



PHILOSOPHY (CLASS 6)

BY: DR. MUHAMMAD RIZWAN

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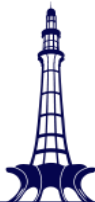


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Philosophy

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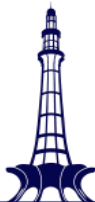
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Al-Farabi



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Philosophy-1

- Al-Farabi was a founder of his own school of early Islamic philosophy known as "Farabism" or "Alfarabism".
- Al-Farabi's school of philosophy **"breaks with the philosophy of Plato and Aristotle, moves from metaphysics to methodology,** a move that anticipates modernity", and "at the level of philosophy, Alfarabi unites **theory and practice.**
- His **Neoplatonic** theology is also more than just metaphysics as rhetoric. In his attempt to think through the nature of a First Cause, Alfarabi discovers the limits of human knowledge.



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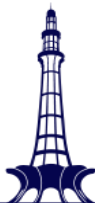


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Philosophy-2

- Al-Farabi had great influence on science and philosophy for several centuries, and was **widely considered second only to Aristotle in knowledge in his time. His work, aimed at synthesis of philosophy and Sufism**, paved the way for the work of Ibn Sina (Avicenna).
- Al-Farabi also wrote a commentary on Aristotle's work, and one of his most notable works is *Al-Madina al-Fadila* where he theorized an ideal state as in Plato's ***The Republic***.



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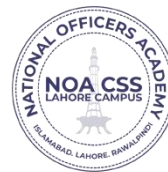


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Philosophy-3

- Al-Farabi argued that religion rendered truth through **symbols** and **persuasion**, and, like Plato, saw it as the duty of the philosopher to provide guidance to the state.
- Al-Farabi incorporated the Platonic view, drawing a parallel from within the Islamic context, in that he regarded **the ideal state to be ruled by the prophet-imam, instead of the philosopher-king envisaged by Plato.**



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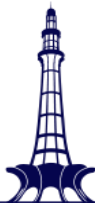
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Metaphysics

- al-Farabi believed that metaphysics concerned primarily with *being qua being* (that is, being in and of itself), and this is related to God only to the extent that **God is a principle of absolute being.**



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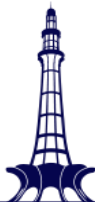
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Cosmology

- In his model, **the universe is viewed as a number of concentric circles**; the outermost sphere or "first heaven", the sphere of fixed stars, Saturn, Jupiter, Mars, the Sun, Venus, Mercury and finally, the Moon. At the centre of these concentric circles is the sub-lunar realm which contains the material world.
- **He considers GOD as the first cause and mover of entire cosmos.**





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Epistemology

- **Human beings** are unique in al-Farabi's vision of the universe because they stand between two worlds: the "higher", immaterial world of the celestial intellects and universal intelligibles (metaphysical), and the "lower", material world of generation and decay (physical); they inhabit a physical body, and so belong to the "lower" world, but they also have a **rational capacity**, which connects them to the "higher" realm.
- Each level of existence is characterized by its movement towards perfection, which is to become like the First Cause, i.e. a perfect intellect. Human perfection (or "happiness"), then, is equated with constant intellection and contemplation.



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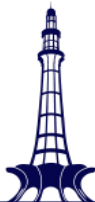


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Eschatology

- According to al-Farabi, the **afterlife** is not the personal experience commonly conceived of by religious traditions such as Islam and Christianity. Any individual or distinguishing features of the soul are annihilated after the death of the body; **only the rational faculty survives** (and then, only if it has attained perfection), which becomes one with all other rational souls within the agent intellect and **enters a realm of pure intelligence**



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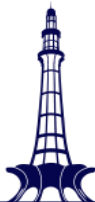


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Practical Philosophy [Ethics & Politic]

- His practical philosophy was unmistakably based on that of Plato. In a similar manner to Plato's *Republic*.
- Al-Farabi emphasized that **philosophy was both a theoretical and practical discipline**; labeling those philosophers who do not apply their erudition to practical pursuits as "futile philosophers". The ideal society, he wrote, is one directed towards the realization of "true happiness" .



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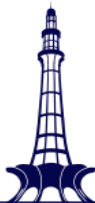
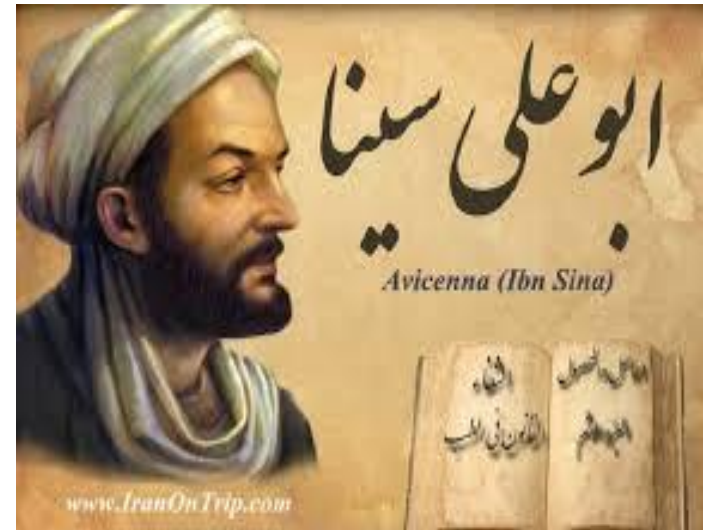
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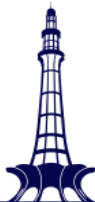


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Metaphysical Doctrine-1

- Early Islamic philosophy and Islamic metaphysics, imbued as it is with Islamic theology, distinguishes more clearly than Aristotelianism between **essence and existence. Whereas existence is the domain of the contingent and the accidental, essence endures within a being beyond the accidental.**
- The philosophy of Avicenna, particularly that part relating to metaphysics, owes much to al-Farabi.



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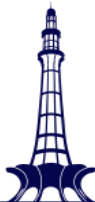


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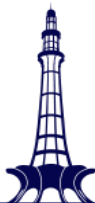
Metaphysical Doctrine-2

- Following al-Farabi's lead, Avicenna initiated a full-fledged inquiry into the question of being, in which he distinguished between **essence** (*Mahiat*) and **existence** (*Wujud*).
- He argued that the fact of existence cannot be inferred from or accounted for by the essence of existing things, and that **form and matter by themselves cannot interact and originate the movement of the universe** or the progressive actualization of existing things.



Metaphysical Doctrine-3

- Avicenna's consideration of the essence-attributes question may be elucidated in terms of his ontological analysis of the modalities of being; namely **impossibility, contingency, and necessity**.
- Impossible being = cannot exist
- Contingent = (*mumkin bi-dhatihi*)
- Necessary = (*wajib al-wujud bi-ghayrihi*).



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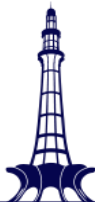


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Existence of GOD

- Avicenna made an argument for the existence of God which would be known as the "Proof of the Truthful" (*burhan al-siddiain*). **Avicenna argued that there must be a "necessary existent" (*wajib al-wujud*), an entity that cannot *not* exist and through a series of arguments, he identified it with the Islamic conception of God.**
- Present-day historian of philosophy Peter Adamson called this argument one of the most influential medieval arguments for God's existence, and Avicenna's biggest contribution to the history of philosophy.



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Philosophy of Science

- In the *Al-Burhan (On Demonstration)* section of *The Book of Healing*, Avicenna discussed the philosophy of science and described an early scientific method of inquiry.
- **[LOGIC]** Avicenna endorsed the law of non-contradiction proposed by Aristotle, that **a fact could not be both true and false at the same time and in the same sense of the terminology used.** He stated, "Anyone who denies the law of non-contradiction should be beaten and burned until he admits that to be beaten is not the same as not to be beaten, and to be burned is not the same as not to be burned."

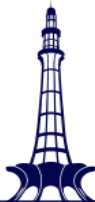
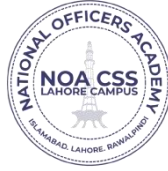
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Islamic Theology

- ***Fasl al-Maqal*** ("The Decisive Treatise") is an 1178 treatise that argues for the compatibility of Islam and philosophy.
- ***Al-Kashf 'an Manahij al-Adillah*** ("Exposition of the Methods of Proof"), written in 1179, criticizes the theologies of the **Asharites** and lays out **Averroes's argument** for proving the existence of God, as well as his thoughts on **God's attributes and actions**.
- The 1180 ***Tahafut al-Tahafut*** ("Incoherence of the Incoherence") is a rebuttal of al-Ghazali's (d. 1111) landmark criticism of philosophy *The Incoherence of the Philosophers*. It combines ideas in his commentaries and stand alone works, and uses them to respond to al-Ghazali.

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Relation between religion and philosophy

- Averroes argues that **philosophy**—which for him represented conclusions reached using **reason and careful method**—cannot contradict **revelations** in Islam because they are just two different methods of reaching the truth, and **"truth cannot contradict truth"**.
- When conclusions reached by philosophy appear to contradict the text of the revelation, then according to Averroes, revelation must be subjected to interpretation or allegorical understanding to remove the contradiction. This interpretation must be done by those **"rooted in knowledge"**—a phrase taken from the Quran, 3:7, which for Averroes refers to philosophers who during his lifetime had access to the **"highest methods of knowledge"**.



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Existence of GOD

- Averroes lays out his views on the existence and nature of God in the treatise *The Exposition of the Methods of Proof*.
- Averroes cited the sun, the moon, the rivers, the seas and the location of humans on the earth. According to him, this suggests a creator who created them for the **welfare of mankind**.
- The argument from invention contends that worldly entities such as animals and plants appear to have been created. Therefore, Averroes argues that a designer was behind the creation and that is **God**.
- Averroes upholds the doctrine of divine unity (**tawhid**) and argues that God has seven divine attributes: **knowledge, life, power, will, hearing, vision and speech**. He devotes the most attention to the attribute of **knowledge** and argues that divine knowledge differs from human knowledge because God knows the universe because God is its cause while humans only know the universe through its effects. **{cause-effect relationship}**.



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Pre-Eternity of the World

- In the centuries preceding Averroes, there had been a debate between Muslim thinkers questioning whether the world was created at **a specific moment in time or whether it has always existed.**
- Averroes argued that a careful reading of the Quran implied only the **"form" of the universe was created in time but that its existence has been eternal.**



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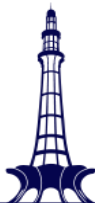
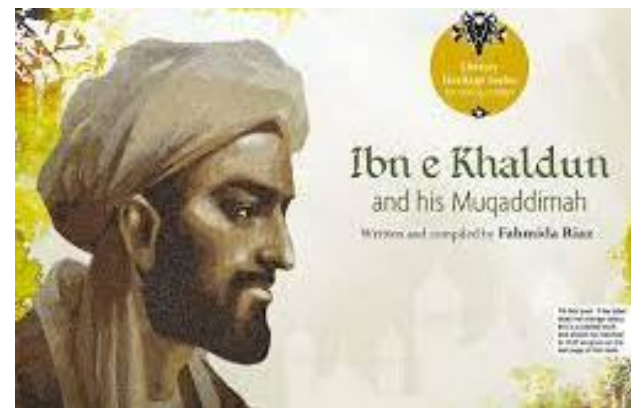
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Social Philosophy

- Ibn Khaldun's epistemology attempted to reconcile mysticism with theology by dividing science into two different categories.
- The **religious science** that regards the sciences of the Qur'an and the non-religious science.
- He further classified the **non-religious sciences** into **intellectual sciences** such as logic, arithmetic, geometry, astronomy, etc. and **auxiliary sciences** such as language, literature, poetry, etc.



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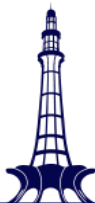


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Concept of State and Civilization-1

- To Ibn Khaldun, the **state was a necessity of human society to restrain injustice within the society**, but the state means is force, thus itself an injustice.
- To him, civilization was a phenomenon that will be present as long as humans exist.
- Ibn Khaldun believed that too much **bureaucracy, such as taxes and legislations**, would lead to the decline of a society. He believed that bureaucrats cannot understand the world of commerce and do not possess the same motivation as a businessman.



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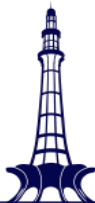
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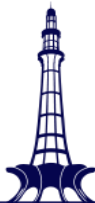


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Multi-dimensional contributions- economy

- Shah Waliullah with a vision of a reformer says that the main causes of the failure of economy are twofold. The first cause is that a section of the society such as **poets, the so called Mujahideen, Sufis and others of this class** who are getting economic grant without doing anything for the benefit of the society.
- The second ' is that the **agriculturists, traders, people engaged in different crafts have to pay heavy taxes** which are beyond their means and capacity.



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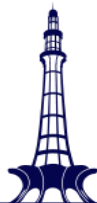
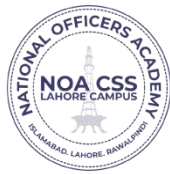


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Multi-dimensional contributions- distribution of wealth

- Shah Waliullah's thoughts on economic conditions of his days provides yet another example of his master skill in integrating economic theory and ethical values. All his emphasis is on his plea that the economy of the society should not be pushed into the hands of a **capitalist class a particular section of the society. It should be for the larger and needy section of the population.**



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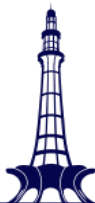


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Multi-dimensional contributions- Knowledge

- First of all Shah Waliullah defines knowledge as some thing which does **not fade away and comes to nothing**. For him it is enteral with God and everlasting.
- Again he considers **true knowledge** to be in conformity with the needs and aspiration of the times and for us the believers, **the Quran** is the only Book of the most dignified and most honoured and the most important knowledge which has been revealed in conformity with the needs of the time.



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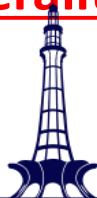
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Multi-dimensional contributions- Education



- Shah Waliullah defines the type of individual that his educational system aims at producing. Regarding the nature of a child, of course, he wants to produce an ideal individual. But before presenting the composite picture of his ideal individual he starts with the question of the **nature of a child**.
- It means that **every child is born in conformity to Fitrat**. It is his parents who make him Jew, a Christian, and a magian. But the question arises as what Al - Fitrat means according to Shah Waliullah the nature comprises of **purity, Humility before God, liberality and justice.**



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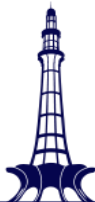


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Multi-dimensional contributions- Human Life

- Shah Waliullah has divided the life of an individual into two compartments, the one attached to the other, **one is the worldly life** and the other is the **life after death**. Shah Waliullah attaches equal importance to both, because it is only the actions of an individual in his worldly life that will determine his place in the life to come in the next world.



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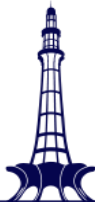
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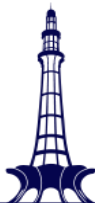


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Philosophy-1

- Iqbal's philosophy is centered in the idea that Prophet Muhammadpbuh was the essence of the spirit of Islamic culture. The Great Prophetpbuh unites the ancient with the modern world. From the ancient world came his message, and, in the present time, **his spirit is still prevailing**. Life, according to the Prophetpbuh, is to be led according to the prevailing trends.
- The revival of Islam should therefore be based on **intellect, logic, and reasoning**. To Iqbal **religion is not a partial thinking nor is it abstract thinking, feeling or action; it is the expression of a man as a whole**. Therefore when philosophy studies religion, it must acknowledge its main position. **There is no doubt that religion has an essential role to play in resolving all other factors and elements through reason and thinking.**



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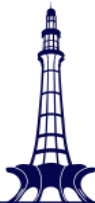


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Philosophy-2

- To Iqbal **religion**, more than **science**, can lead man to the **eternal truth** through the correct path which does derive its strength from religion.
- He believes that after taking successful scientific studies, the modern man is no more taking interest in the spiritual life. A modern man is indulging in dynamic realities ignoring everything about **spirit**.



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Self (*Khudi*)

- The significance of the Self in an individual is that it is the source through which we can bring ourselves closest to the Ultimate.
- Iqbal believes that the **highest that the Self aspires to is not to see something but to become something.** Efforts made by the Self to become something provide good chances for the achievement of subjectivity and in creating the complete Self. **The evidence of the reality of the Self is not in saying 'I think', as Descartes had maintained, but in Kant's 'I can' and before him in al-Ghazali's 'I will'.**



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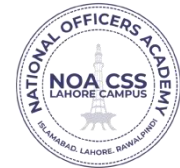
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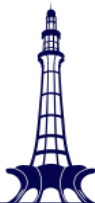
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Essence of Philosophy



- Iqbal believes that any Muslim can define his **position, rebuild his life and re-orientate his social life in the light of ultimate principles. From the principles of his religion, a Muslim can discover spiritual values** which is the last and final goal of Islam. This then is the essence of Iqbal's philosophy.



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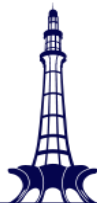
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Al-Ghazali (Algazel)

One of the **great** Jurist, Theologian and
Mystic of the **12th Century**



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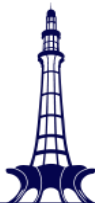


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Refutation of Muslim Rationalists

- Al-Ghazâlî describes the *Incoherence of the Philosophers* as a “refutation” (*radd*) of the philosophical movement and this has contributed to the erroneous assumption that he opposed **Aristotelianism** and rejected its teachings.
- This conviction led “a group” among the Muslim *falâsifa* who disregard Islam and who neglect its ritual duties and its religious law (*sharî’a*). In his *Incoherence* al-Ghazâlî discusses twenty key teachings of the *falâsifa* and rejects the claim that these teachings are **demonstratively proven**.



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Twenty Objections-1



1. Refuting the doctrine of the world's pre-eternity.
2. Refuting the doctrine of the world's post-eternity.
3. Showing their equivocation of the following two statements: God is the creator of the world vs. the world is God's creation.
4. The inability of philosophers to prove the existence of the Creator.
5. The inability of philosophers to prove the impossibility of the existence of two gods.
6. The philosopher's doctrine of denying the existence of God's attributes.
7. Refutation of their statement: "the essence of the First is not divisible into genus and species".



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Twenty Objections-2

8. Refutation of their statement: "the First is simple existent without quiddity (essence)".
9. Their inability to demonstrate that the First is not a body.
10. Discussing their materialist doctrine necessitates a denial of the maker.
11. Their inability to show that the First knows others.
12. Their inability to show that the First knows Himself.
13. Refuting that the First does not know the Particulars.
14. Refuting their doctrine that states: "the heavens are an animal that moves on its own volition".
15. Refuting what they say regarding the reason that the heavens move.



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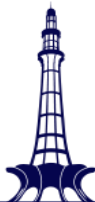
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Twenty Objections-3



16. Refuting their doctrine that the heavens are souls that know the particulars.
17. Refuting their doctrine that disruption of causality is impossible.
18. Refuting their statement that the human soul is a self-sustaining substance that is neither a body nor an accident.
19. Refuting their assertion of the impossibility of the annihilation of the human soul.
20. Refuting their denial of bodily resurrection and the accompanying pleasures of Paradise or the pains of Hellfire.

Among the twenty discussions of the *Incoherence*, **sixteen are concerned with positions held in the *falâsifa's* metaphysics (*ilâhiyyât*) and four with positions that appear in their natural sciences (*tabî'iyât*).**



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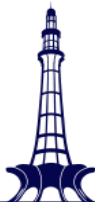


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Three most notables among twenty

- (1) that the world has no beginning in the past and is not created in time.
- (2) that God's knowledge includes only classes of beings (universals) and does not extend to individual beings and their circumstances (particulars).
- (3) that after death the souls of humans will never again return into bodies.



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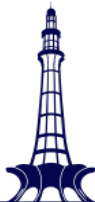


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Ethics-1

- The golden rule (“**Do unto others as you would have them do unto you**”) has become an important focal point in modern interfaith dialogue with Muslims.
- Ghazzālī (“Al-Ghazali”). Al-Ghazali is one of the most influential and popular of the classical scholars of Islam. He applies the golden rule in various formulations as an axis around which great themes of religion are surrounded: **God, purity of heart, justice, compassion, altruistic love, good will, human brotherhood, and neighborliness. His most famous work, *Iḥyā’ ‘Ulūm al-Dīn* revolves around the core concept of ethics.**



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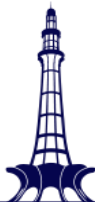
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Ethics-2



- Al-Ghazali's ethical philosophy begins with God, a recognition of the nature of the soul, its origin, its purpose, its return after death, and its ultimate destination in either **eternal happiness or damnation** in the afterlife.
- The aim of humankind ought to be a harmonious relationship with God that leads to heavenly paradise in the hereafter: the means ought to be rigorous inward **character development** coupled with outward acts of **pious devotion and social duty**.
- His is a very God-centered ethics in which divine revelation takes precedence over, but does not entirely negate, independent moral reasoning.



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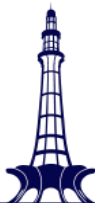
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Ethics-3

- Golden rule reasoning to Al-Ghazali involves imaginative role-reversal, or putting yourself another's shoes, but he also relates the rule to one's relationship with God: **one ought to serve God in the way one wishes his own servant would serve him.**
- Two other sins of the heart, **arrogance (*al-kibr*)** and **self-pride (*'izzat al-nafs*)**, he condemned for their contradiction with the golden rule.
- Precisely, Ghazali's ethics can be called as **Ghazali ethics of action** as he believes in performing those acts that bridge the lag between *Khaliq* and *makhlooq*.

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