



## THE INFLUENCE OF GREEK PHILOSOPHY AND NON-ISLAMIC TRADITIONS ON THE FORMATION OF MYSTICAL TEACHINGS IN CENTRAL ASIA

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**Abstract:** Sufism is a phenomenon that arose from the middle of the 8th century due to several religious, socio-economic, political, ideological and ideological reasons. The somewhat limited thinking about metaphysical phenomena in traditional Islamic thought has prompted many foreign researchers to look for the roots of these teachings in other faiths and sources that allow for some superstition.

**Key words:** Sufi, Greek philosophy, piety, mathematics, logic, natural sciences, politics, theology, ethics

In the Sufis, whose main ideas were fear of God and piety, now ontological and gnesological ideas were formed. In these views, we sometimes come across conclusions that are the result of going beyond the limits, bigotry, and not understanding the essence of the subject. Therefore, it is required from the researches of the new era to fully cover the subject based on in-depth research and comparative analysis of these issues. It is clear that the conclusions expressed by Orientalists about the history of Sufism and its ideas are often derived from the approaches that prevail in their countries or scientific and cultural environments. However, recognizing the scientific importance of these fundamental studies, it is becoming necessary to conduct research aimed at studying their thoughts, finding the fundamental principles of Sufism, and their comparative analysis.

Researchers who have conducted research on the roots of the formation of Sufism put forward different views. For example, the researchers of the first group[1], consisting of Arab, Turkish and modern Uzbek researchers, emphasize that Sufism originates only from Islamic foundations. The second group of Western Orientalists and Iranian scientists[2] researchers see the roots of other faiths in the genesis of Sufism - Buddhism, Zoroastrianism, Judaism, Christianity, spiritual religions and teachings of Greek philosophy[3]. English orientalist J. S. Trimingham considers Sufism to be completely unrelated to the Islamic religion and writes that "Sufism developed within Islam without taking almost anything from Muslim sources, while at the same time it absorbed the ascetic and mystical practice and philosophy of Eastern Christianity".[4] Swiss orientalist Adam Metz also concludes that Sufism was influenced by Christian Gnosticism.

Some researchers took a middle path in the matter of genesis. Iranian researcher R. Among them, Birinjkor expresses the opinion that "the main concepts of Sufism were taken from Islam, but during the development of specific systems and rules for theoretical and practical aspects, he also used the mystical and philosophical views of other nations" [5].

By the second half of the 8th century, the translation of works on Greek philosophy led to a complete change in the worldview of the intelligentsia. Although these changes are mainly visible in the scientific fields, it cannot be denied that they have also affected philosophical

views. In particular, the influence on mystical-philosophical teachings was expressed, firstly, by the translation of ancient literature, and secondly, by the spread of philosophical-ideological communities to wide areas. As a result of the expansion of the territories of the Caliphate, various peoples and representatives of faith began to accept Islam.

Ghazali divided the sciences related to Greek philosophy into six types: mathematics, logic, natural sciences, politics, theology and ethics. In Sufism teachings, there are elements related to ethics and theology of Greek philosophy. Ghazali evaluated the ideas of moral science as a direction that rarely contradicted Islam, but he emphasized that many philosophers had gone astray in the science of theology, which is why disagreements about this science have increased among them [6]. If the science of ethics is a set of common standards for every time and place, the meeting of theological science ideas in Sufism is one of the controversial topics. Because Islam had a ready reliable source for metaphysical views. Information about the beliefs of all heavenly religions is considered to be the world of the unseen, that is, sciences that are beyond the scope of human intelligence. Greek philosophers believed that the truth of things and phenomena can be reached in theology based on the perceptible premises and foundations of the natural sciences. As a result, they presented wrong ideas based on assumptions about occult works calculated from Sharia sciences. Muslims, who got acquainted with the works of Greek philosophy, began to debate about the ideas in it. Religious-philosophical and metaphysical views began to be introduced into mystical works. Sufis began to explain the ontological and gnesological views about the essence of things and events, the nature and attributes of God, relying on their inner experiences. It can be observed that Sufism was later divided into "Sunni Sufism" and "philosophical Sufism" and interpreted by Sufism researchers. Dividing Sufism in this way and denying that it is influenced by other teachings besides purely Islamic ideas, it is possible to ignore the aspirations of the Sufis in these teachings to understand the human self and being, the soul and its creator, the nature of mortality and immortality. By looking at it as a human philosophical-philosophical doctrine, we will follow the principles of historical justice.

Gnostic views began to take shape among Greek philosophers. For example, according to Plato, all existence is the "world of ideas", that is, the shadow of real existence, which is eternal and unchanging in relation to space and time. He puts forward the idea that it can be understood only by those who have pure thinking.

The main thing that the Ummawis could not provide was that Greek philosophy was not translated into Arabic and studied. Thoughts and ideas and works of Greek philosophers such as Plato and Aristotle, who lived before Christ, as well as the works of neoplatonists such as Plotinus and Porphyry, who were influenced by philosophers who lived in the Roman Empire after Christ, were consistently translated into Arabic. This work was carried out in two stages. First it was translated into Syriac, and then from Syriac into Arabic. The Syriac language was the main literary language of Yemen and the Middle East until it was supplanted by the Arabic language at the end of the 8th century AD. In this respect, the Syriac language is related to the Arabic language. This had a positive effect on the penetration and wide spread of Greek culture and science in the Islamic world, particularly in Central Asia. The introduction of the entire Greek cultural heritage by the Syrian Christians into the Arab civilization had a strong impact on the scientific and philosophical thinking and worldview in the Islamic regions. Therefore, the influence of Greek philosophy can be felt in the teachings of Sufi sects and Sufi scholars formed in Central Asia.

In the 10th and 11th centuries, there was an attempt to combine the results of the word and Greek philosophy. According to the conclusions of Majid Fakhri, it was al-Kindi who brought Aristotle's views to Islamic philosophy and was called "The First Philosopher" in the East, and al-Razi, who was able to connect and harmonize the ideas of Plato with the Eastern worldview. influenced [9]. On the other hand, as a result of the study of this scientific heritage in the Islamic Middle East and its wide spread, the desire to interpret ontological and epistemological issues in different ways has given birth to many currents. For example, it became necessary to systematize the ideas that arose during the emergence of the doctrine of Mu'tazilites and its various directions, as well as their criticism.

Many issues in Sufism were also present in Greek philosophy. Their first appearance was due to fate. According to the Turkish scholar Majid Fahri, it is no coincidence that the question of fate has caused many disputes in Islamic philosophy. The issue of fate in Sufism philosophy was influenced by Greek philosophy and caused the formation of various currents in Muslim philosophy[10].

Neoplatonism is the last ancient philosophy that developed in the 3rd-5th centuries AD, and its founder, Plotinus, combined the ideas of Plato and Aristotle with Eastern philosophy. The mystical spirit was strong in his teaching. According to Plotinus cosmology, the origin and source of all existence is one, and all things flow from and return to the first source.

According to Plotinus, the basis of existence is a supernatural divine principle that is superior to emotion and reason. He calls this principle Absolute Being and explains that it cannot be known through the mind, it can only be known through the heart. The above views of Plotinus are common to all periods and sects of Sufism. The doctrine of Sufism is also a science that is superior to the mind, and it discusses the world of the unseen in addition to the visible world. In Greek philosophy, this idea is based on superstition, while in Sufism it is expressed within the framework of Islamic traditions. The doctrine of "Wahdat-ul Vujud" formed under the influence of Greek philosophy also has mystical foundations. According to him, the whole being is a whole being. In the philosophy of Sufism, this doctrine is expressed in a unique way. We will not go deep into the interpretation of this doctrine. Mainly, it is important that the ideas that came from other sources are expressed in accordance with moderate traditions in Central Asian mystical-philosophical teachings.

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7. Neoplatonists. The founder was Plotinus (AD 205-270). He continued the philosophical views of Plato and Aristotle. According to them, existence is based on a supernatural, divine principle that transcends reason. In order for the human soul to return to the divine spirit, it is necessary to give up material interests and lead a moral life. They claim that this can be achieved in a state of ecstasy. Together with the ideas of asceticism, they glorified humanitarian values. They conceived of God as a single being, from whom mind, spirit, and then nature would gradually radiate.

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