

Fundamentals of Farabi's Cosmology

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Abstract: Farabi's cosmology is one of the dimensions of Farabi's philosophy that reflects his worldview. Farabi was the first Islamic philosopher to formulate a coherent theory of the universe, which became the model and basis for philosophical cosmology in the tradition of Islamic philosophy. Farabi's cosmology is a mixture of two Greek heritages, both philosophical and scientific, and the other is the heritage of the emerging Islamic civilization, which has been accompanied by his own innovation and initiative. By accepting the theory of issuance, Farabi rejected Aristotle's essentialist view of cosmology and, with an ontological approach, drew his own cosmology. Farabi's cosmology is a paradigm and pattern-oriented system whose origin is known and can be drawn based on the original origin of the destination, unlike the Aristotelian system that is an exploratory system in which beings are discovered in the stages of research and reflection. In Farabi's cosmology, implications such as theism, system-orientation, humanism, ontological precedence over epistemology, and causal relationship can be traced. The present article tries to describe Farabi's cosmology based on Farabi's origin, principles, innovations and initiatives, and then state the implications of Farabi cosmology.

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Introduction: One of the most neglected aspects of Farabi's thought is cosmology. Farabi's cosmology is one of Farabi's prominent views that is deeply connected to his philosophical system. How the universe was created is the most central element in the study of cosmology, which determines the beginning of the universe, at least in general terms. Cosmology was the subject matter of classical philosophy; Especially in philosophies that expressed their philosophical reflections in the form of a hierarchical system.

Methodology: In cosmology, Farabi first draws a world that fits his worldview. After the creation of the world, he examines, studies and determines the position of each subject. Farabi's worldview and cosmology is more than an empirical, special narrative of Aristotelian-Ptolemaic cosmology that has been adapted to Islamic elements.

The adaptation created by Farabi is itself a new idea that later evolved into Islamic philosophy.

Findings: Farabi's cosmological theory can be considered on the basis of five central principles.

Theory of emanation

Theory of emanation is a theory about ontology or cosmology. Farabi was one of the first Muslim philosophers to introduce this theory in the tradition of Islamic philosophy. He presented a reading of the theory of export that did not contradict Islamic teachings. According to the principle of emanation, all beings originate from a transcendent being. Creatures are classified according to a longitudinal system. That is, the higher order being is more complete than the lower order being. The theory of emanation or grace is opposed to the materialist theory, which accepts no essence or being, whether abstract or real,

outside of material phenomena.

Levels of Creatures

In the book *The Seacat al Medina*, Farabi first enumerates six times the beings and confines the beings in these six categories. First order, cause in the first order; Second order: causes in the second order; Third level: active intellect; Fourth degree: Psyche; Fifth degree: form; Sixth rank: Matter (Farabi, 1996, p. 21). Thus Farabi formulated the theory of emanation in a way that did not contradict with the God of Islam. The God of Islam is the one God, the Creator. In his theory of emanation, he reconstructed this in such a way that all these attributes can be used from within (Farabi, 1995, p. 42-25). Sadro Farabi's theory formed a kind of paradigm and model-oriented system that is opposite to the exploratory and evolutionary system. A paradigm system is a system that has a specific origin and end and the designer is aware of it.

Causal relationship

Farabi's world is a set of two spiritual and material worlds that the relationship between the two worlds is explained through the causal relationship. Cause is primarily the near cause of secondary causes and active intellect, as well as the unlikely cause for the physical world. In the same way, the spiritual world is considered as a cause compared to the lower worlds (Farabi, 1996, p. 24-23). Through this distinction, Farabi finds the category of proving the necessity of existence and Farabi's interpretation of the cause of causes. To Farabi, cause of causes is a creature who is the cause for other beings. Its essence is his existence. Therefore, the main feature of Farabi's philosophical system is the precedence of ontology over epistemology.

Humanism

Man and his place in Farabi's cosmology are very evident. Man is descending into the realm of matter. The material

world and the place of man in that social and political philosophy, which in addition to the educational aspect is considered a prelude to the resurrection of man. Farabi's expression does not consider man as merely a material and worldly being, but man has a specific purpose and position that can be understood through the understanding of cosmology (Farabi, 1992, p. 196).

Discussion and Conclusion:

Farabi's cosmology begins with the fundamental principle of creation from non-existence. For the fear of the universe based on the religious doctrine of the creation of non-existence, the theory of export was the best solution for Farabi. The theory of issuance was more closely related to Neoplatonic philosophy than to Qur'anic creation, because in the Farabi era the scientific belief in the universe was based on Ptolemy. But this does not mean that Islamic concepts

and elements do not play a role in defining and formulating the theory of Farabi's export, rather, Farabi made the two compatible with each other so that there was no conflict with religious God-centeredness. God is the first and the origin and has no end outside the essence. All these components are strongly current in Farabi's export theory.

In this way, Farabi depicts a world in which the universe cannot be formed without the first cause or God. Cosmology is inextricably linked to anthropology. Man finds his place only by understanding the cosmic system. Therefore, in Farabi's cosmology, the universe and the universe as a separate subject from God and man will not be understood. This cosmology can be called divine cosmology, which is alien to cosmology in the empirical sense of the word.

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