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**SCIENTIFIC SIGNIFICANCE OF AL-FARABI'S TREATISE
"BOOK OF RELIGION"**

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Nowadays in the era of globalization understanding of religion is actual. In this regard it is important to consider Al-Farabi's treatise "The book of religion". Religion is not the subject of a special study in the works of the thinker, however, he devoted to religion a single treatise 'Book of religion' which considers the meaning of religion, its role for the society in comparison with philosophy. 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. But Al-Farabi wrote about 'virtuous religion' which unify attitudes, beliefs and actions of citizens, connecting, linking and organizing all parts of the city. Although all previous thinkers have somehow solved the problem of interference of philosophy and religion, but Al-Farabi formulated this relationship as a problem in his treatise 'Book of religion'. The philosophy of the teachings of Al-Farabi

is different from religion, is opposed to it, it is placed above it. In the context of a comparison of philosophy and religion, Al-Farabi also considered the causes and conditions of their occurrence. Noting the priority of philosophy as the most reliable knowledge, al-Farabi at the same time elevated the status of the philosopher-sage among all the other "special" people. Al-Farabi's treatise "Book of religion" admires deep and detailed scientific approaches in the present context.

Key words: Al-Farabi, religion, philosophy, relationship, problem, approaches.

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.

12 centuries ago, in 870 in Central Asia in the vicinity city Farab (Otyrar), in military fortress Vesidzh was born Abu Nasir Muhammad Ibn Muhammad Ibn Tarhan Ibn Uzlag (Al-Turki) - Al-Farabi, the son of the Turkic ethnic group, born in the Kazakh land.

According to Al-Farabi, 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 it 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.

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 the philosophers 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 [2, 114-115].

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 [3, 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 [3, 3].

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 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 [3, 9].

Farabi notes the importance of a virtuous religion.

Religion consists of two parts: the establishment views and determine the actions [4, 79].

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 [5].

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.

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.

Influence of Al-Farabi's works on various philosophers (such as Ikhwan al-Safa, Masudi, Miskawayha 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 [5].

The fact of the universal recognition of value orientations and regulators, stemming from religion, al-Farabi tries to explain historically as one of the essential forms of awareness of the people of the world and of themselves, but not the only, and most importantly, substantially adequate. Genuinely true beliefs he thinks philosophy and religion-derived views, dependent on philosophy, adapted to the social and moral regulation of human coexistence.

Philosophical truth, says al-Farabi, is universal. Methods as its symbolic representation for mass concrete and specific. That is why different peoples have different religions, but believe in the same happiness. Comprehend happiness in terms

of - the sages, comprehend happiness through imagination - believers. To understand this difference, al-Farabi has resorted to the next comparison. For example, we see a man face to face directly. It is one thing. But we can see the portrait of a man or his reflection in the water. Perhaps even more remote, when we see the reflection in the water circuit is not the man himself, and his portrait. Most people and even whole nations are not able to understand the general nature of the world and man's place in it. The difference image representations about these things, says al-Farabi, in different nations give rise to various religions. With these real existing and persistent due to traditions of popular images of faith considered expedient. This faith needs to be slightly refine the provisions taken from philosophy and represented "the public" in the figurative-symbolic form. But it is essential to note the advantage that are wise, thinking in terms of, the believers, unable to move away from the image of imagination [6, 48-49].

To indicate "religion" Abu Nasr taken the word "milla", although there is another word in Arabic - "din". Both terms are widely used in the Qur'an, but mostly uses the term "din", which quantify the frequency, according to experts on the Koran, exceeds the number of 100, and at the same time it has different meanings as "custom", "reward" , "judgment", "religion". As a general concept of "Din" is applied to both Islam and Judaism, and Christianity and pagan beliefs.

In contrast, the term "din", the basic Qur'anic value is associated with the most important Qur'anic idea of mandatory submission to Allah and his government, the term "milla" is narrowly special meaning and is translated from Arabic as "religion" or "religious community" more as associating with the word "ummah" (community). Using Abu Nasr term "milla" is not accidental [7, 151].

Religion is necessary to facilitate the path towards good unenlightened masses. Just as raising children, we warn them against the evil influence, pointing to enjoyment, which will follow the abstinence, just as there are religious teachers in relation to the mass of people. But religious and symbolic props do not need a bold and decisive person who has mastered the truth [6, 49].

Al-Farabi considers the relationship between religion and philosophy from three aspects:

1) to the Creator. The main difficulty here is the fact that the concept of God in Islam is absolutely key; For Aristotle the notion of a First Cause is not central.

2) The concept of "Vahy" - "divine revelation", absent in Greek philosophy. That is why al-Farabi was forced to do all sorts of comments about the prophecy, revelation and miracles, demonstrated by the prophets.

3) The relationship between philosophy incapable of commoners ("a'vvam") and philosophers that are elected ("havvas"). Externally, the issue of al-Farabi understood from a pedagogical point of view; in fact, he was deeply involved with the problem of reconciling philosophy and religion [8,25].

According to Al-Farabi, recognition of God allows to develop humanistic attitudes, overcoming only Islamic teaching about the exact opposite of God and man. Conveniently, this plan was Platonism with his theory of emanations. Therefore Aristotelians, naturalist and therefore a spontaneous materialist, Farabi calls in search of opportunities to develop their humanistic views to the objective idealist system of Neo-Platonism. Emanation theory of Neo-Platonism, the purpose of which was to eliminate the substantial differences between God and the world and that to some extent tended to pantheism, on the one hand, maintained a multi-valued antithesis of the divine and the

human, and on the other - allowed to interpret the world in a holistic and harmonious, and the relationship between God and man as the ratio of the macrocosm to the microcosm

A.V. Smirnov believes that the philosophical paradigm of the Arab peripatetism contains three basic principles: the unity and uniqueness of God; the multiplicity of things of the created world; middle position of the person (without whom the world is not full, although directed toward God) [9, 79]

The perfect man, believed Oriental Peripatetics, always will do mercy, goodness and justice, even when it may cause temporary damage to it. The main purpose of a perfect human life is worthy of the preparations for the meeting with Allah, because only he can give a person a true reward for the pious life on earth. The most important qualities of a perfect man must have compassion and generosity, goodness and justice, humility and tolerance, responsibility, diligence and responsiveness.

Only the person who has managed to achieve a state of perfect man, who has risen to the level of "divine" can distinguish between right and wrong, moral from immoral, and can consider yourself lucky; people who can not distinguish between moral values have happiness imaginary and not real.

Al-Farabi's treatise on religion was first translated into Russian by Kazakh scientist B.K. Taizhanov. This treatise was published in the book "The return of the teacher. The life and work of Farabi" in 1975. Translation of the treatise was banned by the authorities of the Soviet time and Mr. Taizhanov B.K. was persecuted. After Independence of Kazakhstan situation changed and actuality of Al-Farabi's treatise increased.

Farabi study in Kazakhstan. The study of the creative heritage of Abu Nasr al-Farabi started in Kazakhstan in 1960-s on the initiative of the well-known scientist Akzhan Mashani. He first paid attention to the study of medieval encyclopedic thinker, that represents for Kazakhstan scientists the deep roots of Kazakh culture, its Turkic and Muslim origins, spiritual and moral content.

Scientific research works of Al-Farabi continued to research famous scientists Kasymzhanov A.Kh., Derbisaliev A., Burabaev M.S., Kirabayev N.S., Kobesov A., Zharykbaev K.B., Altayev J.A., Kurmangalieva G.K. and others.

Among the first project participants for the implementation of translations of Al-Farabi treatises from Arabic to Russian, their reconciliation with publications in other languages made Karaeva N.N., Kubesov A.K., Osherovich B., Tadzhikova K.Kh., Taizhanov B.K., Harenko E.D. Currently, his translations of treatises of al-Farabi Kazakh National University has prepared and submitted a philosophical community of Kazakhstan a new generation of translators and researchers, including S.Daukeeva, A.Kurmanalieva, Zh.Sandybaev.

Al-Farabi works had a tremendous influence on the works of Turkic thinkers, as well as on the work of the great Kazakh poet and philosopher Abai Kunanbayev.

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 is the knowledge through the evidence, the religion- is means of the probable assumptions. Philosophy is certain knowledge obtained as a result of understanding the essence of the subject, religion is 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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