

A philosophy two notion : The adventure of philosophical thought in the east & west of Islamic world

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Introduction:

Europeans regard Islamic philosophy as a heritage that has come from Greece to the Islamic world and has joined the middle ages through the west of the Islamic

If so, Ghazali should be the end of Islamic philosophy. However , Ibn Rushd received al- Ghazali, an extraneous effect that appeared in Iran(Davari, 2015:285).

Ibn Rushd , was also the opposite growth in combining philosophy with religion. In other words , Ghazali was opposed

to philosophy, and Ibn Rushd advocated philosophy, and considered it as a disadvantage to religion and philosophy.

Also, Ibn Rushd has been told to tell Farabi why philosophy is measured by religion and the two are considered together. It also means that. In other words, Ibn Tafil also saw a philosophy in Al-Ghazali's arrogance that sought Farabi and Ibn Sina (Avicenna), to try to resolve the incompatibilities of religion and philosophy, so that nobody could be embarrassed with these two facts.

Conclusion

Etienne Gilson, even though he proves the Christianity of medieval philosophy, does not accept the Islamic philosophy of Farabi, Avicenna and Suhrawardi.

According to Leo Strauss in the middle ages, Christianity defended itself in the philosophy court, while in the Islamic world it was the philosophy that had to be defended in the Shari'a court.

Thus, Ibn Rushd dropped the Islamic interpretation of Farabi and Ibn Sina (Avicenna), to return to Aristotle separating philosophy separately from religion.

Ibn Rushdie's rationale is closer to the rationality of the modern world, compared to the intellectuals of the east of the Islamic world. In other words, Ibn Rushdie's reason is not so far from the rationality of the modern world, and it has similarities with it. In contrast to the philosophy in the Islamic world, represents two different orientations in the East and West of the Islamic world in a way that should be said that the history of philosophy that began from Socrates, joined in two ways to the course of European philosophy:

1-through the influence of Farabi and Ibn Sina on the philosophy of the Middle Ages, in the way that the medieval philosophers learned from Farabi and Ibn Sina, and benefited a solid foundation in Christian philosophy.

DISCUSSION

Governance of the two states on the sale of two empires, such as the Abbasids (1326-656) Hijri, and the Fatimids (297-597) Hijri, in the Islamic world, from the western to the eastern Mediterranean sea, with a different ideological and cultural background from the third to 7th centuries and compliance of local governments of the two, practically the Islamic world interned in to a certain area of theological and philosophical challenge in these times.

The advocacy of the Abbasids from the Ash'ariate theologians led to the closure of the philosophical thoughts. The main

question is why in the east of the Islamic world , with the glitter of such renowned philosophers as Kandy ,Farabi and Buali sina.

Their efforts did not give up on religion and philosophy.

Ibn sina's view on the unity of religion and philosophy Avicenna goes beyond Kandy and Farabi to explain it in a selective and combined way. he says that Mashaeian philosophy is inadequate in this regard and a new philosophy "the philosophy of orientalism will be established. Ibn sina recalls this new philosophy "Zabdahal-haq".

From the perspective of the critics ,he makes religion , in practice , a philosophy rather than a religion to establish a relationship between religion and philosophy.

Such as claimants of the Esmaelian religion who, instead of religion and philosophy committed the establishment of religious philosophy and placed it in place of religion . for example "Buali says: the world is both old and the accident . the world is old because the old world is intrinsically ,because it is one of the divine knowledge. On the other hand, the universe is a divine effect and the disability always comes after the cause.therefore the universe is an accident.

Relation between religion and philosophy from the viewpoint of Ibn Rushd :when a philosopher such as Ibn Rushd an exalted

cleric of the cordoba and the leading jurisconsult prudent of the era in the book "Tah fatal-Ta Faha" .

He cites Ghazali's critique.

The same critique of Ibn Rushd leads to Ghazali causes the failure of ghazali's arguments to be revealed.

It should be noted. Therefore ,that Ibn Rushd is a loyal philosopher and is a faithful believer in religion. In fact his existence proves the success of religion and philosophy.

Some of the centers of science have referred to him as "the spirit and intellect" of Aristotle (like Ernest Renan,1957:195).

The significance of Ibn Rushd's work is clear when it comes to seeing his rise coinciding with the end of the flourishing era of Islamic philosophy. Meanwhile , IbnRushd is well-known.(omar Farokh,1985:524).In any case, it must be admitted that philosophers such as Farabi , Ibn sina , Shahabuddin Suhrawardi and Mulla sadra ,among the scholars of the Islamic world and philosopher such as Ibn Rushd ,Ibn Tafil and Ibn Bajah in the west of Islamic world ,each in turn ,they have eroded the connection between philosophy and religion . However Ibn Rushd has benn able to better than the pot due to his inventive method ,(the hermeneutics) and the theory of continuous creation.

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