy, the formulation and solution of philosophical problems, which are an integral part of intellectual thinking, have constantly changed and enriched in connection with the development of spiritual culture and intellectual level"³³.

Bahmanyar, who stood out among the Eastern Peripatetics with his special style, did not just record the ideas of his teacher, but further developed and enriched them, especially in the theory of cognition, which we have mentioned above. However, Bahmanyar devoted very little space to revelation in his theory of cognition. He did not dedicate a special work to the problem of revelation and the theory of prophecy, the relationship between philosophy and religion, but he touched on these topics as appropriate and expressed his attitude towards them.

Another great Azerbaijani philosopher whose theory of cognition we touched upon is *Shihabeddin Yahya Suhrawardi al-Maqtul*. Shihabeddin Suhrawardi is famous in the history of world philosophy as an Islamic philosopher. Several significant studies have been written about this in Azerbaijan in recent years.³⁴ However, his peripatetic ideas are not few. He touched on the issue of revelation and the theory of prophecy, compared the philosopher and the prophet, and expressed his attitude from a different perspective, but while expressing his attitude, he remained faithful to Islamic ideas.

In general, according to the Ishraqis, philosophy is divided into two parts from the cognitive aspect:

³¹ Ibid., p.19

³² 27. .p 1976 : Baghdad Knowledge is This " The verdict" " Fous" Muhammad Victory Farabi Abu

³³Rahimov HS Eastern Peripateticism and Imamism in Islam. Tabriz: Firuzan, 2006, p. 11

³⁴See: Khalilov S.S. Ishraqism and modern philosophical teachings: On the occasion of the 850th anniversary of the birth of Shihabeddin Yahya Suhrawardi. Baku: Azerbaijan University, 2005

- a) evidence-based research philosophy,
- b) A revelation or inspired philosophy that serves to reach the essence of the world of lights.

A person with intellectual knowledge should not base one of these on the other ³⁵. According to Suhrawardi, it is important for people of knowledge to master a philosophy based on knowledge. In Suhrawardi's Islamic philosophy, the concept of "light" is such a general concept that even revelation can be attributed to it. Revelation can also be considered, in a sense, illumination from God. There are also some ideas that were accepted by the Islamic scholars, but explained in a different way. The concept of active reason, which dominates the prophetic theory of the Peripatetics, coincides with the concept of "abstract light" in the Islamic scholars. As we have mentioned earlier, Bahmaniar's concepts of necessary existence and possible existence are replaced by the concepts of "darkness" and "light" in Suhrawardi. Matter can perhaps be called "darkness". If the immaterial, spiritual is mixed with matter, this does not change the essence of darkness, nor does it change the essence of light. In other words, if the soul mixes with the body, the body is still darkness, and the soul is light ³⁶.

Suhrawardi expresses his views on the fact that there is only one way to know the causes, and this is the way of discovery. This means of understanding, which is simply "discovery" in the original, is separate from the arguments of logic and philosophy. It is not possible to know the essence of things using philosophical arguments. "One can only attain truth through the heart and the path of enlightenment. This happens when the soul, which reflects on the body image or soul of a person in the supernal world, emerges with a clarity of consciousness. We perceive the object with it ³⁷." The light that helps to perceive the object is the help from God. Thanks to this help, a person who finds certainty in his heart understands the essence of things and perceives them. "Man gradually rises from darkness to light through discovery. The light of all lights is the infinite being, or God ³⁸." A person can rise to this level of his own free will. However, he must first educate his soul. Thanks to this education, he must make his heart transparent and pass into the world of meanings. The philosopher writes about this person: "He sees the truths there and hears voices from there. The knowledge gained from that world cannot be expressed in words. " ³⁹These sentences, reminiscent of the Sufi experience, remind us of gaining esoteric knowledge through a kind of inspiration. Sufis also tend to cultivate the soul, to reach the higher world, and to be free from material bonds. "In comprehending God, nothing prevents the soul in terms of time and space,

³⁵Fahri M. History of Islamic philosophy. Istanbul: United Publishing House, edition 5, 2000, p. 167

³⁶Ibid., p.230

³⁷ .P34 ,1978: Beirut :Publications" Rushd" Son To Canadian From" "Almosi Muhammad

³⁸ .P56 ,1978: Beirut :Publications" Rushd" Son To Canadian From" "Almosi Muhammad

³⁹ .P76 ,1978: Beirut :Publications" Rushd" Son To Canadian From" "Almosi Muhammad

space and time are always only parts, while God is complete ⁴⁰." However, in Suhrawardi, the soul is identified with the eloquent soul. As long as the soul of a person receives grace from the higher world and is enlightened, it cannot lose its essence. Man still remains in his humanity. As Hegel said, "God cannot be equated with man. Because God is a being, a whole, and man is not ⁴¹."

In Sh.Y. Suhrawardi's views on cognition, the state of enlightenment of cognition involves the effort to know the unknown through the activation of a special type of consciousness, while the sensory and intellectual stages of cognition also participate. The intellectual stage is only for the purpose of purifying and verifying whether the essence and truth of what is observed through the senses are true after the initial cognition ⁴².

Suhrawardi also believed that man is on a path of enlightenment towards God and that he derives his enlightenment from "Nur al-Anwar" (نور الأنوار). Suhrawardi, like Kindi, did not deny the role of revelation and prophecy in man's knowledge of God, but he considered this issue more in the spiritual sphere and considered the factor of spiritual enlightenment as the main one. In fact, revelation itself is a light coming from God. Researching philosophers also distinguish the Ishraqis from the Peripatetics for this very reason. According to them, "one can only attain truth through the heart and ishraq ⁴³." For example, if the philosopher al-Kindi explains the knowledge of things, including the essence of revelation, by the functioning of the cognitive process at the higher levels of the human mind, Suhrawardi explained this by the divine light reflected by God into the human heart. "We perceive things with the light that comes from God. The knowledge that comes with this light is a knowledge that is beyond man. Because that light is from God. The one who possesses it can judge beings and events. Everything that has happened and will happen is revealed to him, and the veil of secrecy is lifted ⁴⁴."

Sh.Y. Suhrawardi noted that the role of the soul in the process of human understanding is also great, and noted that due to its non-corporeality, it has the opportunity to receive grace from divine cognition. "The soul sometimes enters the holy world, meets its holy father, receives knowledge from him, meets the celestial souls who are aware of its actions and the necessary properties of its actions, receives unseen information from them like a mirror reflecting the pattern in front of a patterned thing, both in the open and in a dream ⁴⁵." However, as the human soul receives grace from the "Light of Lights," becomes pure and perfect, it does not lose its essence, it is

⁴⁰Albayrak H. Human-unseen relationship in the Koran. Istanbul: Shule publications, 1993, p. 64

⁴¹ Essays on the history of Azerbaijani philosophy, T. I, Baku: AN. Less. USSR, 1966, p. 33

⁴² Sunar C. Outlines of mysticism. Ankara: Ankara University, 1966, p.67

⁴³ Toshihiko Izutsu. [http:// www.sorularlislam.com](http://www.sorularlislam.com)

⁴⁴Najafov R. (2025). Esoteric knowledge and its varieties. *Science, Education and Innovations in the Context of Modern Problems*, 8(2), 26-48.

⁴⁵Khalilov SS Ishraqiism and modern philosophical teachings: On the occasion of the 850th anniversary of the birth of Shihabeddin Yahya Suhrawardi. Baku: Azerbaijan University, 2005, p.35

ready to "meet" God everywhere. The power of the soul in this matter is so great that "there is a connection in every change between every degree in this earthly life and our world that stands above our senses, and since God is ready everywhere for those who desire to meet God, it is possible to truly and surely meet Him ⁴⁶." He is human just as he was before, and he is still human after being enlightened, but he is already perfect. At the peak of perfection, he receives light from "Nur al-Anwar" and as he becomes enlightened, he should not fall into false ideas. "When a group of people realized that this soul is not corporeal, they thought it was the Creator Almighty. They were very mistaken..." ⁴⁷. According to the general opinion of Sh. Suhrawardi and his followers, the "enlightened one" should not only acquire religious teachings and act on them. The philosopher invites the "enlightened ones" to deep thoughts in philosophy. Just as these people are inspired by revelation, they will not cast aside their reason, but will also take on the leading mission in research, referring to both the sense and reason, as well as the teaching based on revelation ⁴⁸.

Sh.Y. Suhrawardi's "Beliefs of Philosophers" ("إعتقاد الحكماء"), he also devotes space to philosophers' views on prophets. The philosopher himself is of the opinion that the prophets were sent to people with revelation for a reason. The responsibility that falls on the prophets is to make people think about the afterlife and change the existing regime. In the philosopher's eyes, the prophet is also a lawgiver with high willpower. His knowledge is constantly regulated by God. That is why prophets do not lead those who believe in them astray. Another superior feature that is inherent in them is the exaltation of their souls. This soul leads them to the "Holy Spirit" and ensures that they receive knowledge from him. The "Holy Spirit" probably means the angel of revelation ⁴⁹.

Suhrawardi confuses the soul with the soul in some places. Since this is a characteristic of that period, it is understandable that the philosopher wants to say soul in some places and soul in others. It is also possible to call the soul "light". In the philosopher's view, the soul is a being specific to the heavenly realm that has entered the material, that is, the world. This transfer is purposeful and is also aimed at ensuring that the soul achieves the possible perfections ⁵⁰. The soul's own development and exaltation are also a prerequisite for receiving divine revelation.

In Sh.Y. Suhrawardi, souls, like souls, have degrees and types. Since all of this is beyond our topic, we do not see the need for a detailed explanation of the issue. In general, we can say that although Shihabeddin Yahya Suhrawardi is famous as an Ishraqi philosopher, he also has many

⁴⁶ Sunar C. Outlines of mysticism. Ankara: Ankara University, 1966, 160 p.

⁴⁷ Bolay MN Ibn Sina. Ankara: Sevinj Printing House, 1988, 126 p.

⁴⁸ Ibid., p. 165.

⁴⁹ Suhreverdi Sh.Y. Beliefs of philosophers . sweat. I. Yakıt., "Philosophy Archive", Issue 26, Istanbul: Faculty of Literature Printing House, 1987, 203-212 p., um p. 211.

⁵⁰ Suhreverdi Sh.Y. Journey of the soul. sweat. I. Yakıt., "Philosophy Archive", Issue 26, Istanbul: Faculty of Literature Printing House, 1987, pp. 212-226, um p. 26

ideas and considerations stemming from peripateticism. Among these ideas and considerations, the philosopher devoted a large space to peripatetic ideas, as well as touched on the theory of prophecy and the essence of the problem of revelation. The philosopher unequivocally claims that revelation is a grace or a light from God. With this, not only prophets, but everyone who accepts revelation can be enlightened. Illumination with revelation can be granted to everyone who turns to God and chooses the path of spiritual perfection. The ways of spiritual perfection can be read and learned from the works of Sheikh al-Ishraqi. However, symbolic expressions were often used when teaching the ways of spiritual perfection in Ishraqi books. The aim here was only to hide the light and enlightenment from the class called "the common people" except for the chosen people, the ascetics and the learned. Ibn Sina, who laid the initial foundation of the Islamic teaching, also believed that there were learned people who stood above the common people and the ascetics. These were people who worshiped purely for the sake of Allah without thinking about whether there was any reward or sin, and the only thing they wanted was the unconditional liberation of their souls ⁵¹.

As is known, *al-Kindi* is one of the first great Arab philosophers ⁵². In his philosophy, Kindi attached special importance to the theory of prophecy and revelation, expressed philosophical ideas about this as a philosopher, and tried to bring clarity to this field in his own way. Kindi wrote and sent two works to the Arab Caliph Mutawakkil, who lived in his time, and in them he mainly tried to reconcile philosophy and religion. Unlike his first work, in the second he distinguished philosophical knowledge from religious knowledge and claimed that the fundamental difference lies precisely in the source of both types of knowledge. Researcher and scholar A. Bulaç writes that Kindi's goal here was to distinguish between revelation and philosophical reason from the source of the types of knowledge ⁵³. In our opinion, al-Kindi's purpose in making this distinction is not to compare both types of knowledge with each other and determine which is closer to the truth or which is superior, but to use both types of knowledge together to find and reveal what is true. Although this may seem like a kind of "dual truth" philosophical tendency, in reality it is not. The perspective on the issue belongs entirely to Kindi himself. More precisely, neither Christian and Jewish religious ideology nor Greco-Roman mythical and philosophical ideas lie at the deepest levels of the issue. Here, only al-Kindi's unique ideas about matter and non-matter are the basis. In other words, according to Kindi, while the sciences that study matter are possible with the human mind, studying the non-material is beyond the human mind. God created the spiritual things as well as the material things. In other words, the truth of everything is hidden in the knowledge that

⁵¹De-Boer TJ History of Philosophy in Islam. sweat. Kutluay Y. , Ankara: 1960, p.102

⁵²History of Islam from birth to the present day. /ed. Pr. D. Yildiz HD, c. II I Istanbul: Age publications, 1992, p.489

⁵³ Islam and the Arab East. Scientific – analytical review. Moscow: Academy of Sciences of the USSR. , 1980, p. 121

studies it. The only way to do this is to turn to knowledge. While the source of philosophical reason is the human mind, the source of divine revelation is the direct knowledge of God, and since this is beyond the will of man, the only way to become aware of it is to resort to revelation and works of revelation. From this it is also clear that, according to Al-Kindi, philosophical reason is not enough to study both the material and immaterial aspects of existence, but it is also necessary to resort to divine knowledge and its source, revelation and inspiration.

According to Kindi, the purpose of the prophets in the propagation of revelation is primarily to inform man of the truth of all things that lead to goodness and happiness. Kindi says: "In the knowledge of the truths of things, there is also the knowledge of divinity, the unity of God, everything that is beneficial and how to protect them, and how to avoid everything that is harmful. And the knowledge of all these is what the true prophets brought from God, because they brought nothing from God except an invitation to the necessity of courageous actions that accept the affirmation of His divinity and to distance themselves from evil actions that are the opposite of these actions ⁵⁴." Kindi sees here a similar feature between philosophers and prophets. The philosopher is the knowledge of the truths of things that philosophy seeks to achieve and has a similarity of subject and purpose, even unity, with the true teachings that the prophets brought.

Prophetic revelations include theoretical truths and practical commands on the unique characteristics of God, the idea of unity, obligatory commands, prohibitions on evil deeds, etc. Philosophy also investigates these theoretical truths and encourages people to act accordingly. According to Al-Kindi, a philosopher can study, investigate and reveal revelation. A philosopher can understand and explain the revelations brought by the Prophet Muhammad with his mind. In "The Letters of Al-Kindi" ("رسائل Kindi-Al") says: "By my life, the true word of the Prophet Muhammad and all that he brought from God can be questioned and understood with the dimensions of reason. These dimensions are rejected only by those who deny reason, defend ignorance, and are ignorant ⁵⁵." From all this, it is clear that the philosopher puts forward the view that it is possible to know the prophetic revelations and the truths they contain through the principles and capabilities of reason, and that there is no antagonism between them and the human mind, and that man can interpret all revelations with his own understanding. However, the philosopher did not identify philosophical knowledge with revelation knowledge. He explained the difference between these two views as follows. Thus, the philosopher here primarily emphasized human will, and philosophical sciences, or human sciences, are possible through man's own will and desire to seek them. In contrast, revelation does not depend on man's will, and they may not have any prior scientific preparation.

⁵⁴Arslan A.M. The world of science and thought of Ibn Haldun. Ankara: Publications of the Ministry of Culture and Tourism - 808, Sevinc Press, 1987, p. 286

⁵⁵The world of science and thought of Arslan AM Ibn Haldu. Ankara: Publications of the Ministry of Culture and Tourism - 808, Sevinc Press, 1987, p. 287

Or it is possible that they may not even be able to read or write. This knowledge does not originate from the person of the prophet, but rather from God and is scientific-divine. However, at the same time, it is not entirely all of God's revelations. Revelations are a type of knowledge sent to and belonging to the prophets, their environment, those around them, or for an unlimited period of time.

The philosopher says: "This knowledge is created directly in the souls of the prophets by the will of God, at any time, without any prior preparation in mathematics or logic, and without the condition of the desire and direction of the person to whom it is given, and this is how they acquire it ⁵⁶." But it is impossible for any person to suddenly speak about the solution of difficult equations without knowing the simplest mathematical problems. The Prophet was able to tell about what is known to science today 14 centuries before. Kindi cites the Quranic verse as an example of the unique characteristics of the prophetic revelation. Here, the question posed to the prophet by the infidels, "Who can revive bones that have decayed after they have disappeared?" is answered by God as follows: "Say to them: He who brought them into existence for the first time will revive them. He is the All-Knowing." [Quran 36/78-79]. Kindi draws the following conclusion from these verses: it is impossible to compare revelation with the human mind. Here, in the answer to the question, there is also a sign of superior logic. It is possible to conclude that God is the creator, who created them for the first time, that the event of creating them for the second time belongs to him, and when we think a little logically, it is possible to deduce the possibility that the second creation could be easier than the first creation. It is also a fact that the first explanation of the verses of the Quran and revelation in philosophical language in Islamic philosophy belongs to Kindi ⁵⁷. This also stems from the fact that he wanted to show and prove, through some experiments, the complete harmony and conformity that he accepted between the results of philosophical thinking and the revelation of the prophet. Thus, in his treatise entitled "Explanation of the Prostration and Obedience of the Most Distant Sphere to God", he explains the verse in the Quran that "plants and trees prostrate themselves before Him" in philosophical terms, and claims that the purpose of the word "prostration" here is not the form of prostration that we understand in prayer, but the meaning of obedience to God, and that it refers to the celestial bodies. The philosopher examines the essence of celestial bodies in his worldview, their nature. As a result, they emerge as the driving reasons for the continuation of life on earth. In his explanation of the Quranic verses, the philosopher also ⁵⁸revealed some of his philosophical views regarding "the creation of the world, within the framework of time, from nothingness." "According to Kindi, the "true act" is to create

⁵⁶Ibid., 1987, p.21

⁵⁷ Karlyga B. Effects of Islamic thought on Western thought. Istanbul: Call publications, 1993, p. 255

⁵⁸ Arslan. The world of science and thought of Ibn Haldun. Ankara: Publications of the Ministry of Culture and Tourism - 808, Sevinc Press, 1987, p.309

something from nothingness, that is, "creation". This work belongs only to God, and God, as the true agent, is the creative cause of the universe⁵⁹." According to Kindi, the creation of people is in a figurative sense. Humans only work on what exists. They replace one form with another. Human creation is a type of activity. In Kindi's view, "all activity and the highest truth belong to the mind, and the use of matter is subject to the will of the mind ." Human creation is in no way similar to God's creation. "God is the agent, ⁶⁰the real cause ⁶¹, who created the universe from nothing . "

The philosopher is neither a fanatic of philosophy nor a fanatic of religion in his views. Therefore, philosophy, which encompasses all material and spiritual truths, should not be viewed negatively. The philosopher's desire to reconcile religion and philosophy can be clearly seen in his works. "Both religion and philosophy are the science of truths ⁶²." He who denies philosophy has also denied truth. He considers both prophets and philosophers to be one in the search for truth, and does not want to separate them from each other. "Prophets and philosophers are both on the path of seeking truth. If the goals are the same, the means used to achieve the goal may be different, and this should be accepted as normal ⁶³." Al-Kindi's position is also strict against the ignorant, those who do not understand revelation correctly, and speak about religion and revelation without knowing philosophy, and being unaware of it ⁶⁴. He also takes this strict position against those who call themselves religious and are hostile to philosophy. They should either say "philosophy should be studied," or they should put forward the opposite. According to the philosopher, if the enemies of philosophy accept philosophy and consider this science essential, then there will be no controversial issue. No, if they do not accept it, "they will have to look for evidence for this, and these evidences are only in philosophy ⁶⁵." The philosopher emphasizes here that philosophy is a science that teaches the ways to reach the truth. Therefore, philosophy means knowing things in their truths. He recommends to those who claim that there is a conflict between some verses of the Quran that are difficult to interpret and some philosophical issues, that the only possible way is to interpret them based on "tawil," that is, the dimensions of reason. According to the philosopher, the verses also have a figurative meaning, and this factor should not be forgotten when interpreting them. Religious and rational thinkers can understand and comprehend this only through "tawil." In fact, the goal of all sciences, "finding the truth," should be accepted in any science that produces correct results, and there should be no division between religion and science here. Since the

⁵⁹Ibid., p.289

⁶⁰De-Boer TJ History of Philosophy in Islam. sweat. Kutluay Y. , Ankara: 1960, p.71

⁶¹Ibid., p.290

⁶²Chubukchu I. A. Studies about Turkish Islamic thought, Ankara: TTKB, 1992, 400 p.

⁶³De-Boer TJ History of Philosophy in Islam. sweat. Kutluay Y. , Ankara: 1960, p.79

⁶⁴Najafov Rahil (2024). Revelation as a universal philosophical problem. Science, Education and Innovations in the Context of Modern Problems, Issue 4, Vol.VII, 2024

⁶⁵Chubukchu I. A. Studies about Turkish Islamic thought, Ankara: TTKB, 1992, p.16

philosopher is also among those who want to find the truth, he must both find the truth and do what he knows to be right. "The most honorable and superior of philosophy is the first philosophy, which is the science of the first truth, the cause of all truths. Truth must be accepted wherever it comes from. Because for the seeker of truth, there is nothing superior to truth." ⁶⁶According to Kindi, information based on revelation and originating from revelation is more eloquent in terms of expression and more powerful in terms of miraculousness. It is God who gives both revelation and reason. Consciousness is not acquired later. "Philosophy, which means knowing everything with its truths, includes the sciences of Lordship, Unity and morality ⁶⁷." Kindi wanted to understand philosophy from this perspective as the science of the first cause, that is, God. As we understand from this, the main purpose of all these attempts of Kindi is to show that the Quran and the stories of the prophets do not contradict philosophy. He even wanted to make it clear that he considered philosophy to be the science of God, considering the Quran a divine philosophy, and that the prophet who spread this divine philosophy was a philosopher of the highest order.

The power of the soul that Kindi mentioned in his ideas about the soul is different from the traditional Aristotelian ideas of the soul. He drew on both religious motives based on revelation and the ideas and thoughts of Plato and the Neo-Platonists in his theory of the soul ⁶⁸.

The world that Al-Kindi sees in two types consists of both "sensibles (مستعلات) " and "intelligibles (معقالات) . That is, it is both of the sensed and the rational. While the sensible world is understood by the senses, the rational world is understood and perceived by rational principles. According to Al-Kindi, the soul is the source of both the body and life. In general, like some Eastern peripatetics, Al-Kindi sometimes uses the soul and the spirit in the same sense. He sees the soul as the force that keeps the body alive and says that after a certain period of time, the soul takes the body's vitality with it without causing any material harm. He compares the soul to sunlight and claims that just as light gets its energy from the Sun, the soul also gets its energy from God. "Therefore, the soul, which is essentially a "divine and spiritual" entity, is separate from and opposed to matter. Even after a person dies, the soul that leaves the body must undergo certain procedures to be purified. "The soul that leaves the body does not go directly from the physical world to the world of the mind beyond... The soul, freed from the cage of the material body and completely pure, then enters the world of the mind ⁶⁹." The power of anger and lust can incite a person to act immorally, but the soul prevents them ⁷⁰."

If Suhrawardi believed that the soul is the speaking soul (أَلِنَاتِقَة) Although al-Kindi identifies the

⁶⁶ Kindi-Al Jacob Isaac Son "Book" الكندي "Cairo: دار Books 1948, P.56.

⁶⁷Chubukchu I. A. Studies about Turkish Islamic thought, Ankara: TTKB, 1992, p. 16

⁶⁸Fahri M. History of Islamic philosophy. Istanbul: United publishing house, edition 5, 2000, 123 p.

⁶⁹De-Boer TJ History of Philosophy in Islam. sweat. Kutluay Y. , Ankara: 1960, p.80

⁷⁰Fahri M. History of Islamic philosophy. Istanbul: United publishing house, edition 5, 2000, 123 p.

soul with the essence of the soul, al-Kindi's idea of the soul actually coincides with the idea of "spirit" on which the Eastern Peripatetics were mostly united. Also, according to al-Kindi, the soul is an immaterial substance existing in a material body. "The soul is the immaterial form of the living substance, or "eo ipso" an immaterial substance ⁷¹. "

Unlike other Islamic theologians, Kindi also dealt with the literary superiority of the Quran. "Just as divine or revealed knowledge is superior to human knowledge because it belongs to divine power, which is its source and ultimately superior to human knowledge, which is based on sensory perception."⁷²

M. Fakhri says about this: "The Islamic philosophers who were contemporaries of Kindi, starting with Al-Farabi, were so immersed in philosophy that they did not realize this feature in their philosophical efforts, that is, that the revealed truth can be neither equal to nor inferior to philosophical truth, but that it must be superior to it if the authenticity of its supernatural source is to be preserved ⁷³. "

Al-Kindi's role and contributions to Eastern philosophy as a philosopher are great. Although Al-Kindi's overall philosophical system is consistent with the neo-platonists, the philosopher has many unique ideas. If we summarize them, we can give some brief conclusions. First, it is enough to say that the philosopher has many unique ideas related to revelation.

Al-Kindi, who was one of the first to be introduced to philosophy in the Eastern world, came up with new thoughts and ideas in the world of philosophy, especially through the confrontation of revelation with reason and the theory of prophecy. Along with philosophy, he also put forward many ideas about the use of revealed knowledge in revealing the true truth, the world of minds, the connection of the prophet with the active mind, and the philosopher's rise to a superior level by establishing a connection with the active mind through his own efforts and abilities.

Conclusion

In Azerbaijan There is almost no special research on the solution of the problem of revelation. The question of revelation has not been posed or studied as an independent philosophical ⁷⁴problem .

The main goal of the study is to bring to the forefront the systematic study of Eastern Peripatetic philosophy and to comment on Eastern Peripateticism, which is considered a great philosophical school, not only in general but also in the context of the views of individual

⁷¹ Page98 ,1948 Books دار: Cairo "الكندي Book" "Kindi-Al Jacob Isaac Son

⁷² .p111 ,1948 Books , دار: Cairo "الكندي Book" "Kindi-Al Jacob Isaac Son

⁷³Ibid., p. 473.

⁷⁴Aliyev Faig Hasan (2023) . Significance to protect ecological safety . *Science, Education and Innovations in the Context of Modern Problems* , Issue 1-2, Vol. VI, doi: 10.56334/sei/6.1.7, p-152-156.

philosophers. Thus, it is to once again bring to the attention of society the roots and sources of our literary and philosophical heritage on the basis of commitment to national and spiritual values.

To achieve our goal in the study, the following tasks were set:

a) clarify the style of revelation and the method and technique it uses to achieve acceptance in society;

b) to reveal the social value and socio-legal aspect of revelation, to clarify its position in society, and to explore the ways and methods of benefiting from its leading power in the modern era ;

c) the philosophical and religious aspects of revelation based on the thoughts of the Eastern Peripatetics , and to clarify the methods and styles used by philosophers in this field ;

d) to consider the different and specific aspects of the ideas of a number of Eastern Peripatetics regarding the essence of the problem of revelation;

e) to study the issue of revelation not only as a religious problem, but also as a philosophical one;

f) to analyze the power and role of revelation in influencing social issues;

g) To rekindle interest in this great philosophical treasure - Eastern Peripatetic philosophy, which has been neglected in our society for years due to certain political reasons and has been considered unexplored, with the exception of a few translated philosophical works ;

h) to explore the important role of revelation in returning to our national-historical roots, traditions, and ideas;

i) To interpret the influential ideological directions of revelation as the driving force of the three main principles that determine our national-spiritual spirit, history, and worldview as a nation - Turkism, modernism, and Islamism.

Due to the scarcity of translations of Arabic-language works into Azerbaijani, preference was given mainly to Turkish versions. Regarding the study of Ibn Khaldun's philosophy and irrational views, ZK Ugan's "Introduction to Ibn Khaldun" published in Turkey in 1989 was used, and in order to ensure the study of the hadiths of the Prophet, Imam Nawawi's "Riyazü-s Salihin" (3 volumes, Istanbul, 1998), Shihabeddin Yahya Suhrawardi's "Filosofların inanclari " (İstanbul , 1987) and other works were also used.

The novelty of the study is the study of the views of Eastern peripatetic philosophers on esoteric knowledge, including revelation, in the context of the history of philosophy.

The article is a new research work, written on the basis of the classical heritage and commitment to universal values, which underpin our modern global society, which has chosen the path of integration into Europe, and which deals with the philosophical heritage of the Eastern Peripatetic philosophers. The important scientific innovations of this research can be grouped as

follows:

a. the monograph explores the philosophical aspects of the previously unexplored views of Eastern peripatetic philosophers on esoteric knowledge and its types in a more extensive and specific manner.

b. For the first time, the thoughts of the Eastern Peripatetics about the language, style, purpose, and irrational nature of revelation are analyzed, and at the same time, the legal and social value of revelation, its role in the social sphere of society, etc. are revealed and exposed.

c. Based on the views of the Eastern Peripatetics, the options and possibilities of the influence of revelation on the psychology of the masses as the leading force of monotheistic religion were examined, and its role in the education of the masses in the fields of politics, spirituality, science, and morality was studied. Accordingly, the characteristic of revelation, which emphasizes science and enlightenment and encourages the masses to be educated, takes an uncompromising position against moral corruption and political disarray, enriches spirituality, and calls on peoples to apply the ideas of friendship and brotherhood, has been emphasized.

d. During the course of the presented monograph, taking into account the requirements of the modern era, the sources were examined from a modern perspective, and their role and position as an influential factor in civilized societies were investigated.

The most successful method we have chosen when studying a problematic issue related to Eastern Peripatetic philosophy is the method of comparative analysis. Eastern Peripatetics, who approached and investigated the problem of revelation from different sides, also considered this method a possible option for solving the issue and benefited from it in their study of the problem.

In the course of the research, the scientific systematization method was also used to ensure systematicity and a correct development path.

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