**The Achievement of Al-farabi and his Importance to the History of Islamic Thought.**

Introduction

Al farabi is known as the first most genuine and systematic Muslim philosopher and his findings have been illustrated in several works and throughout several years. The emanation scheme developed by Al farabi was very elaborate and went hand in hand with metaphysics. He has since been referred to as the second teacher in various sources of Arabic text. It is evident that even with the past impact that has been made, Al Farabi does not often appear in today’s era or text as one with a series of impactful and philosophical concepts. Despite this, the achievements that he made are not forgotten and they have had great impact to Islam in several ways (Weller, 2018). There are some of Al Farabi’s works and commentaries that have been translated and caused a radical change in the way people view Islam and their concept of the same. Aristotle’s philosophy can be felt in the principles that were brought forth by Al Farabi. These are what merged into treaties that were necessary for the change that was envisioned. There is a great sense that past theories on religion were enumerated and great concepts bore from the same. Far from philosophy, the music was what Al Farabi excelled in as well, both in theory and practice.

Argument

Philosophy started from the Greeks as mentioned by AL-Farabi and flourished in the reign of most of the Greek Kings. Al Farabi, therefore, wanted to ensure that a civic philosophy was expounded on universal terms. Without referring to any form of time or event (Arijmand, 2018). There was a belief by philosophers in the Muslim religion that they were responsible for the restatement and the interpretation of the platonic- Aristotelian sphere of knowledge and ensure that it was transmitted to the Islamic world. This then makes more reasons why there has been high regard over Al Farabi’s actions and the theoretical concepts that support Islam and its venture into various other religious concepts and philosophical views from the beginning.

The very first reason that is attributed to Al farabi as being of great importance to Islamic thought is based on the classical era of Islam. This man had been present at a time when Islamic concepts were still merging to form a certain view based on what the people wanted to receive during that time. The necessity of Al farabi’s existence is that he would signify the ‘golden age’ as many would refer to it. This was the golden age of the culture that encompassed Islam. It was a time when most religious believers would merge into groups to learn what they could from a team of reliable teachers (Shah, 2015). Al farabi was a renowned teacher with the ability to create an understanding that was deeply rooted and well encompassed in the right elements of Islam and the concepts that came with the same

He was very inclined to science and his thought process was based on scientific concepts that would see to the completion and growth of the Islamic community as one based on a very educated front. The necessity for his vast learning and broad knowledge was meant to ensure that all the questions he had on a global perspective were answered in the level of accuracy that he needed them answered in. The questions that went through his mind were relative to philosophy. He sought the character and meaning of man as well as human identity. The intention was to align the answers received with the purpose that the universe existed and why man was in the universe and not elsewhere. Apart from the answers that Al farabi received, not one person in the Islam community knows how to definitively answer these questions and also provide a sense of security concerning the kinds of answers given based on a deeper level of knowledge.

A second reason for the regard placed on Al farabi is his focus on the creation of social models that would see to the growth of the society in a positive light with Islamic religion in mind (Burns, 2016). Despite his works being based on philosophy as a primary source. In several Muslim countries, Al farabi has always been perceived as a rationalist and one with a clear understanding of the concept through which they create belief in others in a way that the philosopher sees it. In Al farabi’s teachings, he does not specify a country or in any way seclude one from the other. There have been false impressions over the years that came with the popularity in teachings by Al farabi (Brykczynski, 2005). Despite the normalcy in such a situation, the philosophical concepts behind these factors may be skewed and may look different in the eyes of the reader or the learner. The factors that determined perspective were placing all the basis on the findings as expressed by other philosophers.

There have been comparisons made to Al farabi which do not really quantify his character and also make him look more political than philosophical. He has been compared to characters such as the akims who are better known as governors in a certain Muslim country. These governors are more inclined to political banter than they are inclined to other matters that cover philosophy and the important aspect of each of the theoretical characteristics that it carries (Ali & Mingli, 2018). Al farabi also depended on his thought processes as a spiritual man. This meant that most of what entailed his religious views was from a sense of spiritual inclination and not entirely based on philosophy. The society had a great impact towards the facts that were brought forth concerning Islam.

Connection between Al Farabi’s achievements and his Importance in the Islamic thought

Al Farabi founded Neoplatonism, which has been a very fascinating concept among the Islam community. The concept was profoundly what would be considered to be of a profound religious character and also have a sense of mystique to it (Booth, 2017) . The illustration of the phenomenon was mainly on the basis that all the spiritual disciples that came after the well –known and recognized philosophers such as Ibn Sina had the opportunity to interpret the phenomenal based on some earlier teachings that had been given to them. There was impact in various part of the countries that Al Farabi’s teachings were heard. One of the well recorded ones were in the Western part of Spain where Islam was most commonly practiced. The people lavishly paid tribute to Al Farabi as one with great knowledge concerning the philosophical concepts according to the Aristotelian philosophical concepts. Al Farabi’s concepts created cohesion and a sense of strength among those in the Islam religion. This meant that there was more they could learn from the Quranic concepts that would change their though processes and introduce them to their source of comfort. Just like in every other religion, the purpose of philosophy was to create a comparison based on the most effectual characteristics according to the society that Al Farabi had been in for decades (Fakhry, 2014). The process of understanding the theory behind Al Farabi’s practices came with an ability to better understand oneself and also create a sense of moral obligation to the character that a person exudes and the effect that they have on others.

There are several teachings linked to ethics as taught by Al Farabi and they teach on the subject on the basis of Islam and the concepts of prophecy in the older era when the Islamic government was present and spirituality was highly regarded. The aspect of virtue and leadership were Al Farabi’s greatest teachings and amounted to great lessons as the years went by. He was a virtuous leader with great regard for what people chose to believe and wanted to instil this belief in the minds of every great leader in the Islamic community. He always stated that the city’s excellence was not in its outside environment but resided within the opinions of those who would inhabit in it (Arijmand, 2018). The concept on its own created a mind-set such as his own in order to bring more people together to share constructive ideas and principles altogether. There were the main factors that Al Farabi focused on. Which were the spread of knowledge concerning the first cause in Islamic religion and also the natural bodies and their impact to the spiritual as well as the first ruler and the teachings that were made in that era. This would then create a sense of direction and purpose for them in the Islamic world.

Conclusion

The priceless investment placed on Islam by Al Farabi was not common and therefore called for a sense of special recognition. This means that throughout Islam and the religion therein, the teachings whether philosophical or spiritual would still count. The impression of the specific teachings on the souls of the Muslim man was to create an affinity to the challenges that were forthcoming through the knowledge they acquire as a defence. Al Farabi needed no ruler to show him the way and by investing in himself enough to rule both himself and millions of learners, made him a trustworthy ruler.

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