

# ON RELIGION-PHILOSOPHY RELATIONSHIPS IN AL-FÂRÂBÎ'S WORKS

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**A**bu Nasr Muhammad Al-Fârâbî (870-950) is known as one of the greatest Islamic philosophers. Despite the fact that he refers traditionally to the perepatics while Al-Gasali regarded him and ibn Sina as supporters of the Greek philosophers.

Al-Fârâbî was a well educated person for his time. He could speak several foreign languages and tried not to assume contradictions between his philosophical ideas and personal actions. According the Al-Fârâbî you must not study philosophy until you'll clear yourself of lust, hatred, greediness, i.i. all the beast's instincts.

Al-Fârâbî was interested in two important questions:

- 1) "Reconcile", i.i. eliminate some contradictions between Platon's and Aristotle's philosophy.
- 2) Eliminate some contradictions between the Islamic outlook and the Greek philosophy's ideas.

At that time the mean criticism aimed against the Greek philosophy was statement on contradictions between Platon and Aristotel. If philosophy could lead to the common Truth how could the two most famous systems contradict each other? If both of them lead the Truth, there must not be any contradictions; if there is some contradiction and both philosophical systems are regarded as the right ones, it inevitable means that philosophy isn't perfect and the luck of ability leading to the Truth.

In his book "al-jam bate rai al-khakimein Eflyatun al ilyakhi ua Apisto" Al-Fârâbî tried to show that the difference between Platon and Aristotel is that variations styles of Speech and a different life style of both philosophers were used;

In fact philosophical ideas of both thinkers were simslar. The book starts by telling the reader about the subject of philosophy and gives science classification. Then comes a brief description of Platon's philosophy. In conclusion he points to the resemblance of both thinkers' opinions.

The second reason prompting Al-Fârâbî to reconcile Aristotel-Platon philosophy was an attempt to “soften” Aristotel’s philosophy that contradicted with the Islamic outlook. Philosophical works of Alexandria neoplatonism School played a significant role.

Though Al-Gasali was not satisfied with al-Fârâbî’s works and called them “an incredible speculation” Al-Fârâbî was famous for his profound knowledge of Aristotel’s philosophy and wonderful ability for his philosophical thinking, knowledge of philology, mathematics, astronomy and other subjects of that time. He was known as the second teacher (after Aristotel).

Speaking about philosophy, Al-Fârâbî uses one of the two words: either the Greek word “phalsapha” or the Arabic one “khikmet” that means “wisdom”. Platon and Aristotel were progressive people of their time who did their best to restore the connection philosophy as human’s thinking with wisdom as the system of God’s origin, Showing the true philosophy that doesn’t contradict with Gods wisdom.

So, we can say that in his works al-Fârâbî tried ti realize the task which continues to fascinate scientists: reconcile philosophy/mind with belief/religion.

There are three aspects of religion –philosophy relationships:

- 1) The attitude towards the Creator the trouble was that the Islamic idea of God is absolutely important. According to Aristotel, the idea of a primary origin isn’t the central one.
- 2) The idea “Vakhi”- frankness of God, missing in the Greek philosophy. That is why al-Fârâbî had to comment on prophecy, frankness and wonders demonstrated by prophets.
- 3) The relationship between ordinary people that who don’t understand philosophy (“a’vam”) and philosophies regarded as selected ones (“khavvas”). This matter was considered by al-Fârâbî from pedagogical point of view; in fact, he was seriously concerned with the problem of reconciling philosophy and religion.

Since the Greek philosophy is known for its determined attitude toward the world, we cannot admit the existence of God managing everything. From the ancient Greeks’ point of view, being used to be a chaos, God Gemirurg turned it into the state of order (Universe).

When speaking about God, Aristotel focused his attention on the Power which being under unchanged condition, sets the whole universe in motion.

According to Islam, God-Allah is considered to be the Creator of words , who created everything with the help of his Power and Will.

Since Allah controls the Universe every second, he reveals Himself in a social, moral, spiritual, political and everyday life of people.

Prophecy is another thing al-Fârâbî was interested in. he believes that it is not a supernatural thing. According to al-Fârâbî, it is attaining perfection by a prophet due to the power of imagination. At the same time it is an “active mind’s” work. Al-Fârâbî tries to explain such a phenomenon as prophets’ wonder. One can see that al-Fârâbî establishes prophet-philosopher relationships. Both a prophet and philosopher are selected people who can attain some connection with “akl-I fa al-an active mind”.

The only difference between them is the fact that a philosopher attains this connection by means of theoretical thinking while a prophet does it due to the power of imagination. There cannot be any difference between religions and philosophical truth since both philosophy and religion are nourished by divine: the first one-by means of meditation and the second one - due to imagination.

According to Al-Fârâbî and other philosophers of Mohammedan world, every man can use a divine revelation (“vakhi”) brought by prophets; philosophers can be useful only for the limited number of people, so called “khavvas”-selected people. In other words if the aim of philosophy and religion is the same, religion does it in a more universal way that is understandable for all people and insured from mistakes by God.

## REFERENCES

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