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**Farabi's Definition of Metaphysics Based on Being  
Qua Being (Derived from *Al-Jam' bayna ra'yay al-  
'akimayn*, *al-Borhan*, *Iḥṣā' l-'ulūm*, *Aghrāḍ* and  
*Ta'liqat*)**

Leila Kiankhah\*

**Abstract**

In his works, Farabi expresses three viewpoints in defining Metaphysics; two of which based on being qua being are discussed in the present article. Farabi in *Kitab al-Jam' bayna ra'yay al-'akimayn* and *al-Borhan*, defines wisdom (or first philosophy) as the science of being qua being that includes particular sciences (Theology, Mathematics, Physics and Politics or Ethics). This view expressed in his works is a basic interpretation of the term being qua being whose origins goes back to the commentary of Alexander of Aphrodisiac on Aristotle's *Metaphysics*. In his commentary, Alexander deals with a being which in some cases is the accurate interpretation of the being

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\* Iranian Research Institute of Philosophy

leilakiankhah@gmail.com

qua being. Ultimately, it is wisdom which includes wisdom in the proper sense (whose subject matter is eternal and unmoved things) and physics (whose subject matter is natural things). Farabi's ultimate viewpoint in the definition of metaphysics can be seen in *Iḥṣā' l-'ulūm*, *Aghrād* and *Ta'liqat* where he puts Metaphysics alongside physics, mathematics and civics. In *Aghrād* where he specifically deals with the definition and the subject matter of Metaphysics he elevates this viewpoint to its highest point. In *Ta'liqat* in accordance with *Aghrād*, Farabi offers his most accurate commentary on being qua being.

**Key Terms:** *Farabi, metaphysics, theology, philosophy, al-Borhan, Al-Jam' bayna ra'yay al-'akimayn, Iḥṣā' l-'ulūm, Aghrād and Ta'liqat.*