



Research Paper

Investigating and analyzing the effect of the issue of emanation in the philosophy of Plotinus in Farabi s thought and Farabi's innovations in it

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Abstract

One of the important issues that Farabi was influenced by Plotinus is the issue of emanation. In this research, firstly, the influence of Plotinus on Farabi in the issue of emanation and its implications is discussed and analyzed, and then Farabi's innovations in the issue of emanation and its related aspects are discussed. By basing this theory on principles such as the principle of oneness and knowledge that is obligatory by its own nature and the unity of the wise and reasonable, Farabi was able to prove it with his innovative method, which is the metaphysical difference between existence and nature, and useful fruits such as the explanation of God's effectiveness, the issuance of plurality from unity, to conclude the hierarchy of beings and the steps of the universe. By carefully reflecting on the discussed topics, one can observe Farabi's innovations and his special explanation. Although some articles have been written about the problem of Plotini's grace, what distinguishes this article from other articles on this topic is to deal with Farabi's innovations and his special initiatives and solutions in the field of the theory of grace and its ramifications. This research tries to express Farabi's innovative initiatives in the field of the theory of grace with documentary method and even using first-hand sources as much as possible.

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Extended abstract

1. Introduction

One of the important issues that Farabi was influenced by Plotinus is the issue of emanation. In this research, firstly, the influence of Plotinus on Farabi in the issue of emanation and its implications is discussed and analyzed, and then Farabi's innovations in the issue of emanation and its related aspects are discussed. By basing this theory on principles such as the principle of oneness and knowledge that is obligatory by its own nature and the unity of the wise and reasonable, Farabi was able to prove it with his innova-

2. Research method

This research tries to express Farabi's innovative initiatives in the field of the theory of grace with documentary method and even using first-hand sources as much as possible.

3. Results

What sets this article apart from others on the same topic is its focus on Al-Farabi's innovations and his unique initiatives and solutions regarding the theory of emanation and its corollaries. Al-Farabi established a philosophical foundation to explain the possibility of existential agency based on his original theory, which



distinguishes between the metaphysical concepts of existence and essence. By employing the principle of "the One," he demonstrated the unity of God's emanation and, using the principle of "the simple truth," proved that emanation is essential to His nature.

Al-Farabi illustrated that emanation occurs in a hierarchical manner and that each being benefits from emanation based on its own existential capacity. Considering that the theory of emanation is based on the intellect of the necessarily existent being and, in light of the principle of the unity of the knower and the known, Al-Farabi was able to provide an appropriate solution to the problem of emanation. One of the consequences of the theory of emanation is the belief in the eternity of the universe. Through his theory of emanation, Al-Farabi asserted the pre-eternity of both matter and the cosmos.

4. Conclusion

The theory of emanation in Al-Farabi's thought finds a new interpretation and formulation that aligns with his existential philosophy, unlike the Neoplatonic philosophical tradition. By presenting his innovative theory distinguishing between the metaphysical concepts of existence and essence, and dividing existence into necessary and possible beings, Al-Farabi provides a precise solution regarding the theory of emanation.

In the principle of the One, Al-Farabi clearly identifies the First Intellect as the single emanation from the Necessary Being, thus clarifying this principle, which had been ambiguous in Plotinus' philosophy, by introducing the First Intellect as the primary emanation. He proves the identity of the essence and attributes of the Necessary Being, including knowledge, by using the principle of Simple Reality. Relying on his original theory concerning existence and the metaphysical distinction between the nature and essence of things, he lays a philosophical foundation for God's existential agency, a concept that has no place in Plotinus' philosophical system.

Al-Farabi considers the comprehension of his own essence and the comprehension of the Nec-

essary Being as reasons for the existence of multiplicity. In contrast, Plotinus sees plenitude and overflowing as the cause of the many. While Plotinus regards only the intellect as the overflow and emanation of the One, Al-Farabi regards all beings as stemming from the emanation of the Necessary Being.

Al-Farabi connects the hierarchy of beings with the Ptolemaic system and, based on that, believed in ten intelligences, which is considered one of his innovations. Plotinus proves the unity of the knower and the known for the second hypostasis, namely the intellect, as the first hypostasis is beyond thought. However, Al-Farabi sees God, due to His immaterial nature, as both the Intellect and the one who knows and is known.

Although there are many commonalities between Al-Farabi and Plotinus regarding the theory of emanation, as noted, Al-Farabi's intellectual brilliance has enabled him to possess unique innovations and arguments supporting his beliefs, formulating them in line with his philosophical system. Al-Farabi bases his theory of emanation on principles like the metaphysical distinction between existence and essence, the unity of the knower and the known, and the principle of the One, and enumerates consequences such as the simplicity of the Necessary Being and the creation and eternity of the world, thereby concluding the eternality of matter and the universe.

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Authors' contribution

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Conflict of interests

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