

# Adab in medieval arabic literature

Philosophy



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## Adab In Medieval Arabic Literature

Al-Kindi strives to reinstate the monotheistic view of Islam. This means that God is a unique force in the universe. The universe refers to both the earth and heaven. In addition, He is a sole distinct God. In this sense, God is the sole entity that the rest of the population should look upon and worship for knowledge and salvation. Besides, God is a distinct unity. This means that God performs all functions from a single entity. This is different from the early Greek concept of many gods that perform several respective functions. In this perspective, man possesses no ability of knowing all the truth. The unicity of a divine being is arguable from several points.

The first Al-Kindi's argument for the existence of God pertains to the belief on causality. This means that everything that professes existence must have a beginning of existence. In this sense, it is impossible to have a beginning without a cause. Besides, entities to causes are infinite. Therefore, there is a prime cause to infinite elements that trigger other causes. This means that the prime cause must be a true one. The true cause refers to a sole God. According to Aristotle's arguments, there are four stages of causes. This entails the final, the efficient, the formal and the material causes in terms of vitality. In a nutshell, there are two credible causes in the universe. The first cause is the sincere efficient one since its action springs from nothing. On the other hand, the other causes are intermediate since they spring from other causes. God is the only credible force that acts on other things. The reverse meaning of the same regards the idea that other things cannot act upon Him.

Besides the argument on causality, Al-Kindi argues that everything in the world springs from creation (Kennedy 220). This means that there is a divine

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being that creates such entities. However, every creation lacks the life of sustaining itself. It must rely on the superior being to feed life into the same. This suggests that every creation is not eternal. The sole eternal being is God since He exists to breathe life into new creations.

Similarly, the unicity of God is arguable from the observed nature of beings. The world possesses both irregularity and regularity that interact to create a beautiful working mixture. The world has a sculpture in a sense that does not jeopardize itself. In this sense, there are surprising disparities that coexist to accord a meaningful life. This means that there is a perfect entity that manages the elements and their interactions.

It is discernible that Al-Kindi utilizes chronological method of articulating his arguments. This means that he employs a deductive approach to reach respective beliefs. He highlights the fundamental strength of belief. It is arguable that all arguments must emanate from a form of belief. This suggests that any claimed truth is not wholly objective. In his example of causality, he employs the chronology of stages to causes. It is arguable that causes reach a point where established entities, such as science, cannot explain. This void of explanation refers to a divine force. Besides, the arguments utilize practical and observable elements such as mountains to demonstrate the uniqueness of creation. The uniqueness and the seeming perfection of creation help explain the existence of a sole and a divine God.

#### Works cited

Kennedy, Philip. On fiction and Adab in medieval Arabic literature.

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