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Philosophical Counselling and Sufism

Abstract

The Sufism as a new method of the philosophical counselling, founded in the 80s of the 20th century is considered in the article. There are several methods in existing studying. Therefore, Sufism will add a new, the different view on the problem.

First of all, the author investigates the important role of Sufism in the philosophical counselling. If the human being is the unity of the spirit and the material body, the spirit can be a necessary support in solution of the material problem. That is why the Sufism that reflects the perfection of the spirit in daily life, can be a useful method in the philosophical counselling.

There is also considered in the article the fact that the life of the human beings consists of several gradually increasing circles. The problem is the node formation on this line that interferes with further movement and the beginning of the new circle. Sufism is a method that teaches to get to bottom of the problem and untie the knot, not to cut.

The author finally analyzes every stage of the Sufi practice in the philosophical counselling and investigates the essence of each of them. The main goal of philosophical counselling is to put the counselee face to face with his/her soul for hearing its voice. Consequently, the philosophical counselor uses the Sufi state of haal. Thus,

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the process begins from observation, continues through the nearness, fear, love, hope, intimacy, tranquility and ends at certainty. The whole process of solution in the philosophical counseling is based on the main Sufi principles which are: ilm al-yaqin (the Knowledge of Certainty), ‘ayn al-yaqin (the Eye of Certainty) and Haqq al-yaqin (the Truth of Certainty).

Keywords: *philosophical counselling, Sufism, spiritual practice, stages of philosophical counselling, node formation*

Introduction

The term of philosophical counselling or philosophical practice is quite new. It was applied by the German philosopher Gerd B. Achenbach in the 80s of the 20th century. This movement is the re-applying of the Socratic practice first in the Europe, in particular in the German Society for Philosophical Practice and Counseling founded in 1982 by Gerd B. Achenbach, and then in the United States, in the National Philosophical Counseling Association (NPCA), formerly called the American Society for Philosophy, Counseling, and Psychotherapy, which was co-founded in 1992 by three American philosophers, Elliot D. Cohen, Paul Sharkey, and Thomas Magnell. Today, the philosophical counselling is known as an American practice rather than as the European one. As it was noticed above, the tradition of learning the daily life and its problems as well as of cognition of the essence of the things through the philosophical dialogues and discussions is not new. The famous philosophical counselor Lou Marinoff describes this movement as following: “In the ancient world philosophy was a guide to life and to living better. Philosophical practice brings this back into play. So we think we’re doing a very ancient thing, albeit in a novel way”.¹

On the one hand, since Aristotle, some sciences which were born within the bosom of philosophy and separated then from it, the area of philosophy had widened. On the other hand, every field of science uses some methods of philosophy, so the essence of philosophy became dissipated.

¹ *Philosophical Counselling: an Interview with Lou Marinoff*, (May, 2002). (p.3). (Vol 8 No 3). <http://www.loumarinoff.com/wp-content/uploads/2014/08/australia02.pdf> Psychotherapy in Australia.

Every philosophical idea is evidence of the humankind at the specific conditions. Actually, a great variety of philosophical movements or schools reflect a certain state of people's inner world or their thoughts. The same ideas become common for many people. Therefore, the history of philosophy is the logical structure of various reflections and thoughts of the humankind. It means that the philosophical counselor should know the details of this structure to use them in the process of learning and healing the counselee's soul. Thus, turning back to Socrates as to starting point does not mean the ignoring all the previous development of the philosophical thoughts up today. Ran Lahav described it as a network of philosophers and an attraction of a person to this network, and also teaching him to philosophize together with them.

It is important to value one's life and one's problems. Ran Lahav writes: "Thus, philosophizing, in the narrow sense used here, is an attempt to develop a wiser attitude towards one's life and the world, that is to say, a more critical, broad and deep attitude to basic life-issues. The notions of philosophizing and wisdom are, in this sense, intimately related".¹

One of the important pages of the history of philosophy is Sufism.

Why Sufism?

Sufism is commonly characterized as "Islamic mysticism". This is true but we are interested in other features of Sufism. First of all, Sufism is a view over life through the prism of the spirit or soul. There are some famous symbols of Sufism that in reality deviate from the essence. Let's take, for example, a swirling dervish or asceticism. Indeed, some *tariqah* – Sufi orders practice these principles. However, the roots of Sufism *hakikah* are deeply ingrained, and the truth is far beyond these practices. Sufism supposes a process of thinking in the third - which is spiritual – dimension. According to it, the idea of development concerns the inner world of the human beings. Thus, if the material wellbeing of a person is the result of his external

¹ Ran Lahav. (August, 2001). *The Efficacy Of Philosophical Counselling: A First Outcome Study* // Practical Philosophy, Journal of the Society for Philosophy In Practice, (Volume 4, No. 2, s. 5). <https://rossellapoiein.files.wordpress.com/2012/08/practical-philosophy.pdf> p.

activity, according to Sufism, the key of wellbeing and the solution of problems should be sought in the higher dimension. The idea as it is has a grain with complex shells of time, conditions and various world views. It is this grain which is a humankind. Through the ages every philosophical movement or trend have been aspiring to find this grain which is the essence of being. For example, Alfred North Whitehead considers that, “The safest general characterization of the European philosophical tradition is that it consists of a series of footnotes to Plato.”¹ The grain of Sufism is also a humankind – a vicegerent of Absolute Creator on Earth, who is only who knows the names of all things and undertook His Trust. If the humankind can cognize its truly essence, its spirit will help it in social life.

Consequently, Sufism is not just mystical rituals. It is a process of cognition of the human beings based on their spiritual practice. It will help them to cognize themselves and rely on themselves. It will make them more tolerant and stronger in their daily life. I would like to remind Mawlana’s words: “Come, come, whoever you are. Wanderer, worshiper, lover of leaving. It doesn't matter. Ours is not a caravan of despair. Come, even if you have broken your vows a thousand times. Come, yet again, come, come.” Thus, Sufism is not only for muslims or representatives of other confessions. It is for everybody who wants to use the force of his/her spirit, to discover his/her spirit as an endless source of knowledge. Hegel wrote: “If we want to see the consciousness of the One - not as with the Hindus split between the featureless unity of abstract thought, on one hand, and on the other, the long-winded weary story of its particular detail, but - in its finest purity and sublimity, we must consult the Mohammedans”.² He claims this after studying the poetry of Jalaladdin Rumi discovered the truth of Sufism. Consequently, Sufism can be used in philosophical counselling both as a method and as a structure.

¹ Lou Marinoff. (2000). *Plato, Not Prozac!: Applying Eternal Wisdom to Everyday Problems*. Quill; Reprint editionç, (p. 52)

² (2017). *Hegel's Philosophy of Mind (Hegel's Encyclopedia of the Philosophical Sciences)*, by William Wallace and A. V. Miller, Ontario, Published in Woodstock, (p. 120)

The Circle of Life

The trajectory of the idea development is a circle. Hegel wrote: “The absolute mind, while it is self-centred identity, is always also identity returning and ever returned into itself: if it is the one and universal substance it is so as a spirit, discerning itself into a self and a consciousness, for which it is as substance.”¹ This idea is very common in Sufism. For example, Mansur Hallaj called his final state of the process of the reaching perfection the beginning.² Abu Yazid Bistami said that “every time when he reached the end of the way somebody warned that it is only beginning”.³ Abu Osman Maghribi explains, that it is necessary to light every dark corner of soul that can form a node – that’s the problems of life.

Every idea is a particle of the absolute mind and its manifestation, so the idea leaving its source should return to the point of its beginning. The idea which returns is in its higher level and more perfect form. Thus, every circle is the process of new development and new level, that is why ever new circle is wider than previous one. This is the process of self-knowledge. The important moment in this process is: if the circle cannot finish its trajectory and cannot return to its beginning point the new circle cannot begin.

The humankind is a complex idea. Being a matrix it needs in more than a circle. Childhood, youth, maturity are its periods, the circles of its life that is a process of self-knowledge. Therefore, if you cannot finish the circle of youth you cannot begin a new circle which is the maturity one. And it is only your consciousness, your inner world where this incompleteness exists. This ‘pause’ or ‘traffic jam’ hurts a person. So: this is a problem. For example, the well-known musician and music therapist Rahmi Oruj Guvenj said that “every cell has its own sound and all these sounds create a harmony of the organism. Music therapy soothes the unquiet cell that violates the whole harmony”. Rahmi Oruj Guvenj’s therapy was very famous in

¹ *Hegel's Philosophy of Mind*, (114)

² (Hallaj. (1913) الحلاج ابو معيث الحسين منصور. كتاب الطواسين. نشر و تصحيح ل. ماسينيون. باريس. Kitab at-Tavasin), (p.21)

³ السلمي ابو عبدالرحمان مسئله درجات الصادقين, تسعة كتب, حققها وعلق عليها سليمان آتش, أنكر, مطبعة (1981), (146), (Sulemi. Mesile darajat as-sadiqin), (p. 145)

Europe and it had got the positive results. It is a very important moment when the spiritual method can heal the material body!

The problem is a forming the node through the trajectory of life of a human being or the broken harmony of organism. The role of the philosophical counselling is to help the counselee to see the pathways of node formation and to understand its essence and expand it. It should be noted that the node cannot be sliced as a Gordian knot. Let's look at this legend from other point. Thus, may be Aristotle, a teacher of Alexander the Great, who tried to undo the knot "cutting the Gordian knot",... Indeed, the cutting a knot is the simplest approach to the complicated condition. However, the re-tying the ends of the chopped rope creates a new knot! Consequently, "cutting the Gordian knot" does not bring back the harmony to organism. It creates a new node which is a new problem on the life .trajectory.

Coming Back to the Beginning or Sufi Mandala

There is a group of cells called 'a primary organizer' (Spemann-Mangold organizer) that is never "destroyed" in physiology and medicine. Hans Spemann who was awarded for his discovery of this 'organizer' a Nobel Prize in Physiology or Medicine in 1935 stressed that "certain parts of embryos... can induce the formation of other tissues or structures. This inductive role was coined the "organizer" and the region where the organizer develops was identified as the "organization center".¹ Indeed, there are some scientific articles and hypothesis on this theme. We will use only the details which consistent with our theory. Let's transfer this fact to philosophy, especially to philosophical counselling: there is a cell that embraces the whole program of organism and can restore it. We can call it a matrix too. There is 'a primary organizer' of humankind too – the spirit – that is connected with divine world and can heal organism from within. Spirit is a starting point of the process of development towards perfection. Consequently, spirit is a final point too.

Every philosopher, who wanted to understand the eternal essence of the being had necessarily referred to spirit. The fact that the spirit/soul is a source of divine

¹ Hans, Spemann. (1869-1941). // The Embryo Project Encyclopedia <https://embryo.asu.edu/pages/hans-spemann-1869-1941>

knowledge and inexhaustible energy is not new. For example, Plotin wrote: “the Soul has been given itself to each of the separate material masses; or rather it appears to be present in bodies by the fact that it shines within them: it makes them living beings not by merging with body but by giving force, without any change in itself, images or likenesses of itself like one face caught by many mirrors”.¹ Thus, this information is not special for Sufism. The main line of Buddhism, Daosizm or some Eastern philosophies is the connection between eternal world and human soul. However, Sufism applies this practice in daily life. Hegel presents a perfect system of Soul, investigating the process of development of mind, its manifestation and regularities, but not practice. He presents only thought, not application. Certainly, the meditation and spiritual practice are individual processes and cannot be applied as a template. It will not help to enter the inner world of a person. There are some truths that do not interfere with the limits of time and space. They are the path to the Soul. Sufism offers the method, a structure of understanding and applying of these truths.

Consequently, if the philosophical counselling helps to untie the node formations of life and Sufism offers truth that helps to return to “a primary organizer” of the humankind, it can be used as a method of philosophical counselling. In other words, every stage of Sufi practice is the stages of philosophical counselling – the solving of the problems.

The Sufi Stages of Philosophical Counselling

The philosophical counselling is a dialogue. Before Sokrat and Plato had formulated their ideas in philosophy they “polished” the truth in keeping the dialogue. Every philosopher, then, moved to his corner and began to write his own truth, he dialogues with the object of his own faith. Philosophical counselling takes a man out of his corner. Today, social networks are very popular, because the humankind is a social being, and it should feel itself, even virtually among those who understand and support it. Ran Lahav considers that the philosophical counselling is a network of all philosophers in the history of philosophy, as Google is. It is a way to wider world from the philosopher’s own corner.

¹ *The Six Enneads*. By Plotinus, 1/8 <http://classics.mit.edu/Plotinus/enneads.html>

Francis Bacon said, that “knowledge is power”. From one hand, you can direct this power to the external world, to society. From the other hand, to get to know yourself you direct it into your own inner world. In the first case the knowledge, the energy can be lost and the humankind can be exhausted. In the second case, this power-knowledge can discover the levels of soul and enrich you spiritually. The aim of the philosophical counselling is to direct this power into the inner world and to the personality of counselee. It should not be pseudo-thinking. It should be introspection. The stages of Sufism are the stages of thinking of Soul. Every state in this process can embrace the views and practice of different philosophers.

The philosophical counselor is a guide on the way to the inner world of counselee. So he should have his own method which would help him to keep a dialogue with counselee and to take him to his problem which is node formation. For example, Lou Marinoff called his method PEACE: “Maybe yours can be handled that way too. PEACE is an acronym that stands for the five stages you go through: problem, emotion, analysis, contemplation, and equilibrium. The acronym is fitting since these steps are the most reliable path to lasting peace of mind.¹ There are 5 stages in Marinoff’s method. As it’s seen from his book it is very useful. However, there is an important moment in the PEACE – it is based on rational and logical thought: “Only by truly understanding yourself can you recognize your motives, reshape your beliefs, act to achieve your goals, and find more lasting peace of mind”.² Sufi method offers to use the irrational practice which is also a spiritual one. This is not an object of psychology, because it is beyond the emotions and feelings or psychological state. It is a spiritual practice that means a search for solution of a problem, regardless of external situation. It is not isolation from the society. It is a using of power of Soul in daily life. It is an improvement of rational knowledge by irrational one and a spirit’s practice and transition to another – the third - dimension.

Some principles and states are special for individuals and some of them are common for everyone. We will use the last one. There is not a definite period for every stage. It depends on the level of thinking and faith, and, of course, the ability

¹ Lou Marinoff. (2000). *Plato, Not Prozac!: Applying Eternal Wisdom to Everyday Problems*. Quill; Reprint edition, (p.38)

² Lou Marinoff. *Plato, Not Prozac!*, (p.87)

to penetrate into the soul. One should remind that this method is suitable for everyone, as Mawlana noted in his poem: “Come, come, whoever you are”. Faith obtains a very strong power and it can be used as a motivating force and a source of infinite energy. It is a philosophical counselor who should be a guide knowing how to discover this power and to direct it.

The first stage in Sufi method is *murāqabah* – “**observation**”. Sufi thinker Sarraj Tusi wrote that, “the observer is that who knows that the God is acquainted with his most secret thoughts: consequently he keeps watch over the evil thoughts that hinder him from thinking of God”.¹ When the counselee tells his problem the role of the counselor is to put him face to face with his problem. The counselee should leave his current state that means to escape the spasm of node formation. It is a moment when he perceives himself as an object. This stage depends on how deep the counselee knows himself. Thus, the role of this stage is “to introduce” the counselee to himself. Music, paintings and common topic that can manifest the soul may be used here. The aim is to defuse the situation and the state of the soul. Moreover, this is the first stage of the spiritual practice, so every word, every gesture of the counselor plays a very important role. Wrong attitude can launch a new problem – node.

The first stage can be also called re-going from the starting point to the node formation, but now he is not alone and he is looking at his way as a third person.

The second stage of Sufi counselling is “*qurb*” - “**nearness**”. Sufi thinkers said that “this state of nearness belongs to those who contemplate about the God’s nearness to him and seeks to be near the God by means of obedience to His commands, and concentrates his thoughts on the constant recollections of God”.² When the human beings look at themselves from the wider view they can see the problem deeper and clearer and are able to focus only on it. This is a feeling of their Soul and their first face to face meeting with problem. In phenomenology such a condition is denoted as an intentionality: “the power of minds and mental states to be

¹ Abu Nasr Abdallah b. Ali Al-Sarraj al-Tusi. (1914). *The Kitab al-Luma fi’l Tasavvuf*. Trans. and ed. by Reynold A. Nicholson. Leyden, E.J.Brill, (p. 16).

² *The Kitab al-Luma*, (p.17).

about, to represent, or to stand for, things, properties and states of affairs”.¹ The counselee should understand that his/her problem is this node formation which is a confusion of his feelings and his thoughts. This phenomenon is not alien. It means that the best solution of this problem is in his/her thoughts. And this knot must be undone, not just be cut according to Alexander the Great.

The next stage is logical result of nearness – *fear* or *love*. Of course, it can be some emotions or feelings. However, they all are the manifestation of fear or love. Each of them requires a corresponding attitude. Thus, as Sarraj Tusi noted, that the essence of *love* (*mahabbat*): “God becomes the eye, ear, and hand of any one whom He loves”.² The point is that the person wouldn’t feel alone and believes that the help will come from his soul. The role of faith is very strong. It is not a kind of fanatical and blind faith. It is a faith in power of own soul and its relationship with divine world. Such faith can improve the rational way of thinking.

The other possible state is fear. The humankind is afraid of something unknown, as it is normally perceived much more huge and complex than it is in reality. Thus, a fear is a result of illusion that the node formation is something that is huge, terrible and alien. For example, Blaise Pascal wrote that, “Man is but a reed, the most feeble thing in nature; but he is a thinking reed. The entire Universe doesn’t need to be armed to crush him. A vapour, a drop of water suffices to kill him. But, if the Universe was to crush him, a man would still be nobler than that what killed him, because he becomes aware of his death and the advantage which the Universe has over him; the Universe knows nothing of this.”³ The reed is sad but it relies on its thoughts. There was another reed – the reed in “Masnawi” of Mawlana:

Hearken to the reed-flute, how it complains,
Lamenting its banishment from its home

Both of reeds are in a strange world and are sad and both of them hope for their faith. Thus, the next state in Sufi practice is *hope*.

¹ Jacob, P. (Aug 31, 2010). "Intentionality". *Stanford Encyclopedia of Philosophy* <https://seop.illc.uva.nl/entries/intentionality/>

² *The Kitab al-Luma* (p.18)

³ *Pensees by Blaise Pascal*, (6/347), (March 27, 2016). <https://ebooks.adelaide.edu.au/p/pascal/blaise/p27pe/index.html>

The state of love or fear is the moment of catharsis and clarification of the soul. The hope is an attempt to continue the way. This is a moment when the memory comes forward, as memory has an important function which is to keep in touch with God. It should be added that the memory is cleared of all material unwanted information and makes room for new information. German philosopher Edith Stein writes: “The hope completely empties memory and fills it with what it does not yet own”.¹ During the dialogue with the counselor the counselee saves only information that leads to this moment – the node formation. So, there are empty spheres that will be filled with other information. In wrong situation it can be filled with wrong signs and knowledge. That is why the counselor putting the counselee face to face with his soul should be very careful. The main function of hope is to soothe a feeling of fear. Sufi thinker Abu Bakr al-Warraq says: “The hope is blown by God into the hearts of those who fear. Otherwise, their soul will perish, the mind will disappear”.² The hope is an ability to hear the voice of soul. If the humankind do not find the true answer of his question in his own soul he cannot move on. The counselor shows only directions for true way, as his answers are alien for the soul of counselee. The counselee should find it himself. This is the next stage – *intimacy* (*uns*).

This stage is a “reliance on God and seeking for help from Him” along with staying close to his own soul. The intimacy is a pick point of Sufi counselling. It is the moment of finding the true answer and the beginning of the node untying. It should be noted that in this stage the role of counselor is minimized. The counselor leads the counselee to this point and gives him the necessary keys. He takes into account all the features and character traits of counselee: his faith, the level of thinking, his emotions, and interests. In this stage he leaves the counselee alone. Continuation of this stage is *tranquility* (*itma'ninat*). Only after successful intimacy tranquility comes.

Tranquility is an enlightenment of mind and a soothing of soul. This is the moment of self-affirmation. The philosophical counselling is not a one-time procedure. If there was a problem in somebody's thought, it may happen again. Consequently, the philosophical counselor should teach the counselee to think in true

¹ Эдит Штайн. (2003). *Наука Креста* = Kreuzeswissenschaft Herder, (с. 84)

² الطوسي ابو نصر السراج. حقه وقدم له وخرج أحاديثه عبد الحلیم محمود وطه عبد الباقي سرور دار الكتب الحديثة بمصر، مكتبة المثني ببغداد، ١٩٦٠ (Sarraj Tusi, Kitab al-Luma. p. 62)

direction, to be able to consult with his soul in taking any decision. Life is a sequence of the alternating moments. Thus, the node formation is a result of some wrong processes. The philosophical counselling helps to solve the definite problem, not the next one. Thus, it should help in getting an ability to analyze the problems. It can do that only with a person who reaches the *tranquility* state. Sufism is a form of thinking and a spiritual practice. So, every state should be evaluated in the spiritual aspect. When the thought is clear its reflection is adequate too. The human beings having an equilibrium between their thoughts and soul are successful and useful citizens.

The last state in Sufi counselling is *certainty* (*yaqin*). This is the full node untying and the completion of the life circle. The Sufi thinkers consider *yaqin* a basis of all states as well as all of them are coming to an end here. “Its extreme point is a profound and real belief in the Unseen”.¹ It is the beginning and the end of the circle. The end of certainty (*yaqin*) is an ability to begin a new circle.

Basing on the foregoing considerations, we can subdivide the whole philosophical counselling into three stages, as it takes place in Sufi practice:

- *Ilm al-yaqin* – the Knowledge of Certainty – is the state when the human being knows about his problem and is sure that the solution is in philosophical consideration and analysis. The fact is that not everybody realizes that there is a node on his/her trajectory. They accept it as a next stage of life. The problem increases and is getting more confused. To know about your node formation is the beginning of the way.

- *‘ayn al-yaqin* – the Eye of Certainty – the counselee tries to understand the essence of his problem and turns to the philosophical counselor. Sometimes a counselee thinks that it is psychological, or psychiatric problem. This form of solution is only a describing of the situation or a dulling the pains through the dialogue (in psychology) or treatment (psychiatry). If this problem is not of biological or physiological nature the solutions can cause a new problem. The node formation is a reflection of mind which is confused and lost. The solution of this problem is in philosophical counselling. The Eye of Certainty is the beginning of philosophical counselling and belief in it.

¹ *The Kitab al-Luma.* (p. 21)

- Haqq al-yaqin – the Truth of Certainty – this is a whole process and completion of the circle. The aim is to be confident in own thoughts and be able to hear the voice of own soul and to feel its power.

Conclusion

Thus, we consider the Sufi practice as a new method of the philosophical counselling. We offer the application of the spiritual practice in the solution of the real problem, on the one hand. On the other hand, we substantiate the fact that the achieving of spiritual power and knowledge during this process – ma'rifat - should complete the rational thinking. Every problem in the life is a disagreement between the mind and the soul. The Sufi practice can return the equilibrium between them. The stages of Sufi practice help to stand face to face with soul and consider the problem coming from the inner world. As well as Sokrat's method consisted of mid-wifery (maieutics) helps to hidden ego with its fear and love, thoughts and feelings be born the Sufi practice helps to come back to the beginning of the whole process which is a way to solving this problem, and open a source of the new energy that helps to understand the essence of problem and to move on.

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Könül Bünyadzadə ***AMEA-nın müxbir üzvü***

Fəlsəfi məsləhətləşmə və Təsəvvüf

(xülasə)

Məqalədə keçən əsrin 80-ci illərində yaranmış fəlsəfi məsləhətləşmənin yeni bir metodu – Sufi praktika təhlil edilir. Mövcud ədəbiyyatlar arasında bir sıra metodlar təklif edilmişdir. Bu baxımdan Sufizm fəlsəfi məsləhətləşmə zamanı problema fərqli bir baxış bucağı əlavə etmiş olur.

Məqalədə əvvəlcə ruhani təcrübə olan Sufizmin fəlsəfə məsləhətləşmədə necə əhəmiyyətli rol oynaya bilməsi təhlil edilir. Ruh və maddiyyatın sintezi olan İnsan problemlərinin həllində də ruhun köməyinə üz tutması əslində bir zərurətdir. Ruhi kamilləşməni sosial həyatında da əks etdirən Sufizm bu baxımdan əlverişli bir metod sayıla bilər. Daha sonra insan həyatının bir-birini əvəz edən və get-gedə genişlənən dövrlərdən ibarət olduğu əsaslandırılır. Problem bu dövrlərdən birini tamamlanmağa qoymayan və yenisinin başlanmasına mane olan düyündür. Sufizm bu düyünü kəsmək deyil, daxildən öyrənib açmağa qadir olan bir metod kimi təhlil edilir.

Nəhayət, sonra məqalədə Sufi praktika fəlsəfi məsləhətləşmə prizmasında mərhələ-mərhələ təhlil edilir, hər mərhələnin mahiyyəti və əhəmiyyəti göstərilir. Fəlsəfi məsləhətləşmədə əsas məqsəd insanı öz ruhu ilə üz-üzə qoyub, onunla dialog qurmağı və bu vasitə ilə öz probleminə daxildən baxmağı öyrətməkdir. Bu səbəbdən fəlsəfi məsləhətləşmədə məhz sufi hallardan istifadə edilir. Məsləhətləşmə nəzarət halı ilə başlayıb, yaxınlıq, sevgi, qorxu, ümid, üns, əminlik hallarından keçib yaqın-

lik halı ilə tamamlanır. Burada ümumi proses – insanın fəlsəfi məsləhətçinin köməyi ilə öz problemini düşünməsi, həll etməsi Sufizm fəlsəfəsinin ilm-al-yəqin, ayn əl-yəqin və haqq əl-yəqin prinsipinə uyğun olaraq bölünüb.

Açar sözlər: fəlsəfi məsləhətləşmə, Sufizm, ruhi təcrübə, fəlsəfi məsləhətləşmənin mərhələləri, diyyünün formalaşması.

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Философское консультирование и суфизм (резюме)

В статье рассматривается суфизм как новый метод философского консультирования, возникший в 80-ых годах XX века. В уже существующих исследованиях было разработано несколько методов. В этом контексте, суфизм добавляет новый и отличный взгляд на проблему в процессе философского консультирования.

В статье, в первую очередь, рассматривается та важная роль, которую может сыграть суфизм как духовная практика в философском консультировании. В решении проблем человека, который представляет собой единство души и материального тела в синтезе, обращение за помощью к душе при решении материальных проблем, в действительности, является необходимостью.

Поэтому суфизм, который отражает совершенствование души в повседневной социальной жизни, может считаться целесообразным методом, с этой точки зрения. Далее, в статье обосновывается взгляд о том, что жизнь человека состоит из увеличивающихся, сменяющих друг друга и расширяющихся кругов бытия. Проблема – это узел, возникающий на одном из кругов и мешающий дальнейшему движению и соответственно, началу нового цикла. Суфизм анализируется как метод, который учит развязывать этот узел, изначально, изучив его изнутри, а не рубить.

В заключение, анализируется каждый этап суфийской практики, с точки зрения философского консультирования и выявляется суть и значимость этих этапов. Главная цель философского консультирования заключается в том, чтобы поставить человека лицом к лицу с его душой, научить вести диалог с ней и, посредством этого, вникнуть в суть своей проблемы. Для достижения этой цели в процессе философского консультирования используются суфийские состояния (хал). Таким образом, процесс, который начинается с созерцания, проходит через близость, любовь, страх, надежда, общение, увер-

енность, заканчивается убежденностью. Здесь, общий процесс разрешения проблемы во время философского консультирования протекает в соответствии с основным принципом суфийской философии, состоящего из 'илм ал-йакин (знание убежденности), 'айн ал-йакин (видение убежденности) и хакк ал-йакин (истина видения).

***Ключевые слова:** философское консультирование, Суфизм, роль духовная практика, этапы философского консультирования, формирование узла*

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