

المستخلص

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This dissertation studies Al-Farabi's epistemic system , which based on sensual , intellectual and illuminal bases for it was related with psychological , perceptual and revelational faculties . Therefore , Al-Farabi didn't have a specific and independent theory of knowledge rather it was scattered in his other philosophical theories .

For all that , this dissertation tries to state the epistemic method of Al-Farabi in his philosophical system , by showing the sources of knowledge and nature of these sources in addition to the relation between " perceiving subject " and " perceived object " .

The method of this dissertation is " analytic method " by which Al-Farabi's texts are read , analyzed and employed in theory of knowledge . The dissertation is divided into three chapters and a preface in which we show the historicity of knowledge of Greek philosophers , then we state the place of theory of knowledge in Al-Farabi's philosophy .

The dissertation chapters are divided as following :

Chapter one deals with senses , the role of senses in theory of knowledge and sensual knowledge : its importance and necessity . It also studies the definition of human soul , its perceiving faculties , dividing it into apparent senses and immanent senses , the function of each one and its role in knowledge . In addition , it studies how apparent sensation to occur, elements of sensation , corporality of senses and the middles between them . It also studies how immanent sensation to occur and how sensible forms to be represented in latent sensor faculties . And finally , it studies the nature of relation between perceiving subject and perceived object .

Chapter two deals with intellect , its role in theory of knowledge . It studies the linguistic and idiomatic meaning of intellect , then the concept of intellect and its divisions in Al-Farabi's writings . It studies the ways of rational knowledge , objects of theoretical intellect and its

grades (potentially intellect , actually intellect , acquired intellect and active intellect) . It also studies theory of intellectual conception and

how the rational knowledge to occur according to Al-Farabi . In addition , his opinions concerning abstraction and its grades , abstraction of intellectual faculty and the nature of relation between intellect and intelligible .

Chapter three deals with theory of connection (intellectual mysticism and prophetic knowledge) . It concentrates on spiritual mysticism and intellectual mysticism , and the role of acquired intellect in intellectual mysticism reaching to epistemic happiness . Then it studies inspiration , its meaning , prophetic knowledge and philosophical concept of the prophet . Finally , it states the epistemic role of imagination , dreams , true revelation and inspiration and their relation with prophecy .