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**Al-Farabi: about philisophy  
and religion**

The article considers the analysis of Al-Farabi studies on religion and philosophy, their location and the importance of understanding each of them. Studied such aspects as the primary philisophy and interpretation of religion and its role in the community, a city, a virtuous religion, considered the views of other Medieval thinkers, as well as the importance of religion. Accordingly, according to the purpose of the article, the authors asked a question about the fact that how important it is to understand the distinction between religion and philosophy, as it was important at the time of writing the Al-Farabi's treatise "Books of religion", and how important it is in the modern period. The current situation in the world shows that a proper understanding of religion and philosophy can solve many problems, conflicts. To date, the relevance of philosophy and religion increases, and in this regard the works of Al-Farabi can serve as one of the basic scientific concepts.

**Key words:** religion, philosophy, virtuous ruler, a virtuous city, understanding of the world.

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**Әл-Фараби: философия  
мен дін туралы**

Мақалада әл-Фарабидің дін мен философия туралы зерттеулеріне талдау жасалынып және олардың маңыздылығы мен орны қарастырылады. Философияның алғашқы түсінігі мен діннің интерпретациясы және оның қоғамдық санадағы рөлі, ортағасырлық ойшылдардағы ізгілікті дін туралы көзқарастары айшықталады. Осыған орай, әл-Фарабидің «Дін туралы кітабы» атты трактатындағы дін мен философия туралы тұжырымдамаларының бүгінгі таңдағы орны қарастырылады. Қазіргі заманғы әлемдегі жағдайлар дін мен философияны дұрыс түсінсе көптеген қақтығыстардың оңтайлы шешу жолдары болатындығын көрсетіп отыр. Дін мен философия мәселелері өзекті тақырыптардың қатарында болғандықтан, әл-Фарабидің негізгі ғылыми концепциялары аталған мәселені зерттеуде маңызы зор.

**Түйінді сөздер:** дін, философия, қайырымды билеуші, қайырымды қала, әлемді түсіну.

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**Аль-Фараби:  
о философии  
и религии**

В статье исследуется отношение аль-Фараби к религии и философии, их место и важность понимания каждой из них. Изучены такие стороны, как первичность философии и интерпретация религии и ее роль в общине, городе, добродетельная религия, рассмотрены взгляды других средневековых мыслителей, а также значимость религии. Соответственно согласно цели статьи, авторы задаются вопросами о том, насколько важно понять грань между религией и философией, насколько это было важно в момент написания трактата «Книги о религии» аль-Фараби и насколько это важно в современный период. Современная ситуация в мире показывает, что правильное понимание религии и философии может разрешить многие проблемы, конфликты. На сегодняшний день актуальность философии и религии возрастает, и в этом вопросе труды аль-Фараби могут послужить одним из основных научных концепций.

**Ключевые слова:** религия, философия, добродетельный правитель, добродетельный город, понимание мира.

## **AL-FARABI: ABOUT PHILISOPHY AND RELIGION**

The whole earth will become virtuous,  
if only people do help each other to achieve happiness

*Al-Farabi*

### **Introduction**

All the events and processes that are present in social society, perform specific functions and have an impact on society as a whole and each individual in particular, and religion - is no exception to this rule. Since religion today as a century ago, is an integral part of human society, and most of all who live on the planet of people consider themselves believers and practiced some of the major world religions, naturally, the role of religion in public life is very significant and the impact of which has a particular belief in the society in which it is spread, it is difficult to overestimate.

Since religion is an integral part of human society, of course, it performs a number of important functions, and affects both the processes taking place in society and in the world and the life of each individual member of society. In modern society, religion creates a religious view of the world and contributes to the understanding of man's place in it, makes up for the limitations, dependence, helplessness of people, organizes a certain way the thoughts and aspirations of people, their activities, promotes the development of culture in society – writing, printing, art, and transmits accumulated heritage from generation to generation, and also integrates a society or some big social groups and legitimizes certain social order.

### **The problem of the relationship of philosophy and religion**

The problem of the relationship of philosophy and religion explored all the medieval thinkers, deciding which of these intellectual, spiritual currents from the other, depending on, whether they co-exist, complementing or deny each other? In the East, namely Al-Farabi started quite conscious juxtaposition (and togo opposition) religious and philosophical (rational, evidence-based knowledge). Although all previous thinkers have somehow solved the problem of interference of philosophy and religion, but Al-Farabi formulated

this relationship as a problem (treatise «The attitude of the philosophy of religion»). From Al-Kindi, the precursor of Al-Farabi, who considered philosophy and religion equally, complementing and refuting each other, and used the philosophical and logical reasoning to uncover the meaning of any provision of the Koran, or vice versa, - statements from the Quran to confirm his thought in a philosophical argument. This free passage from one app to another does not erase the distinction between religion and philosophy, the two different interpretations - a religious and philosophical - how to coexist.

The philosophy of the teachings of Al-Farabi is different from religion, is opposed to it, it is placed above it. Religion is based on philosophy, philosophy itself becomes an enlightened form of religion. It is a foundation of a virtuous ruler, a virtuous city, virtuous people. This conclusion follows from the fact that faith alone gives an idea of the illusory happiness of happiness, which is only “seems as happiness”. On true, “extreme happiness” teaches only demonstrative science philosophy and it is a premise of the virtuous city. If Al-Farabi considered theology as the same for all of society, then Ibn Sina had two: theology for the elect (philosophical) and ordinary people (religious). The development of this situation in the future is expressed in the doctrine of Ibn Rushd’s “double truth” [1].

Al-Farabi considered the correlation problem of religion and philosophy in his work “Book of letters”. Among the many works of Al-Farabi “Book of letters” has a special place. Most of the scientific value of this comprehensive book value M. Mahdi sees that it is a commentary on Aristotle’s *Metaphysics*. Before it, as he says, in one of the writings al-Farabi did not touch this area of the great Greek philosophy. This book later become for Ibn Sina and Ibn Rushd the main source and the key to understanding Aristotle’s *Metaphysics* [2, 4].

Now we consider some passages of this book to see the philosopher’s research on religion and philosophy.

The era of authentic philosophy came when the method of evidence - *apodeiktika*- reached a stage at which it was possible to report all with their help, prompting the need for an explanation of the preceding era dialectical, sophistical, doubtful or something as a false philosophy. Religion, though it possessed the minds of humanity, in time it appeared later than philosophy. In short, as teaching people with its help, looking speculative and practical things that we study in philosophy, their respective ways, they are a belief or imagination, or both together.

Art of Kalam Islamic law came later and follows them. It is known that art of Kalam and Islamic law came relatively late to the religion, but rather religion- philosophy, and that philosophy of dialectical and sophistic philosophy precedes apodictic philosophy. In short, the philosophy of religion precedes like being preceded by a time / production of tools / implements the use of guns. A dialectic sophistry and previous philosophy similar to how the tree precedes the power / supply / fruit, or the like being preceded by a flowering tree / appearance / fruit. And religion precedes Kalam and Islamic law like how the head appointed by the governor, preceded by a servant, and how / precedes / manufacturing tools had used tools by tools.

Religion teaches speculative wise using imagination and beliefs, and as their followers do not know / other ways of learning, besides these two, it is clear that the art of Kalam follows a religion, because it does not give information about other compelling things does not prove anything of them, except persuasive reasoning, and especially when we have in mind as a proof of the true.

Thus, especially in the absolute sense of the word is the philosophers who are philosophers in the absolute sense of the word. First special superiority considered by philosophers in the absolute sense of the word, followed by the dialectic, the Sophists, legislators and jurists *Mutakallims*, among the common people, who gave the definition, there are those that mimic the civil power or become devout to imitate it [3].

M. Mahdi urges the West not to be afraid of Muslim science and not approach it biased. Full interpretation of what scientists mean by the term “Islamic science”, given its scientific work “*العلمي والمعتقد الديني المعتقد*” (“Religious Belief and Scientific Belief”), which is written in English and published in 1994, the magazine “American journal of Islamic Social Sciences”. By M. Mahdi, Al-Farabi establishes a tradition, according to which science is the starting point for understanding the religion, a religion as it is transformed into an object of study concrete science. In his classification of sciences al-Farabi among other highlights of knowledge metaphysics, civil science or political philosophy, which includes law and dogmatic theology. Thus, religion has its place in the universe of scientific thought. M. Mahdi believes that science and religion can be seen as two consonant and contradictory things between which there is no internal tension and confrontation. In this case, there is the concept of “agreement” between them. On the other hand, they can be classified as the opposite phenom-

enon that while nevertheless need to achieve the “consent”. Taking the difference between them, it is important to avoid a bloody clash between them and require compliance by each party of tolerance in relation to each other. M. Mahdi sought by referring to al-Farabi find the key to happiness in the modern world, on the basis of the approval of the medieval thinker that to achieve happiness we must know. The scientific understanding of religion ensures the existence of harmony between science and religion in the framework of an accurate understanding of the political system, which is a living space for the peaceful coexistence of ideas and opinions [4].

Alfarabi was fully aware of the works of the major Neoplatonic philosophers and the incorporation of Neoplatonic doctrines into Christian theology, the dominant philosophic theology of his Christian teachers and students in Baghdad. He read and made use of the distinguished Neoplatonic teachers of philosophy in Alexandria and Athens during Roman times that were translated into Arabic during the ninth and the first part of the tenth century. He understood the value of the Neoplatonic philosophic tradition for bringing together, or harmonizing, philosophy and religious orthodoxy and for constructing a Platonism for the people [5, 2].

It will be apparent to the reader of the following chapters that Alfarabi revived platonic political philosophy and established it as the discipline with which to approach the study of the establishment of the revealed religions and the societies founded by them. He brought to the fore the theme of the relationship between philosophy and politics in a context where the overriding question was the relationship between politics and religion. And he raised the question of the relationship between religion and politics, between the philosophy of religion and political philosophy [5, 3].

How his approach was used or modified by his successors in their discussion of the revealed religions is a chapter in the history of philosophy that has yet to be written. It is already clear, however, that without Alfarabi and his writings in the field of the philosophy of religion, much of the history of Islamic philosophy, and medieval philosophy more generally, remains unintelligible.

Alfarabi’s works in the field of political philosophy and religion range from the most popular to the most properly philosophic. Until World War II, his most popular works – the Harmonization, the Virtuous City, and the Political Regime – provided readers with almost all of what was thought to be his political philosophy. Even relatively popular works that may have explained what treatises like the Vir-

tuos City and the Political Regime are all about, such as chapter 5 of the Enumeration of the Sciences and the Book of Religion, were either not published or not taken into account in interpreting the Virtuous City and the Political Regime. The more difficult, yet, fundamental, works that give the reader some sense of how Alfarabi read and interpreted the writings of Plato and Aristotle, such as the Philosophy of Plato and the Philosophy of Aristotle, were but names in medieval bibliographies.

To take but one example, chapter 5 of the Enumeration of the Sciences, whose main subject matter is political science, concludes with short accounts of what look like Islamic jurisprudence (fiqh) and Islamic theology (kalam), even though a closer look indicates that Alfarabi is thinking of jurisprudence and theology as disciplines that maybe present in any regime. Apart from the juxtaposition of political science, on the one hand, and jurisprudence and theology, on the other, there is no explanation of what accounts of jurisprudence and theology are doing as appendages explicitly only in the Book of Religion, where it becomes clear that opinions about God and the world are not the preserve of the sciences enumerated prior to chapter 5 in the Enumeration of the Sciences; they are for the most part legislated, defined, and defended by human beings who are not scientific inquirers, who do not necessarily know logic, mathematics, physics and metaphysics, or political science. Here are arts that compete with the true sciences, both theoretical and practical. Moreover, the political significance of the rhetorical, dialectical, sophistic and rulers, and so forth used by them needs to be understood and appreciated [5, 4].

One of the main questions posed by the Virtuous City and the Political Regime is the status of the first part of each work – the part beginning with the enumeration of divine attributes and concluding with the generation of man and the initial description of his faculties – and its relation to the second part, that is, the political part proper. This question is not fully resolved in the Enumeration of the Sciences, where the last section of chapter 4 (which enumerates some of topics covered by the third and last part of divine science, or metaphysics) and the beginning of chapter 5 (where Alfarabi begins his account of political science) are merely juxtaposed without the relationship between metaphysics and political science being explained. In addition, one notices that section on political science (excluding jurisprudence and theology) is initially practical in orientation. Only when Alfarabi presents the component parts of the virtuous royal craft (in 105.15

ff.), do we find a reference to the theoretical sciences or theoretical philosophy [5, 6].

Descriptions of God and the world are central in the account of theology, including the need to refute false opinions – presumably opinions that do not accord with the account of nature and the divinity in the preceding chapters of the Enumeration of the science, especially Chapter 4, and, in particular, its last part. In the accounts of jurisprudence and theology, it is assumed that opinions about God and the world are legislated in every religion and that, after the passing away of the prophet-lawgiver, jurisprudence and theology exist in every religion in order to continue the effort of deducing new views and defending old ones. The section on jurisprudence and theology follow directly upon the last explanation in political science of ignorant leaderships and their not needing philosophy, either theoretical or practical. It is assumed, further, that opinions about God and world are components of the virtuous as well as of the nonvirtuous royal art, of every lawgiver and his religion, of every religion.

Therefore, Alfarabi's treatment of these subjects in his works on political philosophy and religion is not an innovation. It points to the similarity between the virtuous royal craft or art the art of the lawgiver, between the virtuous city as envisaged by Plato and the religious community based on revelation

The Virtuous city and the Political Regime are works that are clearly identified in their titles as forming part of practical philosophy- that is, as political works [5, 8]. Yet they contain matters that properly belong to the theoretical sciences, to physics and metaphysics. I can not sufficiently emphasize the political character of these works in their entirety, including the so-called metaphysical and physical parts, or sufficiently emphasize the political character of those parts that appear as purely theoretical. For we learn from chapter 5 the Enumeration of Sciences and from the Book of religion that opinions about God and world, as well as opinions about human activities, can be presented in ways other than purely theoretical and scientific. The Enumeration of Sciences and the Book of religion enumerate the functions of political science, which in part correspond to the subject matter of the virtuous city and the Political Regime. Therefore, the division of the subject matter of these two works into cosmological and political is not precise. The political is assimilated to the cosmological, and the cosmological assimilated to the political [5, 9].

Al-Farabi's treatise on religion was first translated into Russian by B.K. Taizhanov.

Religion is the opinion and actions, predefined conditions inscribed for all of the first chapter. With the help of all religions reach the goals laid down in them. The World tribe, city, region; and maybe this is a big nation or a plurality narodov [6, 76]

Farabi notes the importance of a virtuous religion.

Religion consists of two parts: the establishment views and determine the actions [6, 79].

The views, predefined virtuous religion is either true or similar truth. Overall Truthfulness is what people believe because of innate gift or acquired knowledge.

Virtuous religion similar philosophy. Philosophy is theoretical and practical. Thinking theoretical philosophy is that when a man knows it, but was not able to fully implement.

The practical is that, when knowing it, a person can carry it out. (Also with religion).

The practical part of religion is entirely included in the practical philosophy.

If the science of the thing is the evidence of science, it is part of the philosophy that gives evidence of predefined actions virtuous religion.

The theoretical part of philosophy gives a theoretical confirmation of the religion.

Therefore, the philosophy of giving confirmation of the content of a virtuous religion. [6, 80].

One word, one must imitate God and follow the path indicated by the Creator of the world to adhere to the diversity of life, with all its properties and instincts, natural forms. [6, 93]

It also gives to cities and nations views on solutions, shape and properties of the strong-willed, each of the cities and the people would have the desirable benefits according to his position and deserve to achieve happiness for all peoples and cities and in the afterlife.

However, it is clear that all this is not possible if the cities will not be a common religion, unifying attitudes, beliefs and actions of citizens, connecting, linking and organizing all parts of the city.

And then will be coordinated and linked their actions to achieve the desired goal, called the limiting happiness [6].

Questions concerning the relationship of religion and philosophy, we believe it is very important. Unfortunately, in our time there have been some "researchers" who consider topics not related to religion and even opposed to it, as part of the religion itself.

The last twenty years, we have repeatedly appealed to the subject (communication of religion and philosophy). Modern scientists can learn from the ideas and to learn some statements Farabi, Ibn



Rushd, Abu Hassan al-Ash'ari, and even use these quotes as needed, while all these thoughts may not have any relation to this or that problem. With regard to Farabi, it is conditionally divided on the general knowledge of the theoretical and practical (the philosophy requires such a division), while stressing the four major advantages: theoretical, intellectual, moral (or ethical) and practical. Farabi did not think that each of these virtues is independence and not depend on others. That virtue, ethics and morality define the knowledge and action of man, it points to the fact that ethics, virtue and politics, he did not consider severable from theoretical knowledge. The theory, if it is serious and actionable, in his opinion, consistent with the practice, otherwise it will be used for personal gain.

Apart from the Farabi, none (of the early philosophers of the first generation) has thought to put the new principles based philosophical views. Before Farabi Ya'qub Ibn Ishaq al-Kindi was known as the Arab philosopher who edited translations and organize philosophical studies. It certainly can be called the first Muslim scholar of philosophy, but it is a mistake to be called the founder of the Muslim philosophy. If we recognize that al-Kindi was the first philosopher in the Muslim world, it is only because he had to translators, scholars and theorists who have not talked about the divine revelation and its features. They set a goal to bring proof of the fundamentals of Islam and in defense of religion; their goal was to respond to criticisms of religion and to refute the arguments of the innovations in religion. In other words, they applied the philosophy to justify their religious beliefs. Rather, they believed that philosophy must serve religion.

There is no doubt that Farabi believed the main theoretical science philosophy, and all the other sciences seen as complementary to that basis. He was not satisfied with the desire to unite disparate philosophies, but pointed to the unity between religion and philosophy. In particular, he believed that strong evidence is brought to the philosophy of God's prophets, that is, they have laid the very essence of philosophy, so the difference between philosophy and religion does not exist. Not without reason Ibn Khaldun criticizes Islamic philosophy, pointing out that it is mixed with religion, thus moving away from the tradition of its predecessors. Ibn Khaldun felt like that if Islamic philosophy would follow the tradition of their ancestors, she would have kept herself within the Greek tradition and, thus, do not mix yourself with religion.

Ibn Rushd, following the tradition of Aristotle, while paying close attention to the rationality in

religion. Recognition of religious dogmas is not possible through the rational way of thinking. Ibn Khaldun concluded that Islamic philosophy in a new light considering the image of God and the truth of being, established his doctrine, which brings great harm, especially religion. It is known that Ibn Khaldun did not pay attention to their essence of Islamic philosophy, but accused her that she allegedly mixed the traditions of Greek philosophy with the speculative theology. But what we can deduce from the statements of Ibn Khaldun, is that philosophy in the Islamic world has got a new look and new breath. Philosophy investigates and studies the general provisions of the foundations of things, their spiritual stage, their inner essence, after they lose their physical nature and their return to the first principle. As follows from the words of Ibn Khaldun, the problem arose after Ghazali wrote his famous work "Tahafut al-Falasifah" ("Self refutation of philosophers"), criticizing attempts mixing of theology and philosophy. Before that there were no problems, and all the ignorance and wickedness appeared only after mixing philosophy with theology. However, Ibn Khaldun agrees with the assumption that if the philosophy remains in the tradition of ancient Greek philosophy, the problem would not exist.

In this regard, the figure of Farabi - the key to unlocking everything that concerns philosophy in the light of Islamic sciences. January 1 R. Walser all philosophical concept is seen as a common philosophical concept. He no longer draws his attention to the history of philosophy. Anyone who wants to understand the philosophy of Farabi, should more thoroughly and accurately investigate the relationship between philosophy and religion. Anyone who pays attention to his religion, in fact, laid the foundations of their particular philosophy. According to Greek thought and Islamic theology, God is the cause of all causes, the creator of all life. In turn, the revelation - not that other, as the spiritual perfection of man himself, and the universe is the order of divine mercy, incomprehensible to ordinary people. The perfect man, who is a philosopher, must undoubtedly be the ruler and only philosophy can help to correct the direction of society.

Influence of Al-Farabi's works on various philosophers (such as Ikhwan al-Safa, Masudi, Miskavayha and Abu Hasan Muhammad al-Amiri) was huge. Ibn Sina, Ibn Rushd, Musa ibn Maimon (Maimonides Moses) are very highly valued Farabi. So the outlook Farabi had a huge impact, and for a long time, his views were of fundamental importance [7].

## Conclusion

There is no doubt that Farabi believed the main theoretical science philosophy, and all the other sciences seen as complementary to that basis. He was not satisfied with the desire to unite disparate philosophies, but pointed to the unity between religion and philosophy. In particular, he believed that strong evidence is brought to the philosophy of God's prophets, that is, they have laid the very essence of philosophy, so the difference between philosophy and religion does not exist.

The problem of justification of the role of philosophy in human society at Farabi closely related problem is the specificity of philosophy as a form of knowledge. There Farabi continues and develops the tradition of the opposition of philosophy and religion as different ways of knowledge that comes from the ancient Greeks. If philosophy - this knowledge through the evidence, the religion - means the probable assumptions. Philosophy - certain knowledge obtained as a

result of understanding the essence of the subject, religiya- knowledge of the likely resulting from the imagination of the essence of the subject, based not on evidence but on opinions, beliefs. Thus Farabi reveals unscientific, unreliable nature of religious knowledge.

In his criticism of religion Farabi, with his usual broad-mindedness he is not talking about any particular religion, and religion in general, as a way of understanding the world.

According to Al-Farabi, religion follows the philosophy, both from the point of origin, and the evidence. And philosophy serves as knowledge and science, which is given a special place.

Al-Farabi developed the concept of emanation consistent with Aristotle and Islamic traditions. Ethical issues are closely related by Abu Nasr with the theory of knowledge. Philosophy brings together all kinds of knowledge in a single structure. If theologians attached particular importance to the divine attribute of power, philosophers focused their attention on the attribute of knowledge and science.

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