IRSTI 21.41.31 https://doi.org/10.26577/jpcp97320261

N.B. Abdullayev[1*], R.S. Mukhitdinov[1], Sh.U. Gokaru[2]

[1]Egyptian University of Islamic Culture Nur-Mubarak, Almaty, Kazakhstan
[2]University Malaya, Kuala-Lumpur, Malaysia
*e-mail: nur.nmu@mail.ru

THE CONCEPT OF TAWHID AND DIVINE ATTRIBUTES IN THE PHILOSOPHY OF ABU NASR AL-FARABI

This article examines, within the framework of Islamic studies, the concept of tawhid as articulated by the great philosopher Abu Naṣr al-Farabi, known as the "Second Teacher". It analyses the idea that the core of al-Farabi's philosophical thought lies in the harmonization of religion and philosophy. In pursuing this aim, he sought to construct a new mode of thinking by employing the fundamental principles of philosophy without departing from the core doctrines of Islamic belief. In this process, he earned the title of "Second Teacher", engaged in interpreting Aristotle's ideas, and succeeded in reconciling ancient Greek philosophy with the doctrinal foundations of the Islamic intellectual tradition, thereby leaving a profound intellectual legacy to humanity.

The article employs philosophical and theological methods of analysis, textual analysis, and a comparative approach to the views of philosophers and religious scholars. It also provides a brief overview of al-Farabi's theory of sudur (emanation).

Al-Farabi's system of thought re-examines, from a philosophical perspective, the principle of divine unity (tawhid), which constitutes the core of Islamic belief. Based on his interpretation of the divine attributes, he argues that classical Islamic discussions distinguishing between essential (zati) and affirmative (subuti) attributes tend to impose conceptual limitations on the divine reality. For this reason, he understands the divine attributes as qualities intrinsically rooted in God's essence. Accordingly, al-farabi does not interpret attributes through a strict separation between essence and attributes, but rather through the unity of being and meaning. In his view, the oneness of God constitutes the ontological cause of the entire universe, while the multiplicity that proceeds from this unity serves as evidence of that very oneness.

Keywords: al-Farabi, tawhid, religion, philosophy, sudur, emanation, ten intellects.

Н.Б. Абдуллаев[1]*, Р.С. Мухитдинов[1], Ш.У. Гокару[2]

[1] Нұр-Мүбарак Египет ислам мәдениеті университеті, Алматы, Қазақстан
[2] Малайя университеті, Куала-Лумпур, Малайзия
*e-mail: nur.nmu@mail.ru

Әбу Насыр әл-Фараби философиясындағы таухид және құдайлық сипаттар тұжырымдамасы

Бұл мақалада исламтану аясында «Екінші ұстаз» ретінде танылған ұлы ойшыл Әбу Насыр әл-Фарабидің философиялық мұрасындағы таухид тұжырымдамасы қарастырылады. Әл-Фараби философиясының негізгі идеяларының бірі дін мен философияны үйлестіру екендігі талданады. Осы мақсатқа ұмтыла отырып, ойшыл ислам сенімінің негізгі қағидаларынан алшақтамай, философияның іргелі принциптеріне сүйенген жаңа ойлау үлгісін қалыптастыруға талпынды. Осы интеллектуалдық ізденістер барысында «Екінші ұстаз» деген атаққа ие болған әл-Фараби Аристотельдің идеяларын түсіндіруге ден қойып, ежелгі грек философиясын исламдық интеллектуалдық дәстүрдің доктриналық негіздерімен үйлестіре білді және сол арқылы адамзатқа терең философиялық мұра қалдырды.

Мақалада философиялық және теологиялық талдау әдістері, мәтіндік талдау, сондай-ақ философтар мен дін ғұламаларының көзқарастарын салыстырмалы түрде зерттеу тәсілі қолданылады. Сонымен қатар әл-Фарабидің судур (эманация) теориясына қысқаша шолу жасалады.

Әл-Фарабидің ойлау жүйесінде ислам сенімінің өзегін құрайтын құдайлық бірлік (таухид) қағидасы философиялық тұрғыдан қайта пайымдалады. Құдайлық сипаттарды түсіндіру негізінде ол классикалық ислам ойындағы сипаттарды заттық (зати) және субути сипаттар деп ажырату құдайлық болмысты ұғынуға белгілі бір концептуалдық шектеулер қоюы мүмкін деген тұжырымға келеді. Осыған байланысты әл-Фараби құдайлық сипаттарды Құдайдың мәніне іштей тән қасиеттер ретінде қарастырады. Сондықтан ол сипаттарды мән мен сипаттың қатаң бөлінуі арқылы емес, болмыс пен мағынаның бірлігі тұрғысынан түсіндіреді. Оның көзқарасы бойынша, Құдай-

 © 2026 Al-Farabi Kazakh National University

дың бірлігі бүкіл ғаламның онтологиялық себебі болып табылады, ал осы бірліктен туындайтын көптүрлілік сол бірліктің өзін айғақтайтын дәлел ретінде көрініс табады.

Түйін сөздер: әл-Фараби, таухид, дін, философия, судур, эманация, он интеллект.

Н.Б. Абдуллаев[1*], Р.С. Мухитдинов[1], Ш.У. Гокару[2]

[1]Египетский университет исламской культуры «Нур-Мубарак», Алматы, Казахстан
[2]Университет Малайя, Куала-Лумпур, Малайзия
*e-mail: nur.nmu@mail.ru

Концепция таухида и божественных атрибутов в философии Абу Насра аль-Фараби

В данной статье в рамках исламоведения рассматривается концепция таухида в философском наследии великого мыслителя Абу Насра аль-Фараби, известного как «Второй учитель». Анализируется положение о том, что одной из центральных идей философии аль-Фараби является гармонизация религии и философии. Стремясь к этой цели, мыслитель пытался сформировать новый способ мышления, опираясь на фундаментальные принципы философии и при этом не отходя от основных положений исламского вероучения. В рамках данного интеллектуального проекта аль-Фараби, получивший признание как «Второй учитель», обращался к интерпретации идей Аристотеля и сумел согласовать наследие древнегреческой философии с доктринальными основаниями исламской интеллектуальной традиции, оставив тем самым значительное философское наследие человечеству.

В статье применяются философский и теологический методы анализа, текстуальный анализ, а также сравнительный подход к взглядам философов и религиозных мыслителей. Кроме того, дается краткий обзор разработанной аль-Фараби теории судур (эманации).

В системе мышления аль-Фараби с философской точки зрения переосмысливается принцип божественного единства (таухид), составляющий основу исламского вероучения. Исходя из своего понимания божественных атрибутов, философ утверждает, что характерное для классической исламской мысли разграничение атрибутов на сущностные (зати) и утвердительные (субути) может накладывать концептуальные ограничения на понимание божественной реальности. Поэтому божественные атрибуты он рассматривает как качества, внутренне присущие самой сущности Бога. Соответственно, аль-Фараби интерпретирует атрибуты не через строгое разделение сущности и атрибутов, а через единство бытия и смысла. В его понимании единство Бога выступает онтологической причиной всего мироздания, тогда как множественность, происходящая из этого единства, одновременно служит свидетельством самого божественного единства.

Ключевые слова: аль-Фараби, таухид, религия, философия, судур, эманация, десять интеллектов.

Introduction

One of the most fundamental problems in the history of philosophy concerns the ultimate ground of being (ontology), the origin of the universe and the nature of its absolute beginning. This issue has been widely debated by various philosophical schools from ancient philosophy through the medieval intellectual tradition. Particularly, concepts such as the essence of being, causality, necessity and the absolute truth became the central objects of study in metaphysics. As a result of these searches, the conclusion was formed that at the foundation of all changeable and contingent existence, there must be an immutable, eternal absolute principle that requires no external cause for its own being. This problem acquired a new substance in medieval Islamic philosophy. Reinterpreting the metaphysical legacy of ancient philosophy, Muslim philosophers intertwined the question of being with the doctrines of the existence of God, the creation of the universe and the principle of absolute divine unity. Thus, ontology and theology became intertwined and God was conceptualized as the ultimate basis of all being and the primary origin of all causal relationships. This philosophical perspective laid the foundation for the development of new theories aimed at providing a rational explanation of the structure of existence.

One of the principal arguments employed in the rational justification of the existence of the Absolute Being is دليل الإمكان (the argument from contingency). At the foundation of this argument lies the principle that all things in the universe are contingent beings. Since a contingent being may either exist or not exist, its existence necessarily depends on a cause that lies outside of itself. If all beings were explained solely through a chain of causes that depend only on another, then this chain

must continue indefinitely. However, the infinite regress of causality cannot explain the ultimate basis of existence. Therefore, the chain of causality must ultimately terminate in الأول الموجود (First Being), whose existence proceeds from within itself and which requires no other cause. Thus, at the foundation of all contingent beings stands the Necessary Existent, acknowledged as the absolute ontological first principle.

The second important rational argument used to justify the unity of absolute being is دليل التمانع (the argument from mutual exclusion). This argument logically rejects the possibility of the coexistence of multiple absolute origins or multiple independent causes. If it is assumed that there are several possessors of absolute will, their wills may be in complete agreement, the will of one may be fulfilled while that of another is not, or neither of their wills may be fulfilled. Each of these possibilities leads to a logical contradiction or an imperfection incompatible with the concept of the Absolute Being. Therefore, the harmony and causal integrity of the universe demonstrate the existence of a single absolute cause. Al-Farabi elevated these rational arguments to a new philosophical level, forming his doctrine of God as a whole metaphysical system. He described God as الموجود الأول (First Being) and الأول السبب (First Cause), explaining the hierarchical structure of all existence through this absolute principle. In al-Farabi's philosophy, the principle of التوحيد (tawhid) is considered not merely as the basis of religious belief but also as a universal metaphysical principle that determines the integrity of being, the unity of the causal system, and the ontological foundation of the cosmic order.

In this regard, Abu Nasr al-Farabi is considered one of the pioneering Islamic philosophers and a prominent representative of ancient philosophy, who relying on the methods of Islamic theologians, interpreted Aristotelian perspectives on the creation of the world and the existence and divine unity of the Creator through his own distinct conceptual framework. It is widely acknowledged in scholarly debates that the project of harmonizing religion and philosophy lies at the heart of al-Farabi's philosophical initiative. According to his view, although religious and philosophical truths and principles may differ in appearance, they are based on a single truth in terms of essence and meaning. He succeeded to combine religion and philosophy that some scholars of the Islamic world, including Ibn Khaldun, even awarded him the title of “the greatest philosopher of the Muslim peoples” (Altaev et al., 2025, p. 242). Indeed, al-Farabi was one of the first thinkers to establish on this synthesis and form a new philosophical direction. Among the Eastern philosophers who followed in his footsteps and attempted to connect them with Islamic teachings, we can mention Ibn Sina, who sought to analyse and explain Plato's thoughts, and Ibn Rushd, who was engaged in justifying the harmony between Aristotle's philosophy and religion.

Similarly, the prominent scholar A. Kassymzhanov, in the section “The Concept of Being” of his work *Abu Nasr al-Farabi*, examines the issues under consideration in comparison with the views of ancient philosophers. In this work, he presents the following observation: “The cited statements of al-Farabi concerning the essence of the First Being reveal his dependence, in this matter, on the doctrine of Plotinus and represent a construction of the world with a strong pantheistic tendency, affirming an inseparable substantial connection between God and the world” (Kasymzhanov, 1982, p. 66).

In general, al-Farabi's doctrine aimed at harmonising religion and philosophy, are based on two fundamental principles. First, he explained Aristotle's philosophy, brought it closer to the Platonic tradition, linked it with religious content, and presented it in a way that was consistent with Islamic creed. Second, it proves religious truths through reason, that is through rational interpretation.

Al-Farabi, explaining philosophy through religion and religion through philosophy, brought both directions closer together into a common system for their mutual understanding and coexistence. To this end, he re-formulated Aristotelian philosophy from the perspective of two theoretical frameworks. The first is a cosmological argument called the “the theory of the Ten Intellects”. The second is a psychological interpretation in the form of the “Theory of the Soul (النفس)”. And the rational interpretation of religious truths is based on two main theories. The first concerns the doctrine of prophethood (النبوة), and the second concerns the principles of interpreting the Quran. Thus, the entire philosophical system of al-Farabi is summarised within the framework of four closely interrelated theories that are closely connected and share a

common purpose, despite their differences in form (Muhammad Sharif, 1996, pp. 72–75).

Al-Farabi, who devoted all his energy to the task of reconciliation religion and philosophy, describes the ultimate goal of philosophy as follows: “To know the Great Creator is to understand that He is an eternal and unmoving unified being, the active cause of all creation, and that He has established order in the world through His generosity, wisdom, and justice. And the main task of the philosopher is to strive to resemble the Creator to the best of human ability and to seek His perfection” (Al-Farabi, 1907, p. 7).

In classifying the sciences, al-Farabi assigns a distinct status to metaphysical inquiry, including questions concerning the knowledge of God and philosophical theology, by associating them with the domain of sacred science. According to A. Nysanbayev and G. Kurmangaliyeva, sacred science in al-Farabi’s philosophical system investigates the intelligible and supranatural realm and examines the first principles of existence. They state that “sacred science, according to al-Farabi, studies the supranatural world accessible to rational cognition and constitutes a doctrine of the primary principles of being. Metaphysics is the science of the knowledge of God and of the knowledge of that which He has created” (Nysanbayev & Kurmangaliyeva, 2005, p. 31). This interpretation indicates that the philosophical investigation of God, the First Principle, and Absolute Being occupies a central position within al-Farabi’s conception of metaphysics. It also suggests that metaphysical knowledge represents a higher form of intellectual inquiry that requires advanced rational and philosophical competence. Thus, the knowledge of God in al-Farabi’s system is not confined exclusively to the sphere of religious belief but is approached as an intelligible and demonstrative field concerned with the ultimate principles and ontological foundations of existence.

The above statements by al-Farabi on the purpose of philosophy include not only his rational views, but also ideas rooted in Islamic thought. He directly connects the essence of human existence with the existence of the Creator.

This philosophical structure based on the principle of “Unity of Truth” arising from the principle of unity (الوحدانية *al-Waḥdaniyyah*), has emerged in the history of Islamic theology as an ontological-epistemological system that takes being as the foundation of knowledge, without losing its rational foundation. Therefore, nearly all classical Islamic philosophers grounded their systems not only on the relative structure of reason and knowledge, but also on the true onto-epistemological truth with being serving as its central foundation.

Ultimately, al-Farabi's desire to reconcile religion and philosophy can be defined as an attempt to explain divine truths using philosophical terminology. First and foremost, attention must be drawn to the textual and conceptual parallels between his formulations in *(العقل معاني في رسالة) Risalah fi ma’ani al-’aql* (treatise on the meanings of the intellect) and the terminology employed by Aristotle in *De Anima* (on the soul) when elucidating the concept of the (بالفعل العقل) “Actual Intellect”. This similarity clearly shows the significant influence of Aristotelian thought on the metaphysical worldview of al-Farabi. Furthermore, it is precisely on this issue that al-Farabi accepted the harmony of religion and philosophy as an important and systematic project, which is also evident from his statement: “The possessor of the active intellect means that concepts are nothing other than images within its existence, that is, concept and image have a unified nature, meaning that He is both intellect and that which is intelligible, as well as intellect itself” (Kaya, 2003, pp. 131–132).

It may be stated that this passage in relation to al-Farabi shows that the reconciliation of the conceptual and intellectual system underlying the problems of *Tawhid* (divine unity) and the attributes of God, as well as religion and philosophy, comes from his comprehensive philosophical doctrine. In other words, the concepts of intellect (عقل), the possessor of intellect (عاقل), and intelligible (مقعول) have a common semantic framework in al-Farabi, both in explaining the unity of God and in describing the nature of active intellect.

This method of al-Farabi is worthy of appreciation as an attempt to combine the traditional conceptual foundations of Plato, Aristotle, and Neoplatonist philosophy with Islamic teachings, laying a theoretical foundation for the harmony between religion and philosophy. As a result of his efforts to reconcile religion and philosophy, it is also correct to state that he interpreted the principle of tawhid and the question of divine attributes within the same framework. It can be seen from his works that al-Farabi, whose

philosophical system was based on Platonic, Aristotelian, and Neoplatonist ideas, developed his own philosophical approach by incorporating the principles of Islamic faith and ethics.

Even al-Farabi's treatise on harmonising the views of Plato and Aristotle can be seen as an attempt to overcome what appeared to be an outward obstacle in the process of forming his own philosophical system (Al-Farabi, 1986, p. 16). However, according to al-Farabi, the explanation of this issue should be neither independent of religious evidence nor separated from philosophical foundations. In such a case, it will be necessary to reconcile certain philosophical conclusions with religious truths. In this sense, al-Farabi's interpretation of Tawhid and the attributes cannot be considered separately from the theories he developed regarding the harmony between religion and philosophy, such as the "theory of Ten Intellects", the "theory of the soul", the "science of (sudur) emanation", and the "classification of stages of existence", which he later expanded and supplemented with religious features, starting from Platonic, Aristotelian, and Neoplatonic foundations. Analysing and explaining these theories within the scope of this issue makes its essence significantly more distinct.

Literature review

In understanding al-Farabi's doctrine of God, it is necessary to consider his theory of knowledge and metaphysical system in close connection with each other. In this regard, the work *Risala fi ma'ani al-'aql*, published by M. Kaya, is of particular importance (Kaya, 2003, pp. 131–132). This treatise explains the content of the concept of 'aql (العقل), its stages, and its function in the cognitive process. Al-Farabi characterizes the intellect as a cognitive ability that ensures the connection between the human being and existence. His discussions on العقل الفعال(Active Intellect) are particularly significant because they provide insight into his views on the structure of the universe and the knowledge of God (Kaya, 2003, pp. 131–132). Therefore, although this work is not directly dedicated to the issue of tawhid, it remains an important philosophical source for understanding how al-Farabi interpreted the relationship between God, the world, and the human being.

Among Kazakhstani scholars, A.Kh. Kassym-zhanov (1931–2000) is widely recognized as a prominent philosopher and one of the founders of the Kazakhstani school of al-Farabi studies. Through his extensive research on al-Farabi's intellectual legacy and his efforts to promote it internationally, Kassymzhanov made a substantial contribution to the development of al-Farabi scholarship. His monograph *Al-Farabi in the History of Culture* (1975), co-authored with B. G. Gafurov, as well as his scholarly biographical work *Abu Nasr al-Farabi* (Kasymzhanov, 1982), published by the Moscow-based Mysl publishing house, played an important role in defining al-Farabi's place in the history of world philosophy and culture. These studies provided a comprehensive examination of the thinker's life, intellectual formation, and philosophical system and contributed significantly to the revival and institutional development of al-Farabi studies in Kazakhstan (Kasymzhanov, 1982).

Another major contribution to contemporary Kazakhstani al-Farabi studies is the twenty-volume collection *The Philosophy of al-Farabi*, compiled and edited under the scholarly direction of A. Nysanbayev, G. Kurmangaliyeva, and other researchers (Nysanbayev & Kurmangaliyeva, 2005). By bringing together a substantial body of philosophical studies devoted to al-Farabi's intellectual heritage, this fundamental publication demonstrates the enduring significance and multidimensional character of his thought. The collection has expanded the theoretical and methodological foundations of al-Farabi studies and continues to serve as an important scholarly resource for researchers engaged in the study of his philosophical legacy (Nysanbayev & Kurmangaliyeva, 2005).

Among more recent contributions, the studies conducted by A. Toleubekov, B. Meirbayev, and A. Doskozhanova are distinguished by their focused analysis of specific aspects of al-Farabi's metaphysical thought (Toleubekov et al., 2020). In examining the concept of الموجود الأول(the First Being), these scholars elucidate its ontological status as an immaterial, eternal, and absolute reality independent of the material world. Their research emphasizes the transcendence of the First Being beyond spatial and temporal limitations and explores manifestations of the principle of التنزيه (the transcendence of God and His freedom from all imperfections) within al-Farabi's philosophical system (Toleubekov et al., 2020). Their analysis thus contributes to a deeper understanding of the

relationship between divine unity, ontological perfection, and transcendence in al-Farabi's metaphysics.

Furthermore, the scholarly works of P. Suleimenov and Y. Paltore, who have conducted substantial research on the pedagogical and sociological dimensions of al-Farabi's intellectual legacy, are well recognized within the academic community. Their studies broaden the thematic scope of contemporary al-Farabi scholarship by examining the thinker's educational and socio-philosophical ideas and their relevance to modern intellectual and social discourse.

Among Kazakhstani studies published in recent years, the multi-volume work *Farabitanu* (Farabi Studies), compiled by Zh. Altaev, A. Quranbek, and K. Altynbek, draws significant attention (Altaev et al., 2025). The work systematizes the history of research on al-Farabi's heritage and the primary directions of contemporary Farabi studies. The authors emphasise that the idea of التوحيد(the oneness of God) lies at the core of al-Farabi's philosophy and relate his worldview to the intellectual tradition of Islamic civilization (Altaev et al., 2025). Furthermore, although this publication synthesizes the main results of Arab, Turkish, and Western research on al-Farabi, it does not specifically address the issue of divine attributes.

In Western Farabi studies, the research of Ian Richard Netton is widely recognized. According to Netton (1992), al-Farabi's philosophy developed at the intersection of Islamic monotheism and ancient metaphysical traditions. In his analysis of al-Farabi's doctrine of God, Netton highlights that the principle of الوحدة(unity) occupies a central position. He explains the concept of الموجود الأول (First Being) as the source of all existence and the manifestation of absolute perfection. He also notes that al-Farabi sought to explain religiously grounded issues through philosophical language (Netton, 1992).

Among Kazakhstani studies, the article by A. S. Toleubekov, B. B. Meirbaev, and A. B. Doskozhanova stands out for its concrete and focused study of al-Farabi's metaphysical views (Toleubekov et al., 2020). Analysing the concept of الموجود الأول(First Being), the authors emphasize its nature as an immaterial, eternal, and absolutely self-sufficient reality independent of the material world. This study demonstrates God's transcendence beyond space and time and analyses the manifestations of the principle of التنزيه (purifying the Creator from imperfections) in al-Farabi's philosophy (Toleubekov et al., 2020).

In general, the works under consideration examine al-Farabi's theory of intelligence, his views on creation, and his concepts of the First Being and First Cause from various perspectives (Kaya, 2003; Netton, 1992; Nysanbayev & Kurmangaliyeva, 2005; Toleubekov et al., 2020). However, most of these studies focus primarily on philosophical and ontological issues. The concept of التوحيد(oneness of God) and the issue of الصفات الإلهية(divine attributes) in the works of al-Farabi have not been systematically studied from an Islamic and theological perspective. In this regard, examining the concept of tawhid and the attributes of the Creator in al-Farabi's philosophy within the framework of the Islamic intellectual tradition is scientifically relevant.

Methodology

This research work was conducted based on philosophical and theological analysis methods. During the research a source analysis approach was applied to conduct textual research on the works of Abu Nasr al-Farabi (such as "*Ara' ahl al-madina al-fadila"*, "*Fusul al-madani"*, "*Risalah fi ma'ani al-'aq"l"*, etc.), and the comparative analysis method was used to contrast his formulations with the views of ancient philosophers and Islamic mutakallimun, while hermeneutical analysis methods were utilised for issues concerning religious texts. In addition, a brief review and analytical examination of al-Farabi's "Ten Intellects" and emanation (sudur) theories were conducted.

Results and discussion

It is certain that al-Farabi grew up, received his education, and developed intellectually in the Islamic world. One of the fundamental teachings of Islam is tawhid, that is, the unity of the Creator. Therefore, it is clear that al-Farabi viewed the teachings of ancient philosophers, especially Aristotle and Plato, from an Islamic perspective and tried to understand and explain them within the framework of Islam. In this regard, the foundations of the principles of tawhid in al-Farabi's teachings can be explained within the framework of two theories. The first is based on the study of the hierarchical structure of existence, while the second

is explained within the framework of his theories of "Ten Intellects" and "sudur, fayd" (emanation).

A. The Hierarchical Structure of Being

Al-Farabi's concept of being essentially involves dualism. He is recognised as the first philosopher to articulate in a systematic philosophical manner the distinction between being (*huwiyyah*هوية) and essence (*mahiyyah*ماهية) and laid the foundation for the doctrine in this direction (Atay, 1974, p. 7). According to al-Farabi, the concept of being (*huwiyyah*هوية) is an intellectually clear and comprehensive concept that cannot be fully described or defined. In this sense, it is not the same as essence (*mahiyyah*ماهية). Being is a necessary attribute (an essential concomitant property) of essence.

According to the Turkish scholar Hüseyin Atay (1974), who comparatively studied the views of al-Farabi and Aristotle, being (*huwiyyah*هوية) in al-Farabi's doctrine signifies the individual life, unique personal qualities and distinctiveness of a thing. That is, it describes the unique, internal individuality of a thing. In his view, the being (*huwiyyah*هوية) of a thing refers to its actual existence in the external world, while its essence (*mahiyyah*ماهية) denotes its conceptual representation and mental image in the human intellect. Consequently, everything possesses both an essence and a being, but the two are neither identical to one another nor are they the same thing (Atay, 1974, p. 8).

Aristotle, on the contrary, does not recognize this view. He considers the essence (*mahiyyah* ماهية) and the existence (*huwiyyah*هوية), that is, the substance of any given thing, to be a single, unified reality. In other words, the essence and existence of a thing are one and the same. Al-Farabi, however, differs not only from Aristotle but also from Plato in stating that being is not a constituent part of essence (جزء المقوم), but rather an inseparable and necessary connection of essence (Atay, 1974, pp. 7–8). In al-Farabi's classification of the hierarchy of existence into possible and necessary (*daruri*) existence, the essence (*mahiyyah*ماهية) of beings is given central importance. He divides beings into two categories from the perspective of their essence:

The first is a being whose existence does not necessarily follow from its essence (*mahiyyah*ماهية) when examined. This is a possible being (*mumkin al-wujud*ممكن الوجود). The meaning here is that its essence and being are not identical and therefore its existence is not necessary. The second is a being whose existence is clearly evident as necessary when its substance (essence) is conceived. This is the necessary being (*wajib al-wujud*واجب الوجود) (Atay, 1974, p. 7).

If we briefly consider the meanings of these concepts within al-Farabi's philosophical system:

1. The possible being (ممكن الوجود) is a being whose non-existence can be imagined without leading to a contradiction, meaning that its absence is also possible. The existence of such a being is dependent on an external cause. However, the chain of possible beings cannot continue infinitely. The chain of causes ultimately culminates in the necessary being, that is, it rests upon the necessary being. This being is the beginning of all existing matter and the ultimate cause (Kaya, 2003, p. 149). This, in turn, resembles the concept of *butlan al-tasalsul* (بطلان التسلسل) held by Islamic *mutakallim* (experts in kalam theology), which argues that the infinity of possible beings is absurd.

2. The necessary being is one whose non-existence is impossible to conceive without contradiction. Its existence is independent of any external cause and does not arise from anything other than itself. It is the first and ultimate cause of all creation. Such a being is eternal, free from imperfection, and complete in its nature. Therefore, it is considered the most perfect being, independent of matter, cause, or form. Since it transcends all conceptual classifications, it is not characterized by general, specific, or distinguishing (*mumayyiz*مميز) qualities. There is no need to seek proof for His existence; on the contrary, He is the proof and foundation for all being. In terms of His essence, He is eternal and infinite (*azali* and *abadi*) (Kaya, 2003, p. 118).

Al-Farabi attaches particular importance to the concept of the necessary being (*wajib al-wujud* واجب الوجود) in his doctrine. This concept serves as the fundamental theoretical bridge ensuring the connection between his philosophical system and his religious belief. Through this concept, he sought to substantiate the principle of the oneness of God (*tawhid*) from a rational-philosophical perspective. That is to say, all matter that could possibly exist in turn requires the existence of a necessary being that brings it into existence, and this necessary being is recognised as one whose uniqueness is also necessary.

The scholar M. Kaya, who studies the original works of al-Farabi, believes that this concept,

which occupies a special place in al-Farabi's worldview and is considered the philosophical key to explaining *tawhid*, has the following characteristics (Kaya, 2003, pp. 14–15):

1. Since the necessary being (*wajib al-wujud* واجب الوجود) is eternal and actually existent by its very being, it is natural and even necessary for all other beings to arise from Him. That is to say, the possessor of being is the necessary existence.

2. The emergence of all creation from a necessary being is based on the principle of *sudur* (emanation, overflowing صدور) or *fayd* (effluence, overflowing فيض).

3. The existence of a necessary being does not depend on any other cause.

4. Neither His existence nor any external cause prevents the emergence of beings other than Him (Kaya, 2003, pp. 14–15).

Since Allah, being aware of what He creates and of what He has created, brings into existence every being that does not contradict His essence through His will. He creates out of love for His own being. Thus, the ultimate purpose of His action is the perfection of His essence (Al-Farabi, 2016, p. 2). Al-Farabi presents these thoughts in his famous treatise *The Opinions of the People of the Virtuous City*. The correspondence of these ideas with contemporary Kazakh philosophy is also clearly evident. As evidence of this, we can cite the verses of Abai Qunanbaiuly's poem "Created Mankind with Love". It is well known that all these views stem from the foundations of the Islamic religion.

The necessary being is the first and complete being that exists without any cause and without being accompanied by anything else. Al-Farabi accepted this ontological system as the foundation for rationally substantiating the issue of the oneness and attributes of God. By considering the existence and oneness of the Necessary Being (*wajib al-wujud* واجب الوجود) as a philosophical proof of *tawhid* and explaining the system of "intellects" emanating from Him as a manifestation of the divine existence, he provided a rational explanation for the attributes of God. This is a unique model that forms the basis of al-Farabi's philosophy, showing how religious truth can be proven within a philosophical system.

After al-Farabi's consideration of the entire world by dividing it into necessary being and possible being, it becomes clear that, in addition to his hierarchical theory, which states that all matter exists due to this one necessary existence, the theories of "Ten Intellects" and "sudur" are also philosophical principles that strengthen the concept of *tawhid* in the Islamic world. In this regard, it is important to analyse certain studies on these theories and further explore their relationship to the Islamic concept of *tawhid*.

B. The theory of the ten intellects and the theory of emanation (sudur):

Drawing upon Aristotle's doctrine of the soul (*nafs*), al-Farabi formed his own philosophy of the soul and systematised Aristotle's cosmological views, incorporating into them Islamic substance and the criteria of Islamic creed. In this way, he constructed an ontological model of the universe based on a chain of intellects that explains the relationships between God and the universe. This view of al-Farabi is explained through the "theory of the Ten Intellects," which is considered one of the four main foundations of his philosophical system. The difference between this theory and other versions lies in its compatibility with Islamic dogmas. This is because the chain of intelligences described by al-Farabi ultimately converges in one source, that is, in the Creator Himself. It is well established that this conception corresponds to the Islamic understanding of God as one and incomparable.

The scholar Muhammad Sharif (1996), who studies al-Farabi, explains this issue as follows: in al-Farabi's view, the hierarchical system of existence begins with the necessary being (*wajib al-wujud*واجب الوجود), that is, the Creator, and unfolds in the following order. From the beginning, only one being arises–the first intellect. This first intellect has a certain multiplicity because it is a possible being in its essence and a necessary being in its emanation from the First.

From the aspect of the first intellect pertaining to the necessary being, the second intellect arises, whereas from its aspect pertaining to the possible being, the highest heaven (the upper celestial sphere) arises. In this manner, from each intellect a new intellect and a corresponding heaven emanate. This emanative system ultimately culminates in the active intellect (*al-aql al-fa'al*العقل الفعّال), which is completely purified of matter. The active intellect (*al-aql al-fa'al*العقل الفعّال) is, on the one hand, the cause of all living beings and, on the other hand, the cause of the existence of the four basic elements (Sharif, 1996, p. 75).

From the above statements, it becomes clear that al-Farabi's primary aim in analysing and

forming this cosmological theory is to explain the relationship between the one and the many and to clarify the distinction between changing and unchanging being. He considers the One–the necessary being (*wajib al-wujud* واجب الوجود), that is, the Creator–as a being that is necessary by its very nature and self-sufficient. Therefore, no external cause is needed for His existence. On this basis, al-Farabi moves from the doctrine of the "Ten Intellects," which is considered a result of the cosmological structure, to the theory of mind (*nafs*), which explains the human soul and cognition.

According to this doctrine, his statement provides clear evidence: "The Creator is an intellect that possesses the power of self-knowledge. He is both the possessor of intellect (*aqil* العاقل) and the intelligible (*ma'qul* المعقول). By the nature of His essence, He resembles nothing and nothing can resemble Him. He has neither opposite nor equal" (Erdogan, 2016). Furthermore, in his work *Uyun al-Masa'il*, based on Aristotle's doctrine of the soul and interpreting it within the framework of the relationship between the attributes and unity of God, he states: "The true existence of the Great Creator is from Himself, therefore He is One (the sole) and the pure good itself (*khayr mahd* خير محض). He is pure intellect, the intelligible being (*ma'qul* معقول) and the possessor of pure intellect (*aqil* عاقل). These three concepts are inseparable unified essence within His very self. He is the possessor of wisdom and life, knowing and powerful. Everything originates from Him. Everything in the universe came into being under the influence of His being, based on a certain order and harmony. The ultimate cause of all creation is Allah" (Erdogan, 2016). In conclusion, according to al-Farabi, since God knows His own being and is the source of all goodness in the universe, everything ultimately originates from Him.

This emergence is explained in al-Farabi's philosophical system through the concept of *sudur*, that is, the emanative process of existence that comes from God. The knowledge of God Himself thus means the knowledge of all creation. Thus, in al-Farabi's doctrine, the concepts of knowledge (*ma'rifa* المعرفة), the knower (*'aqil* العاقل), and the known (*ma'qul* المعقول) express a unified reality. This triadic distinction exists only at the level of human conception, whereas knowledge pertaining to God is considered an absolute form of cognition unique to Him beyond the limits of time and space.

In addition, the following statement by Netton (1992) clearly demonstrates al-Farabi's philosophical position on this issue: "The core of al-Farabi's perfect epistemological system is that the knower (*'aqil* العاقل), intellect (*'aql* العقل), and the known (*ma'qul* المعقول) exist in inseparable unity and necessarily converge in the being of the One. And this One is undoubtedly God Himself" (p. 65).

Accordingly, God, as the most perfect and most generous being, creates the universe not out of His own will but out of the fullness of His nature as a necessary being. This "necessity" is not logical, but ontological; that is, it is a necessary consequence of the perfection of God's being. A key point here is that al-Farabi adopted the theory of *sudur* (emanation) based on Neoplatonic philosophy and reinterpreted it from the perspective of an Islamic worldview. In Plotinus's doctrine, *sudur* means the overflowing of all existence from the One and the hierarchical system that emerges from it. However, in Plotinus this system is understood not as an ontological chain, but as a structure of purely logical relations. At the same time, in Plotinus's view, the One is not defined as God Himself (Netton, 1992).

It is also correct to note that among domestic researchers in the field of philosophy, in particular A. S. Toleubekov, B. B. Meirbaev, and A. B. Doskozhanova, this idea of al-Farabi is considered close to the theories of Plotinus, or rather to Neoplatonism. Toleubekov et al. (2020) write the following: "Anyway, uniqueness of al-Farabi's philosophy lies precisely in the fact that he was able to combine Neoplatonic ideas with his interpretation of Plato and Aristotle, moreover, without coming into conflict with Muslim views on the essence of the First One. This rich worldview synthesis allowed him to significantly expand his understanding of the First Cause and create such a deep metaphysical concept." In other words, the distinctive feature of al-Farabi's philosophy lies in his ability to combine Neoplatonic ideas with his own interpretation of Plato and Aristotle, while at the same time systematising them without contradicting Islamic views on the nature of the First Being. Such a rich worldview synthesis allowed al-Farabi to significantly expand his understanding of the First Cause and form a

profound metaphysical concept (Toleubekov et al., 2020).

Al-Farabi explains this principle in the following words: “Wisdom is the knowledge of the distant causes that are the causes of the existence of all beings and of the proximate causes of caused things. That is, it is clear that they exist; and we know what and how however numerous they may be, they are ascending in a certain order to the One Being, which is the cause of the existence of those distant causes and the proximate causes beneath them” (Al-Farabi, 1961, pp. 126–127).

From this perspective, the philosopher combined the “Ten Intellects” theory based on Aristotle and the Neoplatonic theory of *sudur* into his philosophical system, creating a unified synthesis within the framework of the Islamic worldview. This synthesis formed the basis of such a powerful unification that it also influenced the thought system of subsequent eras and proposed a theory of creation that served as an alternative to the concept of creation out of nothing (*khalq min al-adam* خلق من العدم).

In addition, another importance of this synthesis is that, from the perspective of al-Farabi's philosophy, a correct understanding of the issues of God’s unity and attributes, which are the main topic of our research, is possible only within the framework of this synthesis.

In conclusion, by giving religious significance to these philosophical theories and attempting to demonstrate the unity of God, al-Farabi understood the world in general from the perspective of the Islamic principle of *tawhid* and was able to understand and explain everything based on the principle of unity. Al-Farabi's treatise entitled *The Great Prayer of Abu Nasr al-Farabi (Du'a al-Azim)* contains profound thoughts that clearly express the principle of *tawhid*. The most striking of them are the following: “O Allah, the Necessary Existent, the cause of all causes, the First and the Eternal! I ask You to protect me from error and to guide me toward deeds that are pleasing to You! You are such a great Being, there is no god but You! You are the only cause of all beings, the light of the earth and the sky. O Allah! Grant me a light, a stream of the impressive mind! O Allah, who stands above all created beings that speak through states and language, I declare Your perfection! Indeed, You have given to every soul what is due according to Your wisdom, and You have bestowed upon them mercy and grace by preferring existence to non-existence. All creations whether material or accidental, are in need of Your blessings and are grateful for their beauty. Indeed, You have said: ‘There is nothing that does not glorify and praise Him, but You do not understand their praise’ (Surah Al-Isra’, 17:44). O Allah, I glorify You, You are Supreme; You are the One, the Unique; You were not born, nor do You give birth, and nothing is comparable to You. You are the incomparable Creator, free of all need” (Al-Farabi, n.d., p. 4).

According to him, all beings are united in the unity of Oneness. All created things in the universe, whether known or unknown, living or inanimate, are the result of the light and illumination (*fayd*) emanating from the unity of God.

The above research and analysis have revealed the meaning of the concept of “tawhid” in al-Farabi's teachings and have presented several conclusions regarding the existence and unity of the Creator. Now, al-Farabi's positions regarding the attributes of this one Creator–Allah–will be discussed. After proving the existence of God through ontological and cosmological arguments, al-Farabi proceeds to analyze His attributes. This subject is considered one of the most complex issues in Islamic philosophy, as it concerns the relationship between God and the universe.

The majority of philosophers, out of fear that the unity of God might be compromised, do not distinguish between essence and attributes, or they describe God only through negative attributes (صفات سلبية). However, in order to explain that the absolute Being, which is unlike anything in its essence, is not merely an intellectual concept but a real truth, it is necessary for science to talk about His attributes. For this reason, al-Farabi does not limit himself to attributing attributes to God, but in this regard, he uses philosophical terminology along with theological concepts and the language of the Quran.

No matter how numerous and diverse the affirmative (*subuti*) and essential (*zati*) attributes used in the Islamic science of kalam to explain God as a perfect being are, they all point to a single reality. These attributes do not indicate the existence of plurality within God; rather, they define His nature as a transcendent and perfect being (Kaya, 1996, p. 155).

Placing the principle of *tawhid* at the heart of his philosophy, al-Farabi emphasized the need to

describe the Creator, the First Being (الأول), with specific names. However, he clearly acknowledges that many theological interpretations of God and His attributes in religious theism are close to the danger of anthropomorphism, that is, likening God to humans. Therefore, in explaining the names and attributes of God, al-Farabi is particularly cautious about any appearance that suggests a human resemblance or distorts the transcendent nature of God.

His next statement reflects his position aimed at clearly explaining the unity of God: "Indeed, The One is, in its true essence, the First Being. His existence does not depend on any other being; on the contrary, he lives and sustains himself through his own existence. He cannot receive his existence from anything else, cannot have a body or exist within a body. Its existence is completely different from all other existents. In terms of meaning, there is no commonality between them. If any similarity is mentioned, it is only at the nominal (naming) level, while in terms of meaning, they are entirely distinct" (Al-Farabi, 1988, pp. 43–44).

Thus, al-Farabi's philosophical system, in particular his teaching on metaphysics (*ilahiyyat*), considered in this study in connection with the issues of divine unity and attributes, is formed as a system based on the understanding of the attributes of the Creator as integral and inseparable aspects of His essence.

Al-Farabi's most systematic and well-founded explanations regarding the principle of *tawhid* and the attributes of God are provided in his famous work *Madina Fadila (The Virtuous City)*. As its title suggests, this work is mostly dedicated to political and moral philosophy. Nevertheless, since its introductory section encompasses al-Farabi's views on divine being and unity, it is of particular importance for the present study.

Ömer Faruk Erdoğan (2016) analyzes al-Farabi's views on the names and attributes of Allah and explains them as follows:

1. Allah–Eternal (القديم). That is, He is absolute being; there is no cause that can be described as "existing alongside Him," "having originated from Him," or "existing through His causation." He has no equal in material existence or in form. He is the First Cause, the origin of all existence. Therefore, His existence does not depend on any external cause or purpose; He is the origin of both purposes and causes (Erdogan, 2016).

2. Allah–One (الوحيد). God's essence is entirely different from all created beings. Therefore, God's unity is a unique unity that is unique to His essence. He is the true owner of the concept and name "One," that is, the most perfect and absolute One among all unities (Erdogan, 2016).

Al-Farabi is able to rationally explain the unity of God in his philosophical system as a principle of faith, and he justifies the coherence of this principle by the fact that God has no partner, no opposite, and no comparative definition. According to him, since God has no equal, He is the very embodiment of the "One." Perfection in greatness means that there is no greatness other than Him, while fundamental perfection means that there is no being other than Him that is related to that essence. If the First Being has a complete and perfect existence, then nothing else has a share in that existence. Therefore, being independent, self-sufficient, and unique in His essence and in this sense, He is "One" Himself (Erdogan, 2016).

According to al-Farabi, God is the One itself, because His existence cannot be limited to a single definition. The existence of anything consisting of matter and form depends upon these two principles, namely matter and form. However, this principle does not apply to God, because He exists prior to all things and has no reason for His existence. In this regard, God is not subject to any division in His essence and therefore has absolute unity in His essential being. He is indivisible, neither in terms of quantity nor in terms of His essence. Consequently, God is the One itself through this facet as well. Therefore, the First Being is the unique and sole Being whose essence is indivisible (Erdogan, 2016).

In *Fusul al-Madani*, also known as *Fusul Mutanazza'a*, special emphasis is placed on the unity of God. Based on the true essence of the First Being, al-Farabi describes the ascent of existence through an ordered system in which being manifests itself as pure goodness and states: "He is only One, truly One and the One who gives unity to all other beings. This unity leads us to recognize that everything is essentially 'one.' He is the First Truth (الحق الأول) and the One who bestows the quality of 'truth' (الحقيقة). He does not need anything else for His existence. Let alone the existence of a perfection higher than Him, even imagining such a thing is impossible. No being is more complete than His being, no truth is more real

than His reality, and no 'unity' can be as perfect as His unity" (Al-Farabi, 1961, p. 44).

3. Allah–Possessor of Intellect (العاقل). Because He is free from matter and does not consist of any material substratum, He is considered to be the active Intellect. In His essence, He is both intellect and the intelligible (المعقول), as well as the possessor of intellect (العاقل); He is both the substance of intellect and its object. Thus, God is a unified and indivisible being in which intellect, knower, and known form a single essence (Erdogan, 2016).

4. Allah–Knower (العليم), because He does not need any perfection outside Himself or the help of another knowing entity to know. Nor does He depend on another being to be known. He is both the knower, the known, and knowledge itself. For this reason, God is a unified essence (Erdogan, 2016).

5. Allah–Wise (الحكيم). Because wisdom (الحكمة) is the understanding of things through the highest form of knowledge by an intellect and through self-knowledge. The highest level of knowledge is the indestructible, eternal knowledge, which is undoubtedly God's knowledge of the essence of His own being (Erdogan, 2016).

Furthermore, in his works, al-Farabi extensively explained and expounded on the divine attributes of God, such as His being alive, just, and generous.

Al-Farabi attributes to God the concept of perfection independent of time and space and emphasizes that the concepts he uses have a synthetic meaning. In this regard, he introduces a new understanding of the harmony between religion and philosophy. In his opinion, all concepts used in relation to God are, on the one hand, the product of human language and understanding and therefore cannot fully describe or truly comprehend God in His essence. In truth, understanding, representing, or defining God is a phenomenon that is beyond the scope of human conceptual capabilities. However, according to al-Farabi, it is through these concepts that a person can express a certain level of understanding of the transcendent being. From this perspective, the statement in Ibn Sina's philosophy that "God cannot be encompassed by definition" reflects a position arising from similar philosophical and theological conclusions (Ibn Sina, 2005, p. 99).

In this regard, in his famous work *Iḥṣāʾ al-ʿulūm*, in which he classified the sciences, al-Farabi explains the relationship between the unity of God and His attributes as follows: "It is known that all other beings are subsequent to Him (المتأخر) in existence, that Allah is the First Being who gives existence to everything other than Himself, that He is the First One who gives unity to everything other than Himself, and that He is the Truth who gives reality to everything other than Himself. Following that, the necessity of believing that the One who possesses these attributes is the exalted God, whose names are pure and perfect. After this, *ilahiyyat* proceeds to examine all other attributes ascribed to God in detail" (Al-Farabi, 1989, pp. 123–124).

Following that, al-Farabi describes how all beings originated from God and received their existence from Him. He then analyzes the ranks of beings, how they attained these levels, and how each became worthy of its own place and station. He also determines the basis and reason for the interconnections and harmony of beings. Then he accounts for the actions of the Most Exalted God in all existing beings and shows that there is no evil, defect, disharmony, disorder, or broken connection in any of them. Finally, al-Farabi demonstrates that the entire structure of creation is based on perfect order and harmony and that no defect or evil can ever arise from it. He then shows that the misconception that there is any defect or omission in the actions of the Most Great and Powerful God is unfounded. In order to completely dispel such misguided ideas that may lead to doubt regarding God's actions or His created beings, he relies on true knowledge and rational demonstration that do not give rise to any doubt or uncertainty in the human heart and cannot be refuted. Through these rational arguments, he completely refutes and rejects all unfounded opinions (Al-Farabi, 1989, pp. 123–124).

Based on the purpose and benefits of the science of theology (*ilahiyyat*), al-Farabi explains that the unity of God and the attributes ascribed to Him are, in fact, proofs of His unity and perfection (Al-Farabi, 1989, pp. 123–124). He explains that all creation, which originates from Him through clear rational knowledge (*ilm al-yaqin*), is a manifestation of the order of goodness and wisdom, and that God, along with His attributes, is the only source of absolute unity.

These statements summarise al-Farabi's philosophical system in the field of theology (*ilahiyyat*) and also reveal his synthesis of religion and philosophy. At the core of this synthesis lies

the rational reinterpretation of the concept of God in religious litera

Conclusion

Al-Farabi's views on divine unity and the divine attributes reflect a systematic philosophical interpretation of religious truths grounded in rational inquiry and metaphysical reflection. Within his metaphysical framework, the question of God is not confined to the domain of religious belief; rather, it constitutes a fundamental philosophical problem concerning the ultimate ground and ontological principle of existence. From this perspective, God is conceived as الموجود الأول (the First Being), an absolute and uncaused reality whose existence is independent of any external principle or cause.

Within the Islamic Peripatetic tradition (الفلسفة المشائية – Peripatetic philosophy), the principle of التوحيد (*tawḥid* – divine unity) functions as a foundational metaphysical principle through which the unity and coherence of the ontological order are explained. Although الصفات الإلهية (the divine attributes) were generally treated as an independent theological question within the schools of kalam, al-Farabi interprets them in relation to the absolute unity, perfection, and transcendence of the First Being. In his philosophical system, the divine attributes are not conceived as properties externally added to the divine essence; rather, they are understood as inseparable expressions of the absolute nature of the First Being.

In al-Farabi's metaphysics, the relationship between the multiplicity of existents and their single ontological principle is explained through the theory of الصدور (emanation). All existents proceed from the First Being according to a hierarchical ontological order. The resulting الكثرة (multiplicity) does not constitute a principle opposed to absolute unity; rather, it represents an ontological and causal order dependent upon that unity. Multiplicity, therefore, does not negate divine unity. On the contrary, through its contingent nature and causal dependence, it affirms the ontological priority and absolute unity of the First Being.

Regarding this issue, K. Kh. Tadzhikova's (2011) study demonstrates that al-Farabi critically examined the views of ancient philosophers on the relationship between unity and multiplicity. Al-Farabi approached the unity and multiplicity of being within the framework of rational inquiry, grounding knowledge of being not merely in sensory perception but also in logical demonstration and conceptual reasoning. This methodological approach makes it possible to identify the philosophical premises underlying al-Farabi's explanation of the ontological relationship between the First Being and the multiplicity of existents proceeding from it. As Tadzhikova (2011) states: "For al-Farabi, the true concept that reveals the meaning of being is being as that which exists. It is expressed in the proposition 'being is that which exists.' From this perspective, that which exists constitutes the truest essence of being in both the ontological and logical senses" (p. 91). This ontological position provides one of the theoretical foundations for understanding al-Farabi's concept of الموجود الأول (the First Being). In al-Farabi's philosophy, the First Being is regarded not only as the ultimate cause of all other existents but also as their ontological ground and the source of absolute perfection.

Al-Farabi regards divine unity, eternity, perfection, uncaused existence, and immateriality as attributes inseparable from the essence of the First Being. These attributes do not introduce multiplicity into the divine essence, since divine existence is grounded in absolute simplicity and unity. Accordingly, al-Farabi's doctrine of God may be understood as an integrated conceptual framework situated at the intersection of ontology, metaphysics, and philosophical theology.

Funding

The article was prepared within the framework of implementing the grant funding project of the Ministry of Science and Higher Education of the Republic of Kazakhstan on the topic "Lexicographical Description of Abu Nasr al-Farabi's Religious Vocabulary: Compiling a Trilingual Dictionary-Thesaurus and Theolinguistic Analysis" (AP26199903).

Conflicts of Interest

The authors declare no conflict of interest.

Author Contributions

Conceptualization, N.B. Abdullayev and R.S. Mukhitdinov; Methodology, N.B. Abdullayev and R.S. Mukhitdinov; Software, N.B. Abdullayev; Validation, N.B. Abdullayev, R.S. Mukhitdinov and Sh.U. Gokaru; Formal Analysis, N.B. Abdullayev; Investigation, N.B. Abdullayev; Resources, N.B.

Abdullayev; Data Curation, N.B. Abdullayev; Writing – Original Draft Preparation, N.B. Abdullayev and R.S. Mukhitdinov; Writing – Review & Editing, R.S. Mukhitdinov and Sh.U. Gokaru; Visualization, N.B. Abdullayev; Supervision, R.S. Mukhitdinov; Project Administration, R.S. Mukhitdinov; Funding Acquisition, N.B. Abdullayev and R.S. Mukhitdinov.

References

Al-Farabi. (1907). *Falsafany uirenuden buŭryn daiyndalu turaly traktat (Risala fima yanbaghi an yuqaddam qabla ta'allum al-falsafa).* (in Arabic)

Al-Farabi. (1961). *Qalalyq qagidalar (Fuṣul madaniyya).* Cambridge University Press. https://books.google.com/books?id=Lc3WAAAAMAAJ

Al-Farabi. (1986). *Eki danishpan – Platon (Ilahi) men Aristotel'din kozkarastaryn ushtastyru kitaby (Kitab al-jam' bayna ra'yay al-ḥakimayn Aflaṭun al-Ilahi wa-Arisṭuṭalis).* Dar al-Mashriq. (in Arabic)

Al-Farabi. (1988). *Taliqat (Tusindirmeler).* Dar al-Manahil. (in Arabic)

Al-Farabi. (1989). *Gylymdar klassifikatsiiasy (Iḥṣa' al-'ulum)* (A. Ateş, Trans.). Ministry of National Education of the Republic of Turkey Press. (in Turkish)

Al-Farabi. (2016). *Qaiyrly qala turgẏndarynyn kozkarastary (Ara' ahl al-madina al-faḍila).* Hindawi Foundation for Education and Culture. (in Arabic)

Al-Farabi. (n.d.). *Abu Nasr al-Farabidyn uly dugasy (Du'a' 'Aẓim li-Abi Naṣr al-Farabi).* (in Arabic)

Altaev, Zh. A., Quranbek, A. A., & Altynbek, Q. M. (Eds.). (2025). *Farabitanu* (Vol. 1). Daryn. (in Kazakh)

Atay, H. (1974). *Al-Farabi men Ibn Sina boiynsha zharatylys tusinigi.* Ankara University Faculty of Theology Press. https://books.google.com/books?id=F3xYAAAAMAAJ

Erdogan, O. F. (2016). Al-Farabidiң tauhid turaly tusinigi zhane sifatlar maselesi. *Diyanet Ilmi Dergi, 52*(1), 225–246. https://doi.org/10.61304/did.383215

Ibn Sina. (2005). *Metafizika* (E. Demirli & Ö. Türker, Trans.; Vol. 2). Litera. (in Turkish)

Kasymzhanov, A. Kh. (1982). *Abu Nasr al-Farabi.* Mysl. https://elibrary.kaznu.kz/ru/node/5

Kaya, M. (1995). Al-Farabi. In *Islam ansiklopediasy (DİA)* (Vol. 12, pp. 145–162). Türkiye Diyanet Vakfı. https://islamansiklopedisi.org.tr/farabi

Kaya, M. (Ed.). (2003). Al-Farabidin aqyl magynalary turaly traktaty (Risala fi ma'ani al-'aql). In *Islam filosoftarynyn filosofialyq metinderi* (pp. 131–132). Klasik. https://www.klasikyayinlari.com/Kitap/8/islam_filozoflarindan_felsefe_metinleri

Kaya, M. (Ed.). (2003). Al-Farabidiң maselerdin negizderi traktaty (Uyun al-masa'il). In *Islam filosoftarynyn filosofialyq metinderi.* Klasik. https://www.klasikyayinlari.com/Kitap/8/islam_filozoflarindan_felsefe_metinleri

Muhammad Sharif. (1996). *Islam oi tarihy.* Insan. (in Turkish)

Nysanbayev, A., & Kurmangaliyeva, G. (Eds.). (2005). *Al-Farabi philosophy* (T. Gabitov et al., Trans.; Vol. 3). Audarma. (Original work published as part of the *Philosophical heritage of the Kazakh people* 20-volume series)

Netton, I. R. (1992). *Al-Farabi zhane onyn mektebi.* Routledge. https://doi.org/10.4324/9780203980200

Toleubekov, A. S., Meiirbaev, B. B., & Doskozhanova, A. B. (2020). Al-Farabi metafizikasyndagy Birinshi Bolmystyn materialdyq emes mani. *Filosofiia, madeniettanu, saiasattanu seriiasy, 4*(74), 21–31. https://doi.org/10.26577/jpcp.2020.v74.i4.03

Tadzhikova, K. Kh. (2011). "The Book of Letters" by al-Farabi and the problem of ancient metaphysics. *KazNU Journal of Oriental Studies, 1*(54), 89–92. https://bulletin-orientalism.kaznu.kz/index.php/1-vostok/ru/article/view/26

Information about the authors:

Abdullayev Nursultan (corresponding author) – PhD doctoral student at Egyptian University of Islamic Culture Nur-Mubarak (Almaty, Kazakhstan, e-mail: nur.nmu@mail.ru).

Mukhitdinov Rashid – Candidate of Philological Sciences, Associate Professor, Egyptian University of Islamic Culture Nur-Mubarak (Almaty, Kazakhstan, e-mail: Mukhitdinov.rashit@gmail.com).

Shuaibu Umar Gokaru – PhD Doctor of Department of Islamic History, Civilization and Education, Malaya University. (Kuala-Lumpur, Malaysia, e-mail: gokaru@um.edu.my).

Авторлар туралы мәлімет:

Абдуллаев Нұрсұлтан (корреспонденттік автор) – Нұр-Мүбарак Египет ислам мәдениеті университетінің PhD докторанты (Алматы, Қазақстан, e-mail: nur.nmu@mail.ru*).*

Мухитдинов Рашид – филология ғылымдарының кандидаты, қауымдастырылған профессор, Нұр-Мүбарак Египет ислам мәдениеті университеті (Алматы, Қазақстан, e-mail: Mukhitdinov.rashit@gmail.com*).*

Шуайбу Умар Гокару – PhD докторы, Ислам тарихы, өркениеті және білім беру кафедрасы, Малайя университеті (Куала-Лумпур, Малайзия, e-mail: gokaru@um.edu.my*).*

Сведения об авторах:

Абдуллаев Нурсултан (корреспондирующий автор) – PhD-докторант Египетского университета исламской культуры «Нур-Мубарак» (Алматы, Казахстан, e-mail: nur.nmu@mail.ru*).*

Мухитдинов Рашид – кандидат филологических наук, ассоциированный профессор Египетского университета исламской культуры «Нур-Мубарак» (Алматы, Казахстан, e-mail: Mukhitdinov.rashit@gmail.com*).*

Шуайбу Умар Гокару – PhD, кафедра исламской истории, цивилизации и образования, Университет Малайя (Куала-Лумпур, Малайзия, e-mail: gokaru@um.edu.my*).*

Поступила 5.04.2026
Принята 10.08.2026