

Al-Kindî: On Religion And Interpretation

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Abstract

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The development of history and humanity opens itself up with the upper perspective obtained between different interpretations. Philosopher, Sufi, theologian, and scientist portraits are expressions that characterize prominent perpetrator personalities belonging to a field of knowledge. The main factor determining the emergence of these different nomenclatures is different interpretations in terms of the source and value of the knowledge.

The position, function and method of someone who takes the mind as a reference is different, as well as the function and priorities of the researcher who adopts intuition and experience as a principle. What we are trying to emphasize here is that what distinguishes a physicist from a philosopher, a theologian or a Sufi, a Sufi from a poet or theologian lies in the source, value and functionality of knowledge. The philosopher is the personality with the most basic function in the system called philosophy. The History of Islamic Philosophy has been a system of thought that is related to every subject that philosophy is related to, to its infrastructure that influenced and its formation that influenced it afterwards. History of Islamic Philosophy tries explaining human existence, knowledge, understanding and the interpretation process as a system that tries revealing the journey of thought between cultures, languages and religions. It is the humans who make all science and pursuits valuable, meaningful and valid. While trying to understand and make sense of life, the mental and sensory characteristics of human beings can reveal interpretation and new perspectives.

In this article, the views of Yaqub Ibn Ishaq Al Al-Kindî on religion and the interpretation of religious texts will be analyzed in detail. Al-Kindî's different philosophic methods reflect his understanding of religion. In this article, we shed light on his views about religion, language, meaning, and commentary. Al-Kindî represents an epistemological connection between religion and philosophy. He tries confirming and explain religion through pure reasoning and observation. Al-Kindî, as a philosopher, believes that religion and philosophy have specific purposes. The philosopher, who analyzes religion and philosophy in terms of the resource and purpose, obtains an upper viewpoint and can see the unity of the purpose between these two dimensions with different resources.

The portrait of the philosopher represented by Al-Kindî regards texts as symbolic or encrypted and acts on the basis of their etymological meanings within the limits of language. Al-Kindî interprets the verse of the Qur'an "the same Who produces for you fire out of the green tree" (Qur'an 36/80) under the light of the principle of "contrasts are made of the contrasts" introduced in the time of Plato and Aristotle. He mentions that every being is made of something out of itself and emphasizes that every single thing has become existent out of non-existence (ex-nihilio).

Al-Kindî identifies the sajdah (prostration) of celestial bodies and trees with obedience; this identification is based on his belief that there is a continuous process in nature on the basis of a cause and

effect relationship set by Allah within a specific system. The obedience here must be an obligation based on the obsolete cycle in the universe.

INTRODUCTION

Philosophy and Philosopher

Philosophy is a Greek word that means “the love of wisdom.”, the emphasis here is not on “having wisdom.” The definition of philosophy refers to the boundaries of humanity; it emphasizes that it is impossible to “have true wisdom” and it is only possible to be a seeker and lover of it. However, as each philosopher interpreted philosophy according to his individual viewpoint, there have been different definitions throughout history. In this context, philosophy represents critical, deep and conscious thinking as a humane and cultural initiative rather than a simple word that should be defined. Philosophy, rather than a responsible system for answering our questions, is a discipline that analyzes and questions our answers. The sense of wonder in human beings, the hunger for meaning and the wish for making sense of the things we encounter, directs us to philosophy. Additionally, our efforts to show the reliability of things naturally lead us to philosophy.¹

The concepts of philosophy and wisdom have been used interchangeably throughout the history of Islamic thought. Most of the philosophers have preferred using the word wisdom instead of philosophy in the end of the 9th century. Although there have been differences between individuals who dealt with philosophy and wisdom throughout the history of Islamic Philosophy, they have been commonly described as judge (*hakim*), philosopher, *mutawahid*, *mutaallih*, *mu'taakkil*, absolute (perfectness) and enlightened (*Arif*). The basic reason behind this use of philosophy and wisdom is that the philosophers entitled their works with the synonyms of wisdom, and identified philosophy and wisdom.²

However, Islamic philosophers preferred the word, *al-hikmah*, wisdom, specifically mentioned in the Qur'an, instead of the word philosophy as they wanted to legitimize philosophy with an Islamic word to prevent the opposition to philosophy in the Islamic world.^[3] The history of Islamic philosophy is derived from a system that attempts to represent the journey of thought between cultures, languages, and religions; this significant journey is based on the process of understanding and explaining the essence of the existence of human beings and knowledge. Human is the one that makes all kinds of science and pursuit valuable and eligible. Humans present new interpretations and viewpoints while trying to understand and explain life and mental and sensual properties.

The concept of Islamic Philosophy necessitates understanding two basic concepts. The field of this philosophy, which emphasizes combining religion and philosophy, is a special research field. The composition of Islamic Philosophy brings different associations and meanings in minds; it can sometimes be perceived as a field that represents the philosophy of

¹ Stanley M Honer, Thomas C Hunt, *Invitation to Philosophy: Issues and Options* (Wadsworth Pub. Co. 1982) ,3.30 ; Matson, I. Wallace, *A New History of Philosophy*, (London 1987), V. I, 1–30; Randall, J.Jr. Buchler, Justus, *Philosophy: An Introduction* (Barnes & Noble; Revised edition,1971),10-50; Nicholas Horvath, *Essential of Philosophy*, (New York, 1981).

² Gutas, Dimitri. *Grek Thought, Arabic Culture* (London and New York: Routledge, 1998),11,28,75,107; Boer, Tjitze J., *The History of Philosophy in Islâm*. (London: Luzac&Co.,1933). 2-3; Jackson Ray, *What is Islamic Philosophy*,(Routledge,2014),1-25.

Islam. The expression “Islamic Philosophy” seems to identify Islam, based on revelation and is not man-made, with the philosophy which is based on human reasoning and a man-made concept; but the expression isn’t used for indicating that Islam is a philosophy.

The concept of Islamic Philosophy necessitates understanding two basic concepts. The field of this philosophy, which emphasizes the combining religion and philosophy, is a special research field. The composition of Islamic Philosophy brings different associations and meanings in minds; it can sometimes be perceived as a field representing the philosophy of Islam. The expression “Islamic Philosophy” seems to identify Islam, based on revelations and is not artificial, with the philosophy which is based on human reasoning and a artificial concept; but the expression isn’t used for indicating that Islam is philosophy.

Islamic scholars, who repeatedly emphasize that philosophy isn’t absolute wisdom, mention that philosophy means the love of wisdom. This “love,” according to the scholars, isn’t resourced from an ordinary interest or curiosity; it means consciously preferring to follow the path toward wisdom, demanding the wisdom of philosophy and researching it thoroughly. In this respect, the philosopher is the student of wisdom, while philosophy is the act of researching it.

The knowledge system of philosophers is based on reasoning. Their leading proofs are mind and sense. Although theologians and philosophers have similar characteristics in terms of reasoning, the basic purpose of theologians is to defend the Islamic beliefs and criticize the opponents of Islam. The purpose of the Islamic philosopher, on the other hand, is to reach the truth; he brings Islamic thoughts closer to the field of philosophy while on the other hand, he brings the philosophic thoughts to the world of Islam.

METHODS

In this study, the issue of religion and philosophy was handled with an inductive and deductive approach. The deductive scientific literature in Islamic thought was subjected to a deconstructive analysis. We will discuss the dictionaries’ definitions of the concepts literature of Islamic thought. We will try to identify the common set of meanings of different concepts by tracing them. In the light of the classical sources of Kalam and Islamic Philosophy, the debates and the diversity of the concepts will be examined. The nature of the relationship between religion and philosophy is discussed. The methodology to be followed while interpreting religious texts is classified. Specific to al Kindi explanations are detailed.

Scientific activities such as Philosophy, History, Sociology and Psychology benefit from the field of religion in researching an issue. Man exists both as a subject and an object where there is research. Religion exists both externally and internally where there is the man. However, people working on these specific domains don’t think that it is correct to directly relate these domains to religion. According to this understanding, which is sometimes prejudiced, the domains of Philosophy, History, Sociology, and Psychology involve only scientific activities; the domains of the Philosophy of Religion, History of Religion, Sociology, and Psychology of Religion are underrated and considered as non-scientific fields. This viewpoint is very common in society.

The research fields with religious titles in different departments of universities sometimes attract criticism from prejudiced individuals. Religions, as old as the history of

humankind, have always affected societies both internally and externally; but they did always get the same respect as an activity or research domain. While the concept of religion, as a method of living and spiritual purification, is highly respected by its followers, it is not much perceived as a scientific or research domain even by the defenders of understandings that embrace it.

The history of Islamic Philosophy involves the most remarkable examples of how the relationship between philosophy and religion is perceived throughout the history of Islamic thinking. Islamic philosophers have discussed the different dimensions of the relationship between the two significant domains. When Islamic thinkers met the method of philosophical thinking, they interpreted religion and philosophy as two separate interpretations of the truth and attempted to compromise them. These attempts and ideas they developed improved reasoning in the world of Islam. The discussions and analyses about the relationship between philosophy and religion include the discussions about revelation-wisdom and faith-wisdom. The basic question of this discussion is “Is religion resourced from philosophy or is philosophy resourced from religious thinking?”

The Islamic viewpoint presents Adam as the first prophet. Allah taught Adam all the names. Adam thus learned the first codes of all knowledge. Besides the fact that there are/will be opponents of the below-mentioned religious interpretation in terms of the history of Islamic thinking, Abu Hâtim ar-Râzî (ö. 322/934) presents an interesting view in his work named *A'lâmu'n-Nubuwwah*. He criticizes the idea that the only way to reach knowledge by establishing the history of philosophy and religion on a rationalist resource is based on philosophical accumulation; he opposes the belief that the Greek philosophers of the First Age are the ones who put up the books on mathematics, reasoning, medicine and astronomy at the disposal of humanity. According to him, humanity should be grateful to revelations and knowledge inherited from the prophets in terms of the principals and resources of philosophical sciences.³

For him, prophets are the real establishes of civilization as the actual teachers of humankind; philosophers are the heirs of prophets. According to, Abu Hâtim ar-Râzî, God, enlightened prophets through revelation and endowed them wisdom. As prophets are the first teachers, their resource of knowledge about natural sciences is a revelation. Hermes, one of the significant philosophers, can be interpreted as Enoch, Idris in Qur'an. According to this viewpoint, it is incorrect to accredit Hippocrates for their knowledge of medicine.

In ar Razi, the share of Adam in transferring his knowledge he learned through revelation, with the next generations shouldn't be ignored. According to this starting point, there should be a first teacher. As it is impossible for a human being to create knowledge only on the basis of his personal reasoning and experience, there is a possibility that he acquired his knowledge from Allah through revelation. The first teachers are wise prophets; the following philosophical accumulation is based on the knowledge of prophets.

RESULTS AND DISCUSSION

³ Abû Hâtim ar-Râzî, *A'lâmu'n-nubuwwah* edited by Salâh es-Sâvî – Gulâm Rızâ A'vânî, (Tahran 1397/1977) 4-76.

Al-Kindî, as is known, is regarded as the first Islamic philosopher by the researchers of the history of Islamic philosophy⁴. Qualifying Al-Kindî as “the first Islamic philosopher” means that there had been no other philosopher before him in the world of Islam. Al-Kindî will continue to be the first Islamic philosopher unless modern researchers introduce a new person from the classical age or find works about the metaphysical issues of the philosophy of the Ancient Times.

Al-Kindî would be known as a *Mu'tazila theologian* if his philosophical works didn't reach us. There are scholars who had dealt with Islamic Theology/Kalam and Islamic mysticism before Al-Kindî and they had made some evaluations about knowledge, existence, and morals; however, it is necessary to conduct research on researches about the relationship between Kalam, Islamic mysticism, and philosophy to understand the reasons why we cannot call them philosophers. The specific points and characteristics that separate Al-Kindî from theologian Abū Mansūr al-*Māturīdī* (d.944), Abu al-Hasan al-Ash'ari (d. 936) and Sufi **Al-Harith al-Muḥāsibī**, (d.857) are mentioned below.

Al-Kindî benefited from the works of the ancient philosophers and presented systematic views by following their path. As his intellect was equipped and supported by religious resources and values, he tended to compromise philosophy and religion. A theologian takes the guidance of the mind and follows the text, while a philosopher takes the mind as the sole resource and doesn't follow the doctrines of the text. At this point, describing Philosopher Al-Kindî becomes significant and difficult. As is known, because of his commitment to the Qur'an, Al-Kindî opposes Aristotle in many topics; so, should we claim that he must be described as a defensive theologian or a philosopher?

There are references to Aristotle, Plato and some ancient philosophers in the works of al-*Māturīdī*, Abu al-Hasan al-Ash'ari, and al-Harith al-Muḥāsibī; so, why don't we name them as philosophers? When we analyze philosophy and its boundaries on the basis of the First and Middle Age philosophical understandings, they are naturally highly different from the traditional type of a philosopher. al-*Māturīdī* and al-Ash'ari undertook the task of explaining religion by defending it. As speakers/mutakallimun,, they presented new interpretations, insights, connotations, movements to the world of humankind; so, don't they deserve to be called philosophers? al-Muḥāsibī, on the other hand, presented the psychological dimension of the philosophy of freedom in Islamic philosophy and surely deserved to be named as a philosopher.

There are many Christian theologians mentioned in the history of philosophy books. In our opinion, because of the sociological and epistemological criticisms in the Islamic world toward philosophy and philosophers, theologians and Sufis preferred to secretly benefit from

⁴ Peter Adamson, *Great Medieval Thinkers, Al-Kindî* (Oxford University Press, 2006), 23; Majit Fakhry, *A History of Islamic Philosophy*, (N.Y., 1983)3; Adamson Peter, “Al-Kindi and the Reception of Greek Philosophy,” in *The Cambridge Companion to Arabic Philosophy*, ed. P. Adamson and R.C. Taylor, (Cambridge: Cambridge University Press, 2005) 32–51; Deniz, Gürbüz. "Kindî, Felsefeyi Kabulü ve Konumlandırması". *Diyanet İlmî Dergi* 54:2 (2018), 13-24 ;Walzer, R.. 'New Studies on al-Kindi' Greek into Arabic. (Oxford 1963): Bruno Cassirer, pp. 175-205.

philosophy. When philosophy was excluded in these societies, brilliant minds of theology and Sufism must have been alienated from the philosophical system as a natural reaction. Theologians and Sufi, although not benefiting from the history of philosophy in a traditional manner, can obtain general results on the issues of knowledge, existence and, morals based on their intuition through reasoning, observation, and experience. At this point, it is important to remind that this is the goal of *Ibn Tufayl's* (d.1185) discussion.⁵

Al-Kindî's philosophical mind and religious texts

While analyzing human and religious sciences, Al-Kindî specifically states that revelation is the resource of religious science. The revelation is the divine knowledge obtained by prophets through their pure spirits; they are besides the mathematical and logical methods and are sent by God.

This is because a prophet's knowledge is entirely through the inspiration and will of God : it is direct and immediate. Knowledge acquired by the philosopher, on the other hand, is the result of his own willful effort and is attained with the help of logic and argumentation. The former is divine and therefore definite and certain; the latter is human and so it stops earlier in the process of the acquisition of full certainty.⁶

Al-Kindî states that human science is a direct part of philosophy. Human science is divided into two sections as direct and instrumental sciences. Theoretical sciences, from the bottom to the top, are derived from physics, psychology, and metaphysics; psychology is a step and an intermediary between physics and metaphysics. Practical sciences includes morals and politics. Mathematics and logic are introductory and instrumental sciences.

According to Al-Kindî, philosophy is a human science. We attempt to deeply understand existence through philosophy, which is the highest and most valuable human art. Al-Kindî states that a person who doesn't know mathematical sciences cannot understand philosophy; he cannot go beyond the repetition. The quantities and qualities of the substance are the first and basic subject of philosophy. We get to know the physical being, which is the first substance, through its quantity and quality. We reach the secondary substance, the abstract and universal concepts in our mind, through the first substance. An individual, devoid of the knowledge about quantity and quality, cannot comprehend the field of physical and metaphysical existence.

Al-Kindî presents us with six different descriptions of philosophy and broadens our understanding of the content of philosophy in his book *Fi hudud al-ashya' wa rusumiha* (*On the Definitions and Descriptions of Things*)⁷

These definitions are a reference guide for each study in the field of Islamic Philosophy; Al-Kindî benefits from Plato, Aristotle, and Socrates in these definitions. These significant philosophers represent three different types of understandings.⁸

⁵ Lenn E. Goodman, *Ibn Tufayl's Hayy Ibn Yaqzan : A Philosophical Tale*, (Los Angeles, 1996), 34-65.

⁶ Abdul Khaliq, "Al-Kindi on Philosophy and Religion" *Al-Hikmat: A Journal of Philosophy*, (v.2, 1969), 29, 38.

⁷ Kennedy-Day, Kiki, *Books Of Definition in Islamic Philosophy, The Limits Of Words*, (London, 2003) 19.

⁸ Rescher, N, "Al-Kindî's Treatise on the Platonic Solids," in N. Rescher, *Studies in Arabic Philosophy*, (Pittsburgh: Pittsburgh University Press, 1968). 15-37; Jum'ah, Muhammad Lutfi, Tarikh Falāsifat al-Islām fi al-Mashriq wa-al-Maghrib. (Cairo: 1927) ; Jum'ah, Muhammad Lutfi, Tarikh Falāsifat al-Islām fi al-Mashriq wa-al-Maghrib. (Cairo: 1927).

When the relationship between *philosophy* and *religion* is observed from a philosophical viewpoint, it can be seen that there are similarities between the two in terms of subjects and fields of interest; subjects of both are outside the zone of the experiment.

Islamic philosophers regarded philosophical-scientific knowledge as a reference point in analyzing Qur'an. In this respect, it can be said that philosophical sciences serve in understanding religion while philosophy itself is an element representing that represents wisdom besides Qur'an, the book given to humanity for guiding them in the journey to Allah.

Al-Kindî, as a representative of the transition from the boundaries of theology to philosophy, defended the Islamic beliefs against materialist, agnostic and other belief systems. He carried out the duty of bringing the literature of philosophy to the world of Islam systematically. As he represents the transition from theology to philosophy, he is considered a pioneer of the reconciliation between philosophy and religion⁹

Similar to Mu'tazilah, Al-Kindî benefited from a religious environment based on rationalism; this is why, he believed that there can be coherence and unity between religion and philosophy, and between mind and revelation. His philosophical viewpoint and personality excluded religion. He embraced the inclusive mindset with his critical understanding, resourced from his philosophical viewpoint and determined new inferences and points of reconciliation.¹⁰

Al-Kindî, according to his philosophical viewpoint, states that the purposes of religion and philosophy are the same. The philosopher who analyzes the resources and purposes of religion and philosophy has an upper viewpoint that can see the unity between these two seemingly different dimensions. According to the philosopher, the beliefs and principals of religion are the same as those of philosophy.

While establishing the arguments that defend the unity of philosophy and religion, Al-Kindî mentions the argument in the 50th fragment of Propteripticus by Aristotle. According to this argument, individuals with a non-functioning mind can claim that philosophy is necessary or not. If they claim that philosophy is necessary, it can be said that they are eager to learn. If they claim that this is not necessary, then they must prove this and explain the reason. At this point, they will have to conduct the act of making the philosophy to explain their claim. In both cases, they must philosophize. Al-Kindî, in this rationale, criticizes the anti-philosophy movements in the Islamic world.

According to Al-Kindî, the basic subject of religion and philosophy is the topic of the existence and unity of Allah. It is improper and incorrect to assume that philosophy is fantasy. Al-Kindî as a philosopher, defends the epistemological connection between religion and philosophy. He believes that, as the resource of religious knowledge is revelation itself, which is more absolute than the philosophical knowledge, religious knowledge is more rational than intellectual knowledge. He places the knowledge of prophets on a rational basis. On the basis of this rationality lies a harmony between human beings and Divine one. According to him,

⁹ Janssens, J. "Al-Kindî's Concept of God," *Ultimate Reality and Meaning*. 17 (1994), 4–16.

¹⁰ Adamson, Peter. "Al-Kindî and the Mu'tazila: Divine Attributes, Creation and Freedom," *Arabic Sciences and Philosophy*, 13 (2003), 45–77; Abd al-Rāziq, Mustafa. *Tamhîd li-tarîhi'l al-falsafah al-islâmiyyah*. (Cairo: 1966). 7.

Mohammad was loyal and his message brought from Allah can be verified by rational evidence. Ignorant and imprudent individuals deny that.

The viewpoints and evaluations of a canonists, theologian and a linguist about the concept of revelation are naturally different from one another. Philosophers use different terminology while explaining the notion of revelation. Al-Kindî states that revelation is the result of the process of enlightening the pure spirit of prophets by Allah; the knowledge hidden in the revelation is revealed without freewill or any effort. There is no logical or mathematical method to behind this knowledge. Al-Kindî defends that religious knowledge is superior to the more complex philosophical knowledge, in terms of its value, position and satisfaction level. ^[12]

While philosophers must make long research on their field of a profession like mathematics, prophets don't need such processes. Their education is based on the holy will that sent them to the world. The philosopher is incomparably insufficient than prophets in terms of clear distinct and comprehensive features.

Al-Kindî believes that a philosopher is unable to give open, understandable, comprehensive answers compared to a prophet. He gives this example of this belief: The question "Who will revive these bones when they have rotted away?" in Qur'an is answered in the same book. "Say He will revive them Who produced them at the first, for He is Knower of every creation." (Qur'an, 38/78–80)

According to Al-Kindî, Qur'an answers a question that can be asked by any human being, in the most understandable and comprehensive way. While interpreting a religious script, Al-Kindî, who specifically focuses on this verse of the Qur'an, gives an example of a philosopher's approach.

Al-Kindî emphasizes that according to the enlightened, pure minds, collecting what is scattered is easier than creating something from nothing. It is easier for the creator to rebuild what is scattered. When there was no man, there was no bone. The bones were non-existent, but now they exist. It is easier to give them life once they exist; the difficult part is to create them in the first place. Al-Kindî interprets the verse of the Qur'an "the same Who produces for you fire out of the green tree" (Qur'an 36/80) under the light of the principle of "contrasts are made of the contrasts" introduced in the time of Plato and Aristotle. He mentions that every being is made of something out of itself and emphasizes that every single thing has become existent out of non-existence (ex-nihilio).

Al-Kindî attempts to establish his arguments about the superiority of revelation compared to the human mind in terms of inclusiveness, persuasiveness. The philosopher tries explaining the satisfactory impact of the verse on the basis of his reasoning without facing any contradiction between the information in the verse and his personal observation. This is what Al-Kindî personally tries to do; he attempts to confirm and explain the knowledge presented by the revelation through pure reasoning and observation ¹¹

¹¹ McCarthy, R., "Al-Kindi's Treatise on the Intellect," *Islamic Studies*, (1964). 3: 119–49; Walzer, R., 'New Studies on al-Kindi' Greek into Arabic. (Oxford: Bruno Cassirer 1963)., 175-205; Ivry, A. L., *Al-Kindî's Metaphysics. A Translation of Ya'qūb al-Kindî's Treatise "On First Philosophy" (fī al-Falsafah al-ūlā)*, (Albany, NY: State University of New York Press, 1974).

Al-Kindî states that the messages brought by Prophet Mohammad are in line with the standards of the mind and only ignorant people don't accept this fact. In his epistle named *On the Prostration and Obedience of the Heavens*,¹² he reveals the attitude of a philosopher while understanding the verses of the Qur'an. He tries to evaluate and interpret the emphasis of "the herbs and the trees – both (alike) bow in adoration" (Qur'an, 55/6) on the basis of rational data.

Al-Kindî didn't want to undermine the meaning of "to kneel, to bow down", which is a specific act of worship. He stated that every person with a working intellect is able to understand that the act of "to kneel, to bow down" doesn't essentially mean to put one's hands and knees on the ground; he emphasized that stars, herbs, and trees bow down in a different manner. Besides the specific meaning of this statement, he mentioned that obedience is crucial. He, in a sense, analyzes this physical act to bow down in terms of metaphysics. According to this viewpoint, there is a movement from deficiency to excellence; there is growth, multiplication, a transition from the state of the intention to action. Obedience also means following the order of the superior. Planets don't have the organs necessary for kneeling; they are in the state of obedience as they are out of the states such as existence, alteration, moving from deficiency to integrity.

Based on the idea that celestial bodies are alive, intelligent and they have willpower, which was a dominant belief in the Ancient and Middle Age scientific philosophy and astrology¹³, Al-Kindî states that celestial bodies obey the will of Allah, follow his commands. The portrait of philosopher represented by Al-Kindî, regard texts as symbolic or encrypted and acts on the basis of their etymological meanings within the limits of language.

Al-Kindî identifies the sajdah (prostration) of celestial bodies and trees with obedience; this identification is based on his belief that there is a continuous process in nature on the basis of a cause and effect relation set by Allah within a specific system. The obedience in here must be the obligation based on the obsolete cycle in the universe.

CONCLUSION

Al-Kindî believes that reason and revelation can be in compliance and compromise. He thinks that the purpose of religion and philosophy is the same. The philosopher, who evaluated religion and philosophy in terms of their resources and purposes have an upper viewpoint and can see that their purposes are the same despite their difference in terms of resources. According to him, the beliefs and principles of religion are the same as that of philosophy.

Al-Kindî states that revelation is the result of the process of enlightening the pure spirit of prophets by Allah; the knowledge hidden in revelation is revealed without freewill or any effort. There is no logical or mathematical method behind this knowledge. Al-Kindî

¹² Abū-Rīda, M. 'A. (ed.). *Rasā'il al-Kindī al-falsafīyya* (vol. I). (Cairo: Dār al-Fikr al-'Arabī, (1950), Dar al-Fikr al-'Arabī); Fi'l-İbâne an sucûdi'l-cirmi'l-aksâ ve tâatihi lillahi azze ve celle". *Felsefi Risâleler*. Trs. Mahmut Kaya. (İstanbul: 2014).77–117; Klein Franke, Al-Kindî's "On Definitions and Descriptions of Things," *Le Muséon: Revue des Études Orientales*, (1982) 95: 191–216;

¹³ Burnett, C., "Al-Kindi on Judicial Astrology: 'The Forty Chapters,'" *Arabic Sciences and Philosophy*, (1993) 3.40

defends that religious knowledge is superior to the more complex philosophical knowledge, in terms of its value, position and satisfaction level.

With these statements, Al-Kindî attempts to establish a basis of his belief that the inclusivity and persuasiveness of revelation knowledge are superior to human reasoning. The mind of the philosopher articulating the verse prostration tries to explain the satisfactory impact of the verse in satisfying his curiosity without any confliction with his observations and deductions. This is what Al-Kindî tries to do in person. He aims at confirming and explaining the knowledge presented by revelation with pure mind and observations. Al-Kindî states that messages conveyed by Prophet Mohammad are in line with the extents of the mind and he emphasizes that only the ignorant refuse to see this coherence. The portrait of philosopher represented by Al-Kindî, regards texts as symbolic or encrypted and acts on the basis of their etymological meanings within the limits of language.

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