

Al-Farabi's Concept of Divinity: An Analysis

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Abstract

Al-Farabi's thought on divinity is one of the main pillars of the Islamic philosophical tradition, which sought to harmonize Islamic revelation with Greek philosophy, especially Aristotle and Plotinus. Al-Farabi viewed God as the First Cause (*al-'Illah al-Ula*), which is the origin of all existence through emanation (*al-faith*). This concept places God as the transcendent, perfect, infinite Being and the source of all reality. This article explores how Al-Farabi formulated the relationship between God, reason, and the universe, and highlights his attempts to explain the nature of divinity with a rational approach. In this exploration, several important issues are raised, such as the harmony between reason and revelation, God's relationship with the universe through emanation, and how God's nature can be understood without diminishing His transcendence. In addition, this study also discusses the implications of Al-Farabi's thought for Islamic theology and its relevance in the modern context. Using a literature analysis approach to Al-Farabi's major works, such as *Al-Madina al-Fadila* and *Kitab al-Huruf*, this study found that Al-Farabi sought to provide a harmonious synthesis between philosophical traditions and religious beliefs, although his concepts often sparked theological debates. The findings confirm that Al-Farabi's thought has a significant contribution in shaping Islamic philosophical discourse, especially in understanding the relationship between God, reason and reality.

INTRODUCTION

The name Al-Farabi (870-951 AD) is known in the West as Alfarabius. He is a man who in both East and West has received almost universal praise for his intellectual achievements over the centuries. Therefore, Abu Hasan al-Amiri attacked those writings with a slant, in which he called Al Farabi "one of the false philosophers of the modern era". He received many titles, and the most recognizable is that he is referred to as the father of Islamic Neoplatonism, the father of Islamic political philosophy, and the consummate early Islamic philosopher.

Al-Farabi's living conditions and political life at that time made him give birth to a political idea about the perfect state which he conveyed in a work he wrote entitled "Ara Ahl al-Madinah al-Fadilah" (Habibah, 2020; Said, 2019; Yusuf et al., 2024). This concept is in line with Aristotle's view that a state is ideal if it has a just leader, where justice can only be realized through the creation of togetherness and equality of ideals among all citizens and the government. A similar view was also expressed by Plato

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who stated that the State is like a body that cannot be separated between one organ and another. If one of the organs is damaged, the state will also experience damage. Plato described the body as a representation of ideology, society, and the state (El Alaoui et al., 2019; Wulandari, 2023).

Allah SWT has the attribute of being One, both in terms of His substance and His actions. On the other hand, in the view of Islamic scholars, creatures are plural, are new creations, and are bound by time and space (Iqbal, n.d.; Rohim, n.d.). Discussions about nature or natural resources have been a topic of debate before, as seen in the proposals of the Big Bang theory and the steady state theory. In the following period, these ideas received various responses, both supportive and opposing, related to the concept of emanation, which seeks to provide a basic explanation for the two main opinions regarding the process of nature creation. The first opinion states that the process of nature's creation begins from nothing into existence (Engkizar et al., 2023). Meanwhile, the second opinion comes from a group that believes that nature originated from some previous material that only underwent a change in form.

Al-Farabi's thinking about divinity raises some interesting issues that are the center of attention in Islamic philosophical discourse. One of the issues that can be seen from this topic is the harmony between Revelation and Reason. Al-Farabi, as an Islamic philosopher who was heavily influenced by Yunani philosophy, especially Aristotle and Plato, tried to harmonize the understanding of Islamic theology with rational philosophy (Burhanuddin et al., 2023; Kamaludin et al., 2023). The main problem that arose was how to understand divinity through reason without having to contradict revelation. The concept of God as the First Cause. In Al-Farabi's philosophy, God is understood as the first Cause (*al-'Illah al-Ula*) which is the source of all existence. This article not only contains an analysis of Al-Farabi's thought, but also opens space for a broader discussion about the relationship between philosophy, theology, and religion in understanding the concept.

METHODS

This type of research is library research, which is a research method that aims to collect data or information from various relevant literature sources (Fitria et al., 2024; Kurniawati et al., 2024). Library research is a way of collecting data by using written sources that contain theoretical and factual information related to the topic being studied (Chu & Ke, 2017; Gorichanaz, 2018). The research steps taken by the author are: i) Problem identification, i.e. formulating questions that become the focus of research or study. ii) Literature collection, i.e. identifying and collecting relevant literature materials, both primary and secondary. iii) Literature evaluation, i.e. assessing the credibility and relevance of literature sources by considering the reputation of the author, publisher, and context of publication. iv) Data analysis, i.e. using descriptive, comparative, or text criticism approaches to explore meaning, concept relationships, and conclusions (Sari & Asmendri, 2020).

RESULT AND DISCUSSION

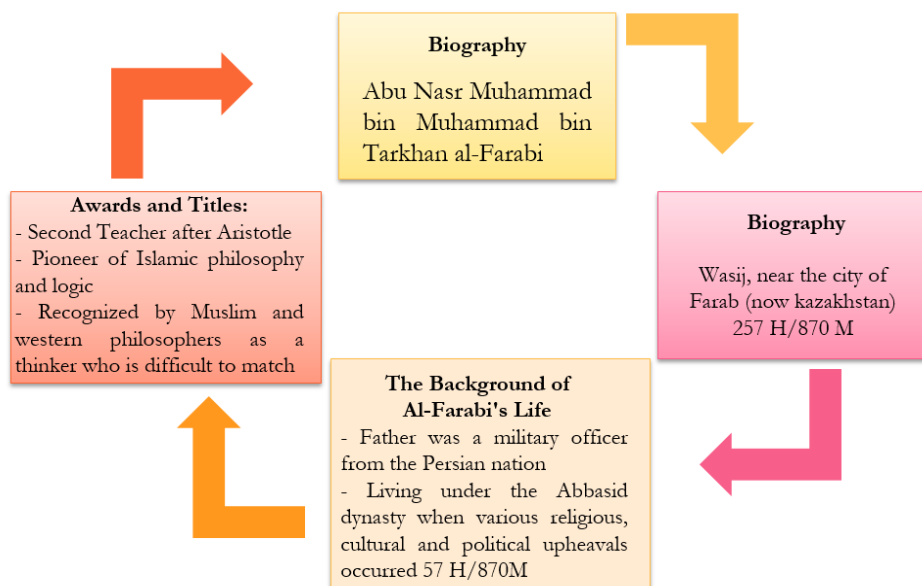


Fig 1. Biography of al-Farabi

Biography of al-Farabi and his works

The full name of al-Farabi is Abu Nasr Muhammad bin Muhammad bin Tarkhan al-Farabi. Meanwhile, the title al-Farabi comes from the name of a city called Farab, where he was born in 257 Hijri (870 AD) in a village called Wasij. Meanwhile, his father was of Iranian origin and married a Turkestan girl who was a Persian military officer, although the names of his grandfather and great-grandfather indicate that he was of Turkish origin. The family probably converted to Islam while their grandfather, Tarkhan, was still alive. This event most likely coincided with the conquest and Islamization of the Farab region by the Samanid dynasty around 839 to 840 CE. Al-Farabi was, by nature, the son of a military man who played an important role. This is in contrast to Ibn Sina, whose father was a bureaucrat of the Samanid dynasty, and al-Kindi, whose father was the governor of Kufa. Thus, al-Farabi did not belong to the katib group, a group that had an important role in the Abbasid government at that time (Habibah, 2020; Majid, 2019; Suroño & Ifendi, 2021).

During the Abbasid Dynasty, al-Farabi lived under the leadership of Khalifah al-Mu'tamid (Hilmansah, 2023; Sa'adi et al., 2024). At that time, society was filled with upheavals involving religious, ethnic, cultural and racial differences. The unstable situation during al-Farabi's lifetime shows that he was in the midst of various political conflicts that surrounded him. This situation encouraged al-Farabi to develop thoughts on how the political pattern in a country should be. In addition, the style of al-Farabi's philosophical thought was also influenced by Yunani philosophers such as Aristotle and Plato who were based on the principles of justice and were run by a philosopher (Haryanto, 2022; Isnaintri et al., 2023; Mallios et al., 2022).

Al-Farabi holds a very important position among Muslim philosophers. His thought continues to inspire the development of other peripatetic philosophies. Massignon recognized that al-Farabi was the first Muslim philosopher whose every statement had a deep meaning. In addition, Ibn Khulkan also praised him as a Muslim philosopher whose level of knowledge is difficult to match. He managed to reconstruct the discipline of Logic or mania that was first introduced by Aristotle. If Aristotle was previously known as the 'first teacher' because of his contribution in introducing Logic, then al-Farabi, through his hard work in combining the thoughts of Aristotle and Plato, deserves to be called the second teacher or "*al-mu'alim ats-tsāni*". The title of second master was given to al-Farabi for several reasons.

First he displayed significant excellence in the field of Logic, or *manthiq*, as the foundation of all disciplines, especially Logic and Philosophy introduced by the philosopher Aristotle. In Al-Farabi's *fi al-'Ibārat*, he reiterated these concepts. He mastered the field of Logic at a very young age and was able to surpass his teacher, Abu Bishr Matta ibn Yunus, who was at that time one of the leading figures in the discipline of logic in the city of Baghdad. Secondly, al-Farabi was a leading philosopher after the Yunani philosophers who successfully combined Neo-Platonic and Aristotelian concepts. Third, his expertise in compiling some guidelines for the science of philosophy that made it easier for the next generation to learn, as outlined in the work entitled *Ihshā'ul 'Ulūm*. This work consists of five chapters with different categories, including the science of *kalam* which discusses *lafadz* as well as guidelines for extracting some arguments from texts, psychology and theology, education, *mantiq* (logic), *kalam* science, and *fiqh*. In this work, al-Farabi, like Aristotle, formulated philosophy systematically so that it could be understood by anyone who came after him. Through *Ihshā'ul 'Ulūm*, al-Farabi explained the various levels of knowledge and the order in which they should be learned (Chongarov, 2023; Fuady & Suhaebi, 2024; Putra, 2023).

In Bukhara, Al-Farabi studied Islamic sciences. After completing his basic education, he traveled to Marw, where he studied logic under Yuhanna Ibn Hailan, an Orthodox Christian and native Syrian speaker. During the caliphate of al-Mu'tadid (892–902 AD), both Yuhanna Ibn Hailan and Al-Farabi moved to Baghdad. Among Muslim philosophers, Al-Farabi is recognized as a prominent figure, particularly in the field of logic. Additionally, he contributed significantly to the development of philosophical language in Arabic, while acknowledging certain differences between Arabic and Yunani grammar (Muttaqin et al., 2024; Nurlathifah & Lisartika, 2024; Sa'diyah, 2019).

At the start of his career, Al-Farabi moved from his homeland to the city of Baghdad, which at that time was known as a center of knowledge, for approximately (two) decades. He studied Arabic grammar from Ibnu Suraj, while Abu Bisyr Matta Ibnu Yunus taught him the science of *mantiq* or logic. After that, Al-Farabi tried to go to Harran, which was the center of Yunani culture in Asia Minor. After studying there for some time under the guidance of Yohana Ibn Hailan, he left Harran and then around 910-920 AD returned to the city of Baghdad to become a teacher and writer (Wiyono, 2016).

Al-Farabi's reputation was very good and his deep knowledge earned him the title "second teacher", while Aristotle was known as the "first teacher". During his lifetime, al-Farabi was known for his expertise in the field of logic. There is information that states that al-Farabi had "read" (most likely taught) Aristotle's *Physics* forty times, as well as Aristotle's *Rhetoric* 200 (two hundred) times. Ibn Khallikan reported that on a copy of Aristotle's *De Anima* that al-Farabi owned, there was a statement that he had read the book 100 (one hundred) times. The number of Al-Farabi's students recorded in the records only includes the Jacobite theologian and philosopher, named Yahya bin Adi (who died in 975 AD) and his brother, Ibrahim. Meanwhile, Yahya is known as a prominent logic teacher, and it is said that "half of all Arab logicians in the 10th-century era were his students." At the age of 75, precisely in 330 Hijri (945 AD), he moved to the city of Damascus and established relations with the Sultan of the Hamdan Dynasty in Aleppo, whose name was Saif Ad-Daulah Al-Hamdani.

Works of Al Farabi

The main concept in Al-Farabi's political thought, expressed in his famous work "*Ara` abl Madinah Alfadbilab*", is "The realization of the principal city in the principal state". This refers to the condition in which citizens understand the prime cause and all its attributes, and the arrangements that hinder its relationship with the

active intellect. This includes all celestial bodies and all their attributes, all physical bodies and all smaller objects, as well as the process of their emergence and destruction. Patience that everything that exists should be harmonious, balanced, and filled with wisdom. Meanwhile, God, as the creator of all things, cannot possibly have weaknesses or act unjustly. This awareness also includes the purpose of human existence, how the powers of the soul arise, and how the soul is illuminated by the light emanating through the active mind so as to recognize its first form.

Here, humans possess the will and freedom to choose, which eventually leads to the emergence of a supreme leader and the reception of revelation (Purnomo et al., 2023; Rizapoor et al., 2023). This leader acts as the deputy of the main leader in their absence. Additionally, there are several other qualities that every citizen should ideally possess, ultimately giving rise to a principal city a place where its inhabitants attain the happiness they aspire to. In his work, Al-Farabi also describes various types of cities that contrast with the ideal city or state (Habibah, 2020; Kurniawan, 2015; Said, 2019). As previously mentioned, Al-Madinah Al-Jahiliah (the city/state of ignorance) is a place where its inhabitants lack an understanding of true happiness, even though happiness should be the ultimate goal of human life. The thought of happiness never crosses their minds, and even when they attempt to attain it, they fail to comprehend it let alone believe in it.

Throughout his life, Al-Farabi produced numerous works. From a scientific perspective, his contributions can be categorized into several fields, including logic, natural sciences, mathematical sciences, political and state sciences, theology, and anthology. Of the hundreds of works attributed to Al-Farabi, many have not been preserved. If the calculations are accurate, a significant portion of his writings may have been lost. Most of his surviving works have only recently become available in modern editions; therefore, the interpretation of several of his texts continues to be refined. To this day, the majority of Al-Farabi's major works focus on logic and the philosophy of language.

As noted by several medieval biographers, Al-Farabi's expertise in logic was the foundation of his reputation. Philosophers and historians, such as Ibn Khaldun in the 7th century AH/1332 AD, stated that Al-Farabi earned the title Second Teacher (*al-Mu'allim al-Thani*), mainly due to his achievements in logic, particularly in comparison to Aristotle. However, it is important to acknowledge that before studying mathematics (logic) and other scientific disciplines, Al-Farabi first studied the Qur'an, as was customary for Muslim children. This aligns with the informal educational traditions that were highly valued in classical Islamic education, particularly during Al-Farabi's childhood, as described by Ibn Khaldun in his work *al-Muqaddimah*. The works that specifically deal with the science of semantics or logic (*al-mantiq*) include the following: i). Al-Tawti'ah fi al-Mantiq. ii) Khamsah Fusul Tasytamilu 'ala Jami'ma Yadtarru ila Ma'rifatihimin Ada' al-Syuru' fi Sina'at al-Mantiq.

Philosophy of Divinity Theory

The theory of divinity adopted by most Islamic philosophers is based on two main principles, in the form of tawhid and monotheism, which means devotion or surrender to God. These philosophers adhere to the concept of perception that directs all of God's attributes to His essence. Thus, to prove the existence of God, Al-Farabi was the first philosopher to distinguish between existence and essence (Haryanto, 2022; O'Sullivan, 2017). Therefore, we can predict it even though we cannot be sure of its existence. This is because existence is one of the axioms of matter, not the element that creates it. Al-Farabi said that this principle applies to everything except God, whose existence cannot be separated from His essence.

The conclusion is that we do not need prolonged arguments to prove God's existence; rather, we only need to understand His essence to fully recognize His existence. Al-Farabi classified divine knowledge into three categories: (i) aspects

closely related to the existence of certain entities, known as ontology, which examines events occurring within these entities; (ii) aspects concerning the substance of matter, its characteristics, quantity, and level of perfection, leading to the study of "a perfect being that does not exceed what can be conceived" the ultimate principle of everything that serves as the source of existence, including the sciences of *tawhid* (theology), *mantiq* (logic), arithmetic (mathematics), and various other *juz'iyat* sciences; and (iii) aspects related to fundamental principles of proof that form the foundation of various specialized sciences, including discussions of all forms that are not objects themselves but exist within objects (Kartini et al., 2024).

Accordingly, it is important to first discuss the existence of these forms, which must then be proven through concrete evidence, or Burhan, to establish that they do exist. The questions that arise are whether these forms are many or few and whether they have boundaries. Next, it is necessary to provide Burhan as evidence of those boundaries. After that, further research must be done to determine whether the hierarchy of forms is singular or multiple and whether some are superior in terms of perfection compared to others.

Through evidence, this hierarchy rises from the lowest to the highest, where no level surpasses the highest. In this order, nothing can equal its level of existence, nor can anything equal or rival it. As such, this development reaches the first level, which means that the first has no predecessor. Its existence is not caused by something else. Therefore, the Almighty is the first and absolute origin. Meanwhile, the existence of other forms depends on the existence of this first form.

CONCLUSION

Al-Farabi's thought is closely related to Yunani philosophy. Therefore, to understand the essence of al-Farabi's thought, it is important to study Yunani philosophy in depth. Al-Farabi is a Muslim philosopher who has a broad insight, apart from being a scientist, he is also an *'alim* who lives in simplicity. In his metaphysical thought, al-Farabi argued that the creation of the universe occurred through a process of emanation or emanation from God (*al faidh al deway*) which took place through a single and single mind, which has an eternal and eternal nature, known as pure reason. This process creates the diverse universe, and the emanation stops at the tenth mind known as the *fa'al* mind. At this stage of the tenth mind, emanation no longer continues as the power of the mind begins to decline. From this tenth mind, matter emerged, such as water, fire, air and earth, followed by various other elements.

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