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Vladimir Sergeyeviç Solovyov'un İslam ve Batı Eleştirisinin Eleştirisi

Criticism of the Criticism of Islam and the West of Vladimir Sergeyevich Solovyov

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Öz

Kozmizm felsefesinin kökenleri Antik Yunan'ın felsefi geleneklerine kadar uzanır. Kozmizm felsefesi dini-felsefi, mistik, sanatsal, estetik ve bilimsel olmak üzere çeşitli boyutları kapsar. Bu felsefi çerçeve içerisinde insana ve insanlığa ilişkin kavramlar birbirine bağlanarak uyumlu bir topluluk oluşturur. "Kozmizm" terimi, uyumlu bir şekilde organize edilmiş bir dünyayı ifade eden Yunanca (κόσμος) "kosmos" teriminden kaynaklanmaktadır. Bu konudaki en eski görüşlere Hesiodos'un *Theogonia* (Tanrıların Doğuşu) adlı çalışmasında rastlanır. Antik Yunan düşüncesindeki metinlerde yer alan âlem tasavvuru arke problemi çerçevesinde fenomen ve numen alemi arasındaki ilişkiyi sorgulama biçiminde şekillenmiştir. Platon ve Aristo'nun da kozmolojilerinde bu metafiziksel bağıntıları nasıl kurguladıklarını görmemiz mümkün. Ortaçağ felsefesinin kozmolojik bilgisi de Yunan kozmolojisinin etkisini göstermektedir. Ptolemy sistematik olarak Yunan kozmolojisine hitap ediyor. 16. yüzyılda kozmoloji alanında çok çeşitli kavram ve hipotezleri kapsayan önemli ilerlemeler kaydedildi. Kopernik, Galileo ve Newton'un bilimsel keşifleri ve teorileri yalnızca bilimsel bir bakış açısı sunmakla kalmamış, aynı zamanda tarih ve entelektüel gelişim bağlamında insanlığın konumu ve önemine ilişkin araştırmalara da yol açmıştır. Rus Kozmizmi, küresel felsefe alanında nispeten geç bir tarihte, özellikle 19. yüzyılın ortalarında ortaya çıktı. Solovyov'a göre dünyanın işleyişinde yönlendirici güç görevi gören insan zihni, başlangıçtaki düzensizlik ve karışıklık durumuna karşı sürekli bir mücadele içindedir. Bu dünyanın ruhuyla tabiatı arasında gizli bir anlaşma olduğunu ileri sürüyordu. Âlemdeki bu muhteşem varlığın yaratılmasından akıl (logos) sorumludur. "Yaratılış" olarak adlandırılan süreç, genel ve özel olmak üzere birbiriyle bağlantılı iki amacı kapsamaktadır. Genel amaç, gerçek bir fikrin, yani ışığın ve yaşamın çeşitli doğal güzellik biçimlerinde somutlaşmasıdır; ancak özel amaç insanın yaratılışıdır, yani en büyük fiziksel güzellik aynı zamanda ışığın ve yaşamın en yüksek içsel potansiyelini de temsil eder. Solovyov bu fenomeni öz-bilinç olarak adlandırıyor. Solovyov insanın bu güzellikte yaratılışına dikkat çekmekle birlikte insanın artık yalnızca kozmik ilkelerin eylemine katılmakla kalmadığını, aynı zamanda bu eylemin amacını bilebilen ve sonuç olarak, onun başarısı üzerinde anlamlı ve özgürce çalışabilen varlık olduğunu ileri sürer. Solovyov İslami konuları *Üç Kuvvet, Bütünsel Bilginin Felsefi İlkeleri*, *Hıristiyan Siyaseti ile Teokrasinin Tarihi ve Geleceği*, *Muhammed, Hayatı ve Dini Öğretileri* adlı eserlerinde farklı açılardan incelemiştir. Solovyov'un bu konulara eğilmesinin amacı bir din filozofu olarak Hıristiyan düşüncesinin sahip olduğu sorunları geliştirdiği kozmizm felsefesi çerçevesinde çözmeye çalışmaktır. Bu makalede, Solovyov'un İslam ve Batı Hristiyanlığında insanın konumuna dair düşünceleri ve bu konudaki eleştirilerinin eksikliklerini irdelemek temel hedef alınmıştır. Bu makalede Solovyov'un İslam ve Batı Hristiyanlığında insanın yeri hakkındaki düşüncelerinin ve eleştirel bakışlarındaki bazı eksikliklerin incelemesine yer verilmiştir. Özellikle de Solovyov'un Batı Kilisesine yönelik eleştirileri ve bireyin özgür kişiliğinin gelişmesindeki olumsuz etkileri araştırılmıştır. Ayrıca Solovyov'un bu konuda geliştirdiği kuramların ontolojik yapısının yöntemsel olarak Antik dönem ve Batı felsefesiyle olan bağları üzerinde durulmuştur. Sonuç olarak, Solovyov'un İslam ve Batı eleştirisinde kendi inanç perspektifinden yaklaştığı ve ortaya koyduğu düşüncelerinde aşırı sübjektif ve yancı bir yorum olduğu tespit edilmiştir.

Anahtar Kelimler: Din Felsefesi, Solovyov, Kozmizm, Birlik-Metafiziği, İslam, İnsan, Batı Hristiyanlığı

Abstract

The philosophy of cosmism traces its origins back to the philosophical traditions of Ancient Greece. The philosophy of cosmism encompasses various dimensions, including religious-philosophical, mystical, artistic, aesthetic, and scientific aspects. Within this philosophical framework, the concepts pertaining to human beings and mankind are interconnected, forming a cohesive community. The term "Cosmism" originates from the Greek term (κόσμος) "kosmos," which refers to a harmoniously organized world. The earliest views on this subject are found in Hesiod's *Theogonia* (The Birth of the Gods). The conception of the universe in the texts of ancient Greek thought was shaped by questioning the relationship between the phenomenon and the noumena realm within the framework of the archaea problem. It is possible to see how Plato and Aristotle constructed these metaphysical relations in their cosmology. The cosmological knowledge of medieval philosophy also exhibits the impact of Greek cosmology. Ptolemy systematically addresses Greek cosmology. During the 16th century, significant advancements were made in cosmology, encompassing a wide range of concepts and hypotheses. The scientific discoveries and theories of Copernicus, Galileo, and Newton not only presented a scientific viewpoint but also prompted inquiries regarding humanity's position and significance within the context of history and intellectual development. Russian Cosmism emerged relatively late in global philosophy, specifically around the mid-19th century. According to Solovyov, the human mind, which serves as the guiding force in the functioning of the world, is engaged in a perpetual struggle against the primordial state of disorder and confusion. He asserted that this world's spirit and nature had a covert agreement. The mind (logos) is responsible for creating this magnificent existence within the realm. The process called "Creation" encompasses two interconnected objectives, general and particular in nature. The general purpose is the embodiment of an actual idea, i.e., light and life in various forms of natural beauty; however, the special purpose is the creation of man, i.e., the most incredible physical beauty also represents the highest inner potential of light and life. Solovyov calls this phenomenon as self-consciousness. Solovyov contends, by highlighting this beautiful creation of man, that man is no longer merely a participant in the action of cosmic principles but also a being capable of understanding the purpose of this action and, as a result, working meaningfully and freely toward its accomplishment. Solovyov analyzed Islamic issues from different angles in his Works titled *The Three Forces, Philosophical Principles of Holistic Knowledge,* and other works such as *Christian Politics and the History and Future of Theocracy, Muhammad, Her Life, and Religious Teachings*. As a religious philosopher, Solovyov's aim in addressing these issues was to try to solve the problems of Christian thought within the framework of the philosophy of cosmism he developed. The main aim of this article is to examine Solovyov's thoughts on the position of man in Islam and Western Christianity and the shortcomings of his criticisms on this subject. In this article, Solovyov's thoughts on the place of man in Islam and Western Christianity and some of the shortcomings of his critical views are analyzed. Solovyov's criticisms of the Western Church and its adverse effects on the development of the individual's free personality were investigated. The methodological ties of the ontological structure of Solovyov's theories of 'God,' 'Spirit,' 'Soul,' and 'Sophia' with ancient and Western philosophy are emphasized. As a result, it has been determined that Solovyov's criticism of Islam and the West is approached from the perspective of his own beliefs and that his thoughts have excessive subjective interpretation.

Keywords: Philosophy of Religion, Solovyov, Cosmism, Unity-Metaphysics, Islam, Human, Western Christianity

Introduction

Vladimir Sergeyevich Solovyov was born in Moscow and hailed from a well-educated line of historical philosophers. He died in 1900. He was a Christian religious philosopher who supported Russian Orthodoxy despite having a volatile view of religion throughout his schooling as a child. As did numerous thinkers of his generation, Solovyov opposed positivism and nihilism. It is clear from his writings, including *Three Dates* and *Lectures on God-Human* (Divine Man) that he tried to reconcile the dominant Solovophil movements of his day with Orthodox thought. Furthermore, Solovyov made several references to Islamic themes in many of his works.′ Especially in his works *The Three Forces, The Philosophical Principles of Holistic Knowledge, The Great Controversy* and *Christian Politics, and The History and Future of Theocracy,* and especially in *Muhammad, His Life and Religious Teachings* (1896), Solovyov came up with a new interpretation of Islam, completely different from the old perception of Islam in Christianity, which had been discussed since the Roman Orthodox Empire. One of the most important problems that Solovyov expressed in these works, in other words, one of the most important problems he investigated, what were the reasons for the emergence of Islam and the historical meaning of Islam. Is the rise of Islam as a religion a coincidence, or is it a regularity that is both necessary and sufficient? Who is the true Prophet Muhammad and what is his religious status? The Russian philosopher analyzed these questions philosophically and tried to approach this issue from a historical perspective.[1] Solovyov's book *Muhammad, His Life and Religious Teachings*, published in 1896, was highly praised by V. Bartold and later by the orientalist, academic and director of the Hermitage. Piotrovsky described the book as "brilliant": "Solovyov, it seems to me, has managed to penetrate deeper into the inner world of Muhammad than many others."[2] Solovyov's critical view of the problems underlying the cultural and historical conflicts between East and West is particularly important in illuminating the significance of our topic. The fundamental tenet of Solovyov's philosophy of history is that it is a subject that touches on every aspect of human existence, which forms the basis of the historical and cultural conflicts between the East and the West. Solovyov stated that the solution to this problem could only be possible by understanding the truth.

1. The place of man as a microcosm in Islam

Rozanov (1906) argue that Solovyov is one of the famous Orthodox Christian thinkers.[3] Solovyov criticizes Eastern Islam in his thoughts. According to him, in Islam, there is a constant struggle with the passions, weaknesses, and temptations (of the devil) that haunt him throughout his life on the way to human perfection. On the other hand, according to him, "For 'God' in Islam, the only law of existence is the arbitrariness of His will, whereas for the man this law is blind, irresistible fate. Absolute power in God corresponds to absolute impotence in man."[4] Islam, more than any other religion, stifles the individual and restricts personal action. As a result, all manifestations and all kinds of this activity are, of course, delayed, not isolated, and put an end to right away.[5]

In his work *Muhammad, His Life and Religious Teachings*, Solovyov draws attention to the historical development of Islam and argues that the Prophet Muhammad had not only a religious purpose in spreading Islam but also a political one.[6] According to him, Islam does not demand from a believer a continuous ascent. Islam demands from man unconditional devotion and loyalty to God. If man and humanity do not have a perfect ideal in their lives, which they must realize by their own

[1] Андрей Цивелев, "Исламский Восток в Религиозных Взглядах В. С. Соловьева", *Социосфера*1 (2011), 79-83.
[2] Джаннат Сергей Маркус, *Владимир Соловьев дал христианам новое видение Ислама – но не услышан до сикх пор!* (Доступ 8 Январь, 2023).
[3] Василий Розанов, "Размолвка между Достоевским и Соловьёвым", *Наше наследие* 6. (1991), 71.
[4] Владимир С. Соловьев, *Три Силы* (Москва : В Университетской типографии М. Катков, 1877.), 3.
[5] Соловьев, *Три Силы*, 5.
[6] Владимир Соловьев, *Могомед Его Жизнь и Религиозное Учение* (С.-Петербург: Типография 10. Н. Эрлих, 1902), 9.

strength, then there is no definite purpose for these forces. The Islamic world has not produced and cannot generate philosophers who advance progressive ideas on a global scale. Therefore, the concept of progress is remote to those who follow Islam. Hence, in the Islamic world, all areas and degrees of human life are in chaos and confusion, not being independent of each other, and completely subordinated to the single overwhelming power of religion.[7] According to Solovyov, Christianity posits that the attainment of human perfection is possible, wherein the individual becomes one with God. Simultaneously, Solovyov contends that man ascends towards God. Christianity has the potential to facilitate the growth of individuals and hence contribute to the progress of humanity.[8] Solovyov states that the "Spirit" doctrine, which is at the core of Christianity, gives people the consciousness that they are a part of the divine spirit as a free being. Because in this teaching God is the principle of life. Man, too, is the only creature who can realize that he is acting in line with the same goal in this same vitality process. Solovyov states in his doctrine of "Oneness" that man's role in the divine world is to understand and explain the "unity of the cosmos". Only man can understand God's purpose in creation and desire to be united with God, in other words, to be himself. Solovyov focuses on three principles: animalistic, rational, and divine. According to him, Christianity in the special moral teaching of Russian Orthodoxy, claims to be able to instill consciousness of the divine principle in man.[9] He argue that "God and the Spirit are not postulates of moral legality, but the power or source that directly constitutes these principles."[10]

> "Thus, the reason of history, in its very actual course, forces us to recognize in Jesus Christ not the last word of the kingdom of mankind, but the first and all-one Word of the Kingdom of God, not a man-god, but a God-man, or an unconditional individuality. Since the goal of the world process is the revelation of the Kingdom of God, or the perfect moral order, brought about by the new humanity, spiritually growing out of the God-man, it is clear that this universal manifestation must be preceded by the individual manifestation of the God-man himself. Just as the first half of history before Christ prepared the environment or external conditions for His personal birth, so the second half prepares the external conditions for His universal revelation, or the manifestation of the Kingdom of God. And here the general law of the world order (logically certain) is valid, that the highest type of existence is not created by the previous process, but is only conditioned by it in its phenomenon. The Kingdom of God is not a product of Christian history, just as Christ himself was not a product of Jewish and pagan history: history worked out and is working out only the necessary natural and moral conditions for the manifestation of the God-man and God-manhood".[11]

Solovyov's perspective on the role and significance of human understanding within Islam can be characterized as unapologetically critical, stemming from his position as an Orthodox Christian thinker. In both his assertions above and his perspectives on the limitations of artistic expression, aesthetics, painting, sculpture, society, and social interactions within Islam, it is evident that the individual in question holds a particular viewpoint. His perspective reflects a subjective stance, asserting that the Islamic universe lacks positive science, philosophy, and sound theology. Instead, it is characterized as a blend of inadequate dogmas derived from the Qur'an. Islam perceives humanity as endowed with free will, granting individuals the agency to ascertain their position within the cosmic order. However, it is evident that the preceding objections are made without considering the entirety of the Qur'an or possessing a comprehensive understanding of Islamic thought and philosophy.[12] Numerous verses throughout the Qur'an serve as an invitation for individuals to engage in critical thinking. Upon careful consideration, it becomes evident that Islam places great significance

[7] Соловьев, *Могомед Его Жизнь и Религиозное Учение*, 79-80.

[8] Соловьев, *Три Силы*, 14.

[9] Владимир Соловьев, *Условия абсолютного откровения. нравственная философия* (Москва: Мысль, 1990), 65.

[10] Владимир Соловьев, *Оправдание добра. Нравственная философия* (Москва: Мысл, 1988), 68.

[11] Соловьев, *Оправдание добра. Нравственная философия*, 68.

[12] Antony Flew is one of the westerners who make evaluations based on his prejudices instead of evaluating the Quran and Islam as a whole in the context. For his claims based on his prejudices, see İbrahim Yıldız, "Antony Flew'un Düşünsel Dönüşümü ve İslam Algısı", *Dini Araştırmalar* 25/63 (2022), 631-647.

on reason, hence emphasizing the role of critical thinking and individual growth through intellectual endeavors. Islam requires individuals to live a contemporary and progressive lifestyle, encompassing both intellectual and practical aspects. "This is how Allah explains to you His revelations so that you may use your intellect."[13], "Allah gives wisdom to whom He wills. Whoever has been given wisdom, surely, he has been given much good. Only the owners of intellect understand this."[14], "And certainly We have left clear evidence from that land for a people who will use their reason".[15]

As Bilen states, the Qur'an always aims to make a new historical beginning for humanity. The Qur'an advises human beings, who constantly neglect their responsibilities in the face of the Qur'an, to eliminate the human delusion of being the agent of history. The Qur'an invites people to such a responsibility with references to the past and presents history as a testing ground for human beings to realize values. The observance of these values in the process until the Prophet Muhammad and the Qur'an's relationship with history through these values differs from the holy books of other religions. The Qur'an is a book that gives people the motivation and opportunity to create a livable future world and a new history in peace by giving them the consciousness and responsibility they have assumed. For this reason, Islamic jurists defined Islam's goal, as peace in the world (salah) and salvation in the hereafter (falah).[16]

Maulana Wahiduddin Khan\ in his work *Islam: Creator of the Modern Age*, unlike Solovyov, believes that Islam is the creator of the lifestyle of the new age. In this work, Khan states that Islam approaches all ideas in a free and original way, but he has brought a lot to humanity in this sense. According to Khan, the development of science in the West was a consequence of Islam's contributions to the advancement of humanity. Khan, referring to the words of Jean-Jacques Rousseau, one of the founders of the modern era, in his work *Social Contract*, "Man was born free, but I kept him in chains". "I found it" states that Islam's effort to bring freedom and democracy to humanity was set in motion by Islam in the seventh century.[17] As Okumuş states, Islam, with its line of tawhid, provided the necessary ground for the individual and society as a whole to think freely about what is and will happen, to accept or reject polytheism and tawhid, and to express their will through the Prophet freely.[18]

In his work, *Western Muslims and The Future of Islam*, Tariq Ramadan argues that Islam can touch the contemporary life of the individual with the reality of its universal principles, not only in the land of its foundation but also in Western culture.[19] I believe that the ideas presented by Tariq in the above work are sufficient to refute Solovyov's claims. For contrary to Solovyov, Tariq argues that Islam has been and continues to be alive and well not only in Black Africa, North Africa or Asia but also in Western countries, where it has imposed its principles on various cultures, making a positive contribution to the moral consciousness of the individual in the philosophy and theology, as well as in the cultural and social spheres.[20] For there is indeed a difference in Islam between creed and rationality. Because the Transcendent One through His Revelation refers to all the areas of life and shows "the Way,".

> "Sustained by faith, strong in reasoning ability, and guided by ethical injunctions, a believing consciousness must live within his own time, at the heart of his society, among other human beings, and put his energy into this constant dialectical movement between the essential principles determined by

[13] *Kur'ân-ı Kerîm Meâli*, çev. Halil Altuntaş - Muzaffer Şahin (Ankara: Diyanet İşleri Başkanlığı Yayınları, 2009), el-Bakara, 2/242.
[14] *el-Bakara*, 2/269.
[15] *Ankebut*, 29/35.
[16] Osman Bilen, "İslam Yorum Gelenekleri ve Çağdaş Hermeneutik", *Cogito* 89, (2017), 94-119.
[17] Maulana Wahiduddin Khan, *Islam Creator of the Modern Age* (New Delhi: The Islamic Centre, 1998), 171-172.
[18] Ejder Okumuş, "Islam, Muslims, and Social Change", *Tevilat* 1/2 (2020), 479-506.
[19] Tariq Ramadan, *Western Muslims and The Future of Islam* (UK: Oxford University Press, 2004), 214-220
[20] Tariq Ramadan, *Western Muslims and The Future of Islam*, 11-36.

> Revelation and actual circumstances. In practice, the "Way to faithfulness" teaches us that Islam rests on three sources: the Qur'an, the Sunna, and the state of the world or our society (al-waqi)".[21]

Islam offers various opportunities to human beings not only for one-way but also for multi-directional development. The opportunities provided by Islam to the personal development of human beings have an important place in the positive productive contributions of human beings in family, education, art, society, life, etc. Therefore, it is in the hands of humanity to expand and develop these opportunities that Islam offers to humanity. Unfortunately, the postmodern way of life negatively affects humanity in this respect, and the primary duties of human beings in this world, as well as the real happiness of human beings in the true sense of humanity, is being punished with the enslavement of human beings. However, Islam teaches the consciousness that man is a free being. People who research the word meaning of Islam realize that the meaning of Islam is peace, well-being, and surrender. Islam is a person's direct devotion to Allah of his own choice and desire, without any coercion, and unconditionally accepting His orders and prohibitions. A person who accepts Islam as a religion and abides by its rules is called a "Muslim".[22] In fact, al-Ghazali revealed the essence of Islam in the best way with his theory of "ma'rifatullah". According to him, Islam is "belief in Allah and affirming his existence, secondly, to absolve Allah from the attributes of all creatures, thirdly to unite Allah, and fourthly to know and approve of Allah's knowledge, power and similar attributes."[23]

As far as philosophy is concerned, it is a well-known fact that even Ibn Rushd greatly influenced the West with his philosophical ideas. Moreover, before the advent of Islam, the Christian culture had a limited understanding of philosophy, and Christian thinkers held a defensive stance. It is enough to look at the works of the thinkers of the Patristic period to illuminate this issue.[24] The thinkers of this period always represented the apologetic Christian theology. The views of philosophers such as Kindi, Farabi, and Avicenna gave Islam's philosophy a significant boost, but it also facilitated the emergence of distinct philosophical movements.[25] These thinkers who grew up in the Islamic world produced thoughts and doctrines at a universal level. For example, Avicenna, in his metaphysical cosmology system which he developed, tries to solve the relationship between God and the world within the framework of the Islamic creed, different from the Greek metaphysics, within the framework of God's knowledge, will, justice, and generosity.[26] Avicenna also bases human freedom within the limits of divine knowledge. In his cosmology, man is the only entity that establishes a connection between metaphysics and the physical world. As Toksöz states, Ibn Sînâ explains human's realization of metaphysical truths in his work called *al-Isârât ve't-Tenbîhât*, together with some positions and degrees of wise people. "According to him, the first degree of wisdom is a will, which is the first step of acquiring metaphysical knowledge. By the will here, Avicenna means that a person who wants to reach the truth of existence achieves his goal through evidence or a contract of faith. A person with such a degree also has the quality of a wisher (murîd) who realizes the truth of existence.[27]

It is widely acknowledged that Islamic scholars had a significant impact on the development of philosophy inside Christianity throughout the "Latin High Middle Ages."[28] It should be added that philosophical movements in Russian Orthodox Christianity were much later. As it is known, although

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[21] Tariq Ramadan, *Western Muslims and The Future of Islam*, 37.
[22] "İslam", *İslam Nedir?* Ed. Huriye Martı, (İstanbul: Diyanet İşleri Başkanlığı Yayınları, 2019) 2. Baskı, 13.
[23] Rıza Korkmazgöz, "Gazâlî'de Ma'rifetullah Düşüncesi ve Kelâmî İstidlâlin Değeri", *Kelâm Araştırmaları Dergisi* 14/1, (2016), 34-61.
[24] Alain De Libera, *Ortaçağ Felsefesi*, çev. Meral Ayşe, (İstanbul: Litera Yayıncılık, 2005), 24-37.
[25] De Libera, *Ortaçağ Felsefesi*, 63-174.
[26] İbn Sînâ, *Metafizik*, Çev. Ekrem Demirli-Ömer Türker, (İstanbul: Litera Yayıncılık, 2005), 104.
[27] Hatice Toksöz, "The Problem of Freewill Concept and Free Actions in the Metaphysical System of Avicenna", *Milel ve Nihal* 9/1, (2012), 105-134.
[28] De Libera, *Ortaçağ Felsefesi*, 231.

philosophical debates in Russia are dated back to 150 B.C. the Russian thinkers themselves claim that they originated in the XI and XII centuries.[29]

However, Solovyov argues that in matters of art, and artistic creativity, too, the peoples of the East, despite their rich imagination, lacked any independence and were extremely poorly developed. He argues that the reason underdevelopment of art in Islam lies in the fact that the pressure of a one-sided religious principle has prevented the expression of this fantasy in objective ideal images. Sculpture and painting are expressly forbidden by the Koran and do not exist at all in the Muslim world. Poetry (in Islam) has never been more than a hollow form."[30]

When it comes to music, Solovyov falls into another logical contradiction by basing his thoughts on the attitude of the early Arab culture and attributing this view to the whole Islamic world.

> "The richness of the sounds of European music is completely incomprehensible to the Eastern man: in his understanding, there is no idea of musical harmony as expressed in European music therefore the Eastern man sees in European music only discord and arbitrariness, whereas the music of the East (if you can call it music at all) consists only of the monotonous repetition of the same notes. Thus, both in the sphere of social relations and in the intellectual sphere, as well as in the sphere of creativity, the overwhelming force of the exclusive religious principle does not allow for any independent life and development. In such a religious conception, personal consciousness is unconditionally extremely inadequate. If one is subject to an exclusive religious principle, if one sees oneself as a mere indifferent instrument in the hands of a blind, moving deity according to meaningless arbitrariness, then a man of this conception is neither a great politician nor a great scientist, nor a philosopher."[31]

Perhaps, from one point of view, it is possible to agree with his criticism of the music of the early Arab Muslims. However, it should not be forgotten that neither Eastern nor Western Christians had a very advanced level of music in the early days of Islam. Music in Christianity did not exist at all during the time of the first Apostles. After a long time, painting and music entered Christianity as an innovation and established. The first permissible use of music and melodies was in the IVth and Vth centuries. Even the introduction of the organ into Christianity was very late.[32] In fact, with the incorporation of the ancient Hebrew and ancient Greek musical arts into Christianity, music became the dominant music of the Middle Ages throughout the world. St Ambrose (ca. 340 b.-d.397) first systematized music and introduced it into Christianity. Later, Greguare (b.542-d.604) continued religious music from the IVth to the IXth centuries. The music played in churches during this period was not so splendidly equipped. The music of the Middle Ages remained under the exclusive control of the Church until the XVIth century and did not develop much. It was only after the XVIth century that music was separated from the Church and became an art.[33]

Famous composers of music such as S. S. Bach (b. 1685 - d. 1750), A. Mozart (b. 1756 - d. 1791), and Bethowen (b. 1770 - d. 1822) are examples. With their compositions based on Christian hymns, these composers made an important contribution to the Christian understanding of music and thus to the subject of human personality. However, at the time of the arrival of Islam, there was a variety of music and works on music in Eastern society. Arab culture was also influenced by Persian culture, as Solovyov also states. Later, philosophers such as Farabi made important contributions to music education. Farabi's music book named *al-Musiq al-Kabir* was one of the most important works taught

[29] Galina Kovaleva, *Rus Felsefesi Tarihi*, çev. Kasım Mominov, (Konya: Çizgi Kitabevi, 2014), 21.
[30] Соловьев, *Три Силы*, 3.
[31] Соловьев, *Три Силы*, 5.
[32] Süleyman Uludağ, *İslam Açısından Müsiki ve Sema* (Bursa: Uludağ Yayınları, 1992), 25. See. Ahmet Muhtar, *Musiki Tarihi*, (Ankara: Milli Eğitim Bakanlığı, 1947), 2, 35, 36, 37.
[33] Uludağ, *İslam Açısından Müsiki ve Sema*, 26.

in the East and West at that time.[34] Moreover, Islam has gained a wider meaning within Turkish society. Turkish society has made significant contributions to the expansion of Islam with the accumulation of its own culture. It is possible to see that these contributions have been assimilated from the understanding of the state to education, music, Sufi traditions, folk songs, and architecture.[35]

Therefore, even in the Russian Christian tradition, the development of music was very late. Moreover, composers such as Pyotr Ilyich Tchaikovsky (b.1840-d.1893), Igor Stravinsky (b.1882-d.1971), and Sergey Ramaninov (b.1873-d.1943) showed up in Russia at a very late period, but they owed their musical development to the West.[36]

2. Man in the West as a Microcosm of the Universe, according to Solovyov.

Solovyov defended his master's thesis, "The Crisis of Western Philosophy" on 24 November 1874 in St. Petersburg. Solovyov was 22 years old when he defended this thesis. The public defense of this thesis attracted the attention of positivists and society. He received a lot of feedback on this issue. Solovyov's official opponent - Professor M. I. Vladislavlev - highly appreciated the thesis and the academic council, and Petersburg University awarded Solovyov a prize. Having established himself in this idea, Solovyov endeavored to become a supporter of the reunification of the Orthodox and Catholic churches. By natural logic, this view led Solovyov to rethink a much wider problem than the question of religion: the relationship between East and West. Already in Solovyov's early philosophical works, this question is at the center of the philosopher's interest. However, in the *Critique of Western Philosophy, Critique of Abstract Principles, Philosophical Principles of Holistic Knowledge - the opposition of East and West* the relationship between East and West is discussed not in the context of the opposition of religious systems, but the other way round. Two types of philosophical knowledge are analyzed here: Western "abstract", analytical-rational, and Eastern holistic, synthetic-intuitive. In these works, Solovyov linked the idea of overcoming the shortcomings and limitations of abstract thought with the hope of a special task that the philosophical genius of the Slavic East, and above all the Russian people, should play in the transition. This formulation of the problem of "Western" abstraction undoubtedly contained a well-known element of Slavophilism. The importance of this element cannot be weakened by the fact that in Solovyov's works the "East" is primarily opposed to the West as different epistemological types or methods of thinking. This idea primarily played the role of a philosophical principle for the Slavophiles. The Russians developed their philosophical, historical, political, and religious concepts in this context. However, Solovyov's Slavophilism is unique. It was even the closest to the ideas of Kireevsky and Khomyakov at the time, differing from them in a negative attitude towards the unconditional idea of promoting the Eastern Church and balancing the Western Church, which was characteristic of the Slavs. Especially for Khomyakov, such as the arrogant Slavic attitude of the East toward the West. "I am a determined enemy," Solovyov told A. A. Kireev. Solovyov argued that they did not want to understand a simple thing, that to show their national identity, it was necessary to think and try to solve this issue on their own.

[34] Ahmet Hakkı Turabi, "el-Mûsiki'l-Kebîr, Fârâbî'nin (ö. 339/950) Mûsiki Nazariyatına dair Eseri", *Türkiye Diyanet Vakfı İslam Ansiklopedisi* (Ankara: TDV Yayınları 1989), 31/256-257. (Erişim 15 Nisan 2023).

[35] Uludağ, *İslam Açısından Müsiki ve Sema*, 330-385.

[36] Tchaikovsky's Liturgy of St John Chrysostom. or. Or. 41, All-night vigil. or. Or. 52, Nine cycles of spiritual music compositions (three angels, We sing to you..., Worthy to eat..., Our Father..., Blessed, my master) have been chosen..., Now the powers of heaven..., The angel weeps... are examples of this. These works of his pioneered the development of composers such as M.S. Kastalsky, P.G. Chesnokov, S.V. Rahmaninov. See, Диакон Георгий, Скубак, "Что бы Я Был, Если Б Не Верил в Бога и Не Предавался Воле Его?" "Острове классики" на "Наш Чайковский", (Доступ 11 июня 2010).

Solovyov's theological works, *The Religious Foundations of Life, The History and Future of Theocracy, Russia, and the Ecumenical Church*, which began after 1882, caused a great deal of opposition not only in the circles of theologians but also in pro-Western and pro-Slavic circles.

The old Slavophiles (Aleksey Khomyakov, Ivan Kireyevsky (1806–56), and Konstantin Aksakov (1817–60) denied the inevitability for Russia of repeating the path of development of Western civilization. They considered that the West's main vice was the abstract-rational nature of its religion, philosophy, science, state, and society. They compared these philosophical foundations with the abstract culture of the West, with its economic and political views and its religious and moral worldview. In the patriarchal Russian rural community, in the connections of the Moscow autocracy with the masses, in Orthodoxy, they found these features as a religion. Solovyov opposed the "cultural-historical types" scheme of N. Ya Danilevsky (1822-1885), who, borrowing some ideas from the German historian Heinrich Rickert (1863-1936), developed the theory of special historical purpose using zoological classification analogies, as though this worldview largely fulfilled the needs of thought in a holistic and living truth. It is derived from the characteristics of the "cultural-historical type" to which the Russian people allegedly belong, in contrast to Western European people.

According to Solovyov, the Slavophiles not only unconditionally rejected the West but also did not realize that, according to their social observations, the military-political evils of the Russian people and their struggle against these evils could be victorious. The historical development and culture of Europe can serve as an example. When we recognize the West through its rational developments and historical bifurcations, it obviously does not follow that such a bifurcation is eternal there. The concept of absolute law, which encompasses philosophical consciousness, is inherently incompatible with religious faith. Solovyov contends that Western civilization demonstrates a contrasting nature, characterized by expeditious and continuous progress, unhindered interplay of various forces, and the autonomy and singular self-affirmation of individual elements.

> "The forms and individual elements here are undoubtedly signs that this civilisation is under the dominant influence of the second of the three historical principles. The religious principle underlying Western civilisation, although it represents only a one-sided and therefore distorted form of Christianity, is nevertheless incomparably richer and more capable of development than Islam. But this principle has not, from the earliest times of Western history, had an exceptional power that overpowered all others: it must inevitably take into account principles that are alien to it. For next to the representative of religious unity - the Roman Church - there emerges a world of Germanic barbarians who have embraced Catholicism, but who, far from being intertwined with it, uphold a principle which is not only different from Catholicism but also directly hostile to it."[37]

The principle of unconditional individual freedom, the supreme importance of the individual, is what Solovyov asserts here. This first dualism of the German-Roman world served as the basis for further divisions. For every particular element in the West, it has achieved freedom for itself, not because it has before it a principle which completely subordinates itself, but because it has two opposing and antagonistic principles. Thus, another beginning, a principle of existence, has freed it from the special power of the first, and vice versa.

Solovyov believed that the West had separated and isolated itself from others in every sphere of endeavor and manner of life. So, the West had endeavored to gain absolute meaning in this separation, to exclude others and to become one with everything. Eventually, according to the immutable law of finite existence, he has become impotent and insignificant in its isolation. Thus, by conquering an alien sphere, the West forfeited its sovereign power. The Western Church was separated from the state, but it appropriated the state to itself via this separation. In other words, the

[37] Соловьев, *Три Силы*, 12.

Church became politicized. By becoming a religious state, however, sacred importance loses all its power over both the state and society.

> "In the same way, the State, cut off from both the Church and the people, and which, by its exclusive centralisation, has acquired for itself absolute importance, is finally deprived of all independence, transformed into an indifferent form of society, into the executive instrument of the popular vote. The people themselves would rise up against both the church and the state, and as soon as they had defeated them, divisions would arise in the revolutionary movement of the people, which would then necessarily break up into fragments."[38]

In this context, Solovyov states that Western civilization has misplaced the human being but ultimately created a godless human typology. Everything that such a person can produce is fractional, fragmented, devoid of inner unity and unconditional content, limited to a single surface, and can never reach its true focal point. The West has undoubtedly developed certain forms and external materials of life. But it has not given humanity the inner content of life; it has isolated individual elements, bringing them to the extreme degree of development possible only in their individuality; but without inner organic unity they lack a living soul, and all this wealth is dead capital. If human history must not end, if this negative result, this insignificance, if a new historical force must arise, then the task of this force will no longer be to develop the individual elements of life and knowledge, to create new cultural forms, but to revitalize them.

This conclusion can only be avoided by recognizing another world, unconditional, divine, eternal, more accurate, over human, and external nature. It must be man's duty to reach out from this world of ghostly, superficial phenomena to a richer and more vivid world. This is natural for man. For it is in man's nature to recognize that higher world. The third force, which is supposed to give unconditional content to human development, can only be the revelation of a higher divine world, and these people, the people to whom this force should manifest itself, should only be an intermediary between them. Solovyov sees the salvation of mankind in a society that strives for such an ideal. This society, in his opinion, will not be the European Catholic or Protestant religious understanding, but Russian Orthodoxy, which is moulded by a new religious consciousness.[39]

According to Solovyov, however, historical circumstances do not allow us to look for another carrier of the third. The Slavs and the powers other than its main representative, the Russian people, are under the dominant power of this or that country for all other historical peoples. The first two exceptional powers: the eastern peoples are under the domination of the first, the western peoples are under the domination of the second power.

> "Only the Slavs, and Russia in particular, have been able to remain independent of these two powers. That is why Russia can become the historical conductor of the third power. In the meantime, the first two powers have completed the cycle of their manifestations and have led the peoples subject to them to spiritual death and decay."[40]

According to Solovyov, the external appearance of the conditions in which the Russian people find themselves, the miserable position of Russia in economic and other respects, cannot serve this as a mere appeal. That higher power that the Russian people must bring to humanity is not of this world, external wealth and order have no meaning in relation to it. The great historical task of Russia, in which its immediate tasks only gain in importance, is a religious vocation in the highest sense of the word. When the will and mind of men enter into a true union with the eternal and truly existent, then and only then will all certain forms and elements of life and knowledge acquire their positive meaning. No one can say when the hour will come for Russia to discover its historical mission.

[38] Соловьев, *Три Силы*, 7.
[39] Соловьев, *Три Силы*, 2.
[40] Соловьев, *Три Силы*, 2.

Solovyov suggests that it will be in the near future. The intellectual foundations of the new religious consciousness he proposes are based on the doctrine of New Orthodoxy.

3. Islam and the West in the New Vision of Orthodoxy

Since Solovyov's thoughts on Islam are rearticulated from the point of view of Orthodoxy, he places his own thoughts at the center of New Orthodoxy thought. According to him, his Russian readers, in their thinking about Islam, understood Islam as "religious fanaticism and intolerance", which was embedded in the old Orthodox Christian thought. For Solovyov, however, the aim of the jihad, the "war in the way of God" in the early days of Islam, was not the conversion of unbelievers to Islam but only their obedience to Islam". Therefore, for him, the contradiction here is only apparent, and in Muhammad's teachings, religious tolerance is fully combined with the idea of a holy war.[41] Towards the end of the nineteenth century, Solovyov tried to approach the understanding of Islam from a historical perspective in his works *The Three Forces* and *Philosophical Principles of Holistic Knowledge*. Working on the East-West-Russia formula in philosophical principles, Solovyov tried to justify this historical perspective. For example, unlike the East, Western European civilization cannot be understood much when it is read only on the Greek and Roman axis. Because of the Greek peoples who adopted Christianity: Germans and Slavs, the third historical stage 'time' and 'axial' cultures connected with the real is nothing other than the Christian period of world history. Whatever the historical behavior of this stage, Islam in the East and the European West have historically dominated humanity as the oldest established source of power in the development of mankind.[42]

Solovyov then intensified his criticism of the East and West, focusing on the factor of Russia, which he had imaginatively developed, and which was to represent the third force in the development of mankind. According to him, "A master and a mass of dead slaves is the final realization of this power".[43] This is how the East (Islam) has characterized the type of Eastern life it has found for itself. The other power, the Western world, suffers from the opposite kind of defects. Solovyov sees the condition of Western man as a state of "universal egoism and anarchy". "The social organism of the West is first divided into special organisms."[44] Solovyov says that although the various revolutions that developed in the West, because of the importance they attached to individual freedoms, thought that they gave freedom to the individual, in fact, they destroyed the traditional bonds by what they did. The revolutionary movement in old Europe, which divided individuals into different social groups, removed man from his divine essence and destroyed his organic diversity. These differences and thus, the inequality of human beings became apparent. Solovyov sees this as a characteristic feature of Western development in the field of knowledge, first in the West. Solovyov draws attention to three divisions here. Sacred knowledge, theology, and secular or natural knowledge.

> "Initially, theology, based on authority, was separated from Church government. Later, in the field of philosophy and science, theology took on different orientations. In the Renaissance it contributed to the development of philosophical thought, which was strengthened by an even better acquaintance with Greek philosophy, and when broad experience appeared, contradiction arose sharply and theological authority was decisively shaken. Finally, scholastic theology in its inner development, one-sided as everything else, led, on the contrary, to the recognition of the exclusive rights of reason, to the rationalism that has prevailed since the 16th century."[45]

[41] Соловьев, *Могомед Его Жизнь и Религиозное Учение*, 60.
[42] Цивелев, "Исламский Восток в Религиозных Взглядах В. С. Соловьева" 79-89.
[43] Владимир, Соловьев, *Философские начала цельного знания*, (Москва: Мысль, 1988), 822.
[44] Соловьев, *Философские начала цельного знания*, 15.
[45] Соловьев, *Философские начала цельного знания*, 16.

According to Solovyov, the secular understanding in theology, which is the developments in the West, has taken the individual's freedom from the divine and left it to the luxurious lifestyles of material needs, which they call freedom. In fact, Solovyov refers to this situation as the ego of the individual, i.e., the state of modern slavery. What they want is exclusive domination, but all this second moment or stage, the historical development represented by Western civilization, cannot go beyond history. In fact, Western civilization has not universalized, it has remained powerless against the whole.

Solovyov says that when we look at this powerless condition of the West in the absolutism of empirical science proclaimed by positivism, we can easily see its insignificance from a universal and limited non-Western point of view. Just as even if all the utopias of socialism were realized, they could not satisfy any human soul. Even if the basic requirements of the human will, the "pia desideria" for the requirements of moral peace and happiness, were fulfilled by positivism, phenomena, even the most complex ones, reduced to simple and general laws, could not give any satisfaction towards the realization of the highest aims. In other words, in answering these questions, Solovyov starts from the idea of the development of religion itself and the need for a tripartite division. Therefore, he distinguishes three stages of its world-historical development, two of which, the thinker believes, have already passed along the axis of Eastern (Islam) and Western Christianity. There is a Christian frontier between them. The frontier of previous Humanity is, first of all, the East. In the face of Islam, the world exists as the "first power" and only in the second step. After the Christian frontier, the West appears on the stage of history and is above all the civilization of the peoples of Western Europe. It can be assumed that neither the ancient peoples and Byzantium nor ancient Russia are important cultural, historical, and political realities in this scheme. In spiritual life, the symbol of the East is the inhuman God, and the symbol of Western civilization is the godless man.[46]

Solovyov thought that a truly human society should consist only of free individuals. He argued that since there was no real individual in the ancient world, there was no real society in the ancient world. According to him, it is true that the Old West was orientated towards the idea of man in its philosophy, art, and politics, but in all these the West could only achieve the form of humanity. The fullness of a human being requires unconditional freedom, but unconditional freedom cannot belong to a person outside of God, but only to God-man. With the emergence in New Orthodox Christianity of this God-man, as Solovyov conceives of it, humanity acquires a place above the world in a truly unconditional realm and is thus freed from the world. This is how a free man, and a free divine-human society will be born.[47] According to Solovyov, the philosophical tradition of this society must be built on the tradition of true philosophy, that is, on the tradition of "free theosophy". Solovyov states that for the realization of free theosophy, first, a common synthesis of science, religion and philosophy is needed.[48]

According to Solovyov, the West, believing in worshipping the human principle, was searching for the perfect man. The beauty of the human form and the height of human thought discovered by the Greeks did not satisfy him; he went deeper and searched for perfection in man himself, that is, in his unconditional freedom or self-law. "Seeking perfection in man, the world deified man and saw in him a rabid beast."[49]

The West, in Caesar's apotheosis, deified arbitrariness, i.e. man's own will. But this turned out to be empty and devoid of any moral content. Hence, the need 132ort his content, the need instead of the imaginary, the need for the true perfection of the Living God in the unity of man himself with the true perfection of man, brought about the true deification of man. Whereas the West felt that the

[46] Цивелев, "Исламский Восток в Религиозных Взглядах В. С. Соловьева", 81.
[47] Владимир, Соловьев, *Духовные основы жизни*. (Брюссель: Богом Жизни 1958), 413.
[48] Владимир, Соловьев, *Критика отвлеченных начал, Сочинения*, (Москва: Москва Мысль 1988), 25.
[49] Владимир, Соловьев, *Великий Спор и Христианская политика*, (Москва: Издательство Проспект, 2014), 11.

perfect man it sought could not be such in himself but could only be in an inner union with the perfection of God, the East felt that the perfect God could only reveal his perfection in a perfect man. Both the false man-god Caesar of the West and the mythical god-people of the East equally invoked the true God-man.

Conclusion

After the East-West critique, Solovyov was convinced that neither the first nor the second power could bring about a complete and positive development of humanity. Therefore, the development of humanity requires the intervention of a third force. Solovyov imagined this third force as the third force that liberates the first two forces from their exclusivity, reconciling the unity of the highest principle with the free multiplicity of particular forms and elements, thus creating the unity of the general. This force gives an inner life. According to Solovyov's logic, such a reconciliation, and only the beginning, will be a third force in which he sees Russia and the Slavic people as a whole.

Solovyov notes that the features of the culture of the Muslim East, which constitute its unilateralism, as in Historical Western Christianity, tend to represent only the moment of fragmentation and struggle within the world, its exclusivity, from the moment Christianity began to emerge. According to Solovyov, the Modern Muslim world presents a picture of such a miserable decline.

However, Solovyov, while arguing that there are factors in Islam that hinder the development of the individual, puts forward an overly subjective interpretation in many points because he approaches the subject from his own cultural perspective. It can be accepted that he is partially justified in his criticism of Eastern Islam's understanding of art, especially in the fields of painting and music. Although the contributions of the Turkish-Islamic world in this regard are great, it is also necessary to consider the periods when interest in music and painting was sometimes weak in the face of some extreme, radical interpretations.

Solovyov's extreme interpretation of Islam is his attitude towards the future of Islam, which he expressed in his work *Muhammad and His Religious Teachings*. According to this view, Islam can spread in India, China, and African countries without developing. Solovyov has put forward quite baseless claims in his thoughts on this subject. However, people can read the truth in a multifaceted framework and can freely access many reasons to believe. When we analyze W. Cantwel Smith's *Islam in Modern History* and M. S. Aydın's *The Universality of Islam*, it can be stated that the most modern and bright life of the future is in Islam. World peace and the progress of the world as a whole... will depend on the progress of the Muslim society, which in turn will depend on Islam remaining strong, vibrant, pure, and creative, (and finally) on the establishment of happy and understanding relations between Muslims and the rest of the world. It seems that Solovyov had a phobic approach to Islam. However, Islam advises humanity to meet each other, to abide by international customs that coincide with Islamic rules, to help each other, to exchange culture and civilization, and to advise each other to do good.

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