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CONNECTION OF PHILOSOPHY AND RELIGION IN THE WORKS OF FARABI AND AVERROES

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СВЯЗЬ ФИЛОСОФИИ И РЕЛИГИИ В ТРУДАХ ФАРАБИ И АВЕРРОЭСА

The world views of Al-Farabi and Ibn-Rushd were closely connected with the tenets of Islam. Though, there are no direct extracts from the Qur'an or the hadiths in their philosophy, it's obvious that each treatise is begun with the words devoted to Allah, to the envoy of Allah – the prophet Muhammad. This shows us the distinguished views of the scholars towards Islam.

The philosophy of Al-Farabi directly resorted to the ideas of Platon, Aristotle of the antique heritage, the bases of Neoplatonism. He adapted particularities of world outlook of the greek philosophers to the Islamic civilization, formed the original character of East peripateticism. The rational position peculiar to the treatises of Al-Farabi is a proof of the advanced character of medieval islamic philosophy.

Al-Farabi and Ibn-Rushd interpreted religion and philosophy as two knowledges which complete each other rather than deny each other. This point of view was of uniqueness and novelty. In this regard, both of them emphasized that, if philosophy were an instrument of the selected people in their comprehending of meaning of the being, as for religion, it's something helps to find the way to cognition of masses and populace. The theory of the intellect of «The Second teacher» is the main method of philosophy for achieving the truth. If the aim of philosophy were to achieve to horizon of real truth, the latter is realized only when «the splendid perfection» had taken place. Every type of perfection is formed in the course of mastering of philosophical knowledge.

Al-Farabi finds unique being of the World in unity of God, nature and mankind. Being matters take their start from the First Reason, moving in causality order from above to below in the spheres of heaven. Among heavenly bodies, immaterial bodies there is the active intellect («aql fa'al») which stands in higher level and is the main power transforming from an intellect in potency to an intellect in action. It's used only in regard to man. Al-Farabi fully believes in an idea that, almost all the matters in this world can be apprehended through man's intellect.

The philosophical bases of Al-Farabi which study the importance of essence of material things, were developed afterwards in the Andalusian philosophy and it's clear that, it directly affected the philosophical world view of Ibn-Rushd. His words «a thing which is born at first and then dies can't be eternal in itself, in its essence» is the proof of this opinion. Nevertheless, some of the researchers such as Naji Ma'ruf, Ishak ben Adb el-Aluji, Adb es-Selam have

different points of view in this matter, they don't doubt in the faith of Al-Farabi /1-3/. Naji Ma'ruf for example, completely proves that «Al-Farabi believed in the eternity of the world, the immortality of the soul, the eternal bliss and the painful suffering of the hereafter». We can see these points of view of Al-Farabi in his treatises like «Attainment of Happiness», «Opinions of people of the perfect state», «Words of Statesman». Actually, to be honest about the matter, Al-Farabi is the chief teacher of authority in the East, he is a son of his time, he is real muslim philosopher.

The scholar's concession of religion didn't create for him any barrier in his concerning with the science. In this point, through his attempt for reconciliation of religion and philosophy, science, Al-Farabi advanced in scientific interpretation of the bases of religion and raised medieval philosophy to the new level.

According to the philosophy of Al-Farabi, although, The First Reason – The God is the top of world harmony, the absolute source, the material world develops freely and independently from the First Reason. Such a solution of the God issue by Al-Farabi clarify the separating border between metaphysics and theology. In metaphysics the freedom for development of the matters is preserved in themselves, as in theology the movement of every matter is decided beforehand. Metaphysics is named «ma ba'da at-tabi'a» - «something beyond the nature» in the philosophy of Al-Farabi for, this is explained with the concentration of metaphysics on more common, more abstract matters than on the natural matters. Delineation of the metaphysics by Al-Farabi as a «divine knowledge» points out to the peculiarities of ontological foundations of the scholar as well as to the being which takes its start from the First Reason and finds its continuation in the being of the natural matters; it also points out to the being of the whole world which integrates with the terrestrial world, with the conscious creature – the human being.

The cognition of objects in metaphysics begins from determination of the being of natural matters. In this relation, the close connection between material and immaterial, concrete and abstract matters are studied at first. The consideration of world matters which are beyond the nature in parallel with the nature is reduced to the inseparable unity of the physics and the metaphysics.

In spite of the fact that, physics is above than metaphysics, the objects of physics are in the matters

of the nature, as for the objects of metaphysics are not seen in the material world, neither in the matters of the nature. The main discipline of the metaphysics is to study the absolute being. The middle separating line between the two knowledges is shown through the indirection of the studied objects as by means of their methods of study. Both of the physics and the metaphysics start their study with the definition of the first prerequisite of matters, metaphysics may use in this regard the proved concept of the physics. Al-Farabi maintains that «the nature is the source of attainment of the knowledge, and the way of cognition of the Creator as of the creation of the universe through survey, study, mastering and examination of that nature, determination of its laws, revelation of its secrets». /4, 60/ This matter is apprehended also by A.Mashanov.

Studying the structure of creation of the world, Al-Farabi indicated the consequence of the existence and thought, thus considered in parallel both of the ontology and gnoseology. The teaching about the Existence and the Theory of Knowledge start from the premise which is reduced to the First Essence. As for the first initiative, Al-Farabi is not restricted only with the terrestrial and material world, but resorted to the reason of the direct connection between the being of matters of the celestial world, and studies the cosmic world too. After the scientific theories formed in philosophical teachings of Al-Farabi the spheres of the Heaven and the Earth are material. The material essences are divided into six kind in «The Civil Policy» of Al-Farabi.

The first kind of them is consist of the four main elements: fire, air, ground and water. The other kinds of the material world are the bodies constituted of those elements: they are minerals, plants, unconscious animals, conscious creatures and heavenly bodies /5, 49-50/. The joining of the bodies of nature or the initial elements brings to a some different extent the constitution of the world. The structure of the being which begins with the first four sources and continues till the human degree, is described below by Al-Farabi as a hierarchical stairway of the objects that occupy different grades in their perfection: «the lowest in its perfection is is common first matter; after that, according to their perfection degree, and in consequent order come elements, minerals, plants, unconscious animals and at the end unexcelled conscious creatures » /6, 257/.

The being originates from the First Essence, the first exists for the being of other materials. The many beings come from The First Reason, that is to say Allah, are divided into degrees and each of them occupies its own place. The gradation of the beings begins with the perfect being, finally ends with the especially perfect being. If there weren't the last being, it would not be possible for any being to exist. Thus, the beings are situated after the certain order, then transform to one big entire system. Although, all the matters originate from The First Essence, for the latter this can't be neither the reason, nor the purpose. The First Essence is independent, the first origin, He

is Allah, who can't be compared to any of the materials, and He has no defect and He is absolutely independent. Al-Farabi says «The hierarchical principle in the spheres of heaven moves from the above to the below, from the First Reason to the Eleventh Being; as in the terrestrial world it moves from the below to the above, from the elements to the human intellect»/7,95/. There is no thing which is accidental or existing in vain in the being; all the forms, the type and the origin, the time and the conditions of phenomena are closely interrelated, what may be explained the hierarchical and causality principles of the Being. The peak of the achievements of Al-Farabi is the concept about the human being, which was continued and developed by the thinkers of the Near and Middle East such as «Pure Brothers», Ibn-Sina, al-Maari, Ibn-Badja, Ibn-Tufayl, Ibn-Rushd.

The question concerning the man acquired a special character, afterwards it corresponds to the teaching of Ibn-Rushd who was one of the key representatives of arabo-islamic philosophy. The man is a miracle of the nature which brings the eternal world and the perishable world together. According to the intellectual abilities of people, Ibn-Rushd divided them into rhetorics, apodeictics and dialectics. Rhetorics are those, who propagandize the religious laws, apodeictics, that is to say philosophers are those, who spread the truth by means of the rational comprehension, as for dialectics, they are the theologians, who use the questionable sources in their discussions.

Ibn-Rushd preferred to elucidate to the simple masses through the influence on their feelings. The enlightened group or the elite, of course is able to master the philosophical knowledge. Those who use the dialectical method has a middle level between the «amma» and the «hassa».

The questions regarding the human being that, brought up by arabo-islamic philosophers have an intellectual and ethical character. Improvement of the human habitual knowledge, as well as, of the acquired knowledge is always regarded as something that is obligatory to be continued with satisfaction of the ethical demand. The reason which elevates the man a level higher than the animals is the fact that he has a power of the intellect, the range of this power of the intellect is completed by the virtue of the character. That man who stands out due to his intellectual erudition, but, shows a weakness of his characteristic habits can't join the beneficients.

A number of the philosophical questions raised in the works of Al-Farabi were reflected in the teaching of Al-Farabi. The most complex matter among them is that of the interrelation between religion and philosophy. Until this time, we have emphasized the particularities of arabo-islamic philosophers which are close to the rationality, and attempted consideration of them apart from their historical environment. To be honest, every thinker is a son of his epoch. In this regard it's true that, Al-Farabi and Ibn-Rushd lived in an islamic atmosphere, and were the philosophers who created their system of thought in this environment.

Ibn-Rushd argues that, if religion gives the true knowledge and calls to pursuit of the truth, then, philosophy which resorts to the arguments is not contradictory to religion. He says that, once each of religion and philosophy is considered as the truth, then both of these truths can't contradict each other, on the contrary they develop in correlation. In some cases, when the point of controversy emerges, religion leaves these philosophical questions unanswered or concerns them indirectly. If religion and philosophy converge, that's to say, could understand each other, this is appropriate for achievement of the common purpose – the truth. If there were principle contradictions of the religion towards the question considered as a target of the study, in this case, Ibn-Rushd recommended the way of the allegorical interpretation of the koranic words. In the situation, when emerges a threat of the obvious contradiction between religion and science, Ibn-Rushd express his thought clearly. He said «...in the course of argument, if the achieved conclusions come opposite to the literal meaning of the religious teaching, according to the interpreting principles in arabic language, the allegorical interpretations are permitted» /8, 177-178/. Thus, he resorted to the Qur'an and accepted its tenets as the basis.

Ibn-Rushd tried to harmonize the relations of religion and philosophy in a comparison with his predecessors such as al-Kindi, al-Farabi, Ibn-Sina. He strove to draw an attention of representatives of the religious teaching to philosophy, and aimed together with them at the cognition of the world which surrounds the man. Al-Farabi tried by means of his logical arguments to motivate the priority of philosophy with reference to religion, as for Ibn-Rushd, he does not restrict himself with the harmonizing of religion and philosophy, but attempted the using of religion for the popularization of philosophy, as well as the raising its prestige.

If we took into the account the fact that it was the period when the Islam prevailed in the Caliphate, this may be accepted as a successful and wise decision of the philosopher in this matter. Ibn-Rushd fully realized that it was not necessary for the science to argue with the religious orthodoxy.

If Al-Farabi proves a priority the rational tendency in decision on the matter of the correlation of religion and philosophy, Ibn-Rushd went far from the former in this matter. Among his works the «Cogitation in the interrelation of religion and philosophy» and «Tahafut at-Tahafut» which was a basis of the unique example of the scientific dialogue in history

of the science, can be especially mentioned. The latter was an answer to the «Tahafut al-Falasifa» of al-Gazali – a representative of the religious philosophy and it begins with these arguments: «the world is not created, it is eternal». To prove this philosophical theory, Ibn-Rushd went further: «he argues by using the three different methods. After the first method the arguments of Aristotle are used, that is to say, his concept of the first reason. The second one is the proves by an allegorical interpretation of the Qur'an. The last way is to express of the opinion through the opposite arguments against the arguments of theologians such as al-Gazali and al-Ash'ari» /9, 442 p./.

The ability of Ibn-Rushd in joining the religion and philosophy and the capability of al-Gazali in reaction to the questions of the philosophers can be considered as a proof of the culture of the unique dialogue which was created in those mediaval centuries. In this regard, we are agree with the thought of Garifolla Esim who says: «al-Gazali does not deny the falsafa (philosophy) as a whole, in his concept, the matter is in the neutrality of philosophers in the principal questions»/10/. Ibn-Rushd offered an appropriate way of pointing out to the relation between philosophy and religion which basically excluded each other at that time. He removed the discrepancy between religion and philosophy, and motivated that both of them have one aim – a pursuit of the truth.

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