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## CATEGORIES AT AL-FARABI WHAT ARE THEY?

The Categories took root with the Arab philosopher Abu Ishaq Yaquob al-Kindi as one of the most important logical, philosophical and linguistic investigations. And before al-Farabi's works the understanding of the Categories, the basis for the acquisition of logical and philosophical knowledge was not completed.

Abu Nasr Al-Farabi, who was a student of Bishr Matta bin Yunus, and took the making of logic from Yuhanna Ibn Haylan, was the first to develop the science of Aristotelian logic in its comprehensive and detailed form. Al-Farabi became the first teacher for those who wanted to stand on the truth of Aristotelian logic, and to understand the meaning of Categories, and how they are the firsts established for all sciences. The text of al-Farabi was the mayor in Ibn Baja's philosophy in Andalusia.

The main goal and purpose of this study is to try understanding the Categories in the thought of Abu Nasr al-Farabi, by arranging the al-Farabi texts that dealt with this topic, in an attempt to reveal his understanding of the Categories, and to try to answer the question of what is the purpose of the Categories.

He made of logic a race that includes three types, the first is linguistic logic, the second is philosophical logic, and the third is intellectual logic, making the strength of the soul the bearer of this logic, this power which is the utterance and from which the name of logic is derived. Since the goal of philosophy is to reach the final perfection, and to reach the truth, which is the ultimate happiness, and proof was the conductor of truth and certainty, according to Al-Farabi, the Categories were the bearer of this perfection by force, as the proof material was twice, the first being the material for proof in terms of words, and in the second the material for proof in terms of meanings, and the last being the purpose.

**Key words:** philosophy, logic, categories, intelligibles, sayings, Aristotle, al-Farabi.

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### Әл-фарабидің категориялары жайлы

Категориялар араб философы Абу Исхак Якуб әл-Киндидің ең маңызды логикалық, философиялық және лингвистикалық зерттеулерінің бірі болып саналады. Категорияларды логикалық және философиялық білім алудың негізі ретінде түсіну әл-Фарабидің еңбектеріне дейін толық аяқталмаған болатын. Бишр Матта бин Юнустың шәкірті болған және логиканы Иоханна ибн Хайландан алған Әбу Насыр әл-Фараби аристотельдік логика ғылымын алғаш рет жан-жақты және толыққанды түрде дамытты. Аристотельдік логиканың шындығын қорғап, категориялардың мағынасын және олардың барлық ғылымдар үшін қалай негіз болғанын түсінгісі келгендер үшін әл-Фараби алғашқы ұстаз болды. Әл-Фараби мәтіні Андалусиядағы Ибн Баджи философиясының негізін қалады.

Бұл зерттеудің басты мақсаты – Категориялар туралы түсінігін ашып, Категориялар не үшін керек деген сұраққа жауап беру үшін әл-Фарабидің осы тақырыпқа қатысты мәтіндерін жүйелеп, Әбу Насыр әл-Фарабидің ойлауындағы Категорияларды түсінуге тырысу. Ол үш түрді қамтитын логикадан жарыс жасады: біріншісі – лингвистикалық логика, екіншісі – философиялық логика, үшіншісі – интеллектуалды логика, логиканың атауы шыққан, әрі өзі тұжырым болып табылатын жанның күшін осы логиканың, осы қуаттың жеткізушісі ретінде қалыптастырады.

Философияның мақсаты – ең жоғарғы бақыт болып табылатын түпкілікті кемелдікке және ақиқатқа жету болғандықтан, дәлелдеу ақиқат пен сенімділіктің құралы болды. Әл-Фарабидің пікірінше, дәлел материалдары екі рет орын алғандықтан, Категориялар бұл кемелдікті күшпен жеткізушілер болып саналады, біріншісі терминдерді дәлелдеу үшін материал болса, екінші мағынасы жағынан дәлелдеу үшін материал болды, әрі оны мақсат етті.

**Түйін сөздер:** философия, логика, категориялар, түсінікті, нақыл сөздер, Аристотель, әл-Фараби.

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### Категории у аль-Фараби, что это?

Изучение категорий берет начало в трудах арабского философа Абу Исхаку Якубу аль-Кинди, являющихся одними из важнейших логических, философских и лингвистических исследований. А до работ аль-Фараби понимание Категории как основы для приобретения логических и философских знаний не было завершено.

Абу Наср аль-Фараби, который был учеником Бишра Матты бин Юнуса и перенял логику у Юханны ибн Хайлана, был первым, кто развил науку аристотелевской логики в ее всеобъемлющей и подробной форме. Аль-Фараби стал первым учителем для тех, кто хотел отстоять истину аристотелевской логики и понять значение категорий и то, как они оказались первыми основами, установленными для всех наук. Текст аль-Фараби был фундаментом философии Ибн Баджи в Андалусии.

Основная цель этого исследования – попытаться понять Категории в мышлении Абу Насра аль-Фараби, систематизируя его труды, которые касаются этой темы, раскрыть его понимание категорий и ответить на вопрос, для чего предназначены Категории.

Он выделил в логике три типа: первый – лингвистическая логика, второй – философская логика, а третий – интеллектуальная логика, сделав силу души носителем этой логики, этой силы, которая есть высказывание и откуда и произошло название логики. Поскольку цель философии – достичь окончательного совершенства и истины, которая является высшим счастьем, а доказательство было проводником истины и достоверности, согласно аль-Фараби, Категории были носителями этого совершенства силой, поскольку материал доказательства присутствовал дважды, первый был материалом для доказательства в терминах слов, а второй – материалом для доказательства в терминах значений, а этот последний и был целью.

**Ключевые слова:** философия, логика, категории, постигаемое, изречения, Аристотель, аль-Фараби.

### Introduction

“The Categories” have generated a lot of interest in the Arab and Islamic world., like all Aristotelian logical books that entered the Arab and Muslim countries through Syriac translations, and then the Arabic translations that were first opened with Ibn al-Muqaffa’s translation of a logical message that dealt with the Categories. Ibn al-Muqaffa referred in this letter to the importance of The Categories in the thought of Aristotle, Thales, and with the development of the translation movement increased interest in Aristotle’s logic ( Muhammad Abd al-Hadi Abu Raida Al-Kindi, 1950). The Categories took root with the Arab philosopher Abu Ishaq Yaqoub al-Kindi as one of the most important logical, philosophical and linguistic investigations. Although Jabir Ibn Hayyan (Ahmad Farid Al-Mazidi, 2006) before had indicated in his letters to the importance of understanding the Categories in the logical industry and the philosophical industry, as well as the Ikhwan al-Safa ‘and Khallan al-Wafa, the understanding of the Categories, the basis for the acquisition of logical and philosophical knowledge was not completed (Ahmed Zaki Pasha, 1928).

Abu Nasr Al-Farabi, who was a student of Bishr Matta bin Yunus, and took the making of logic from Yuhanna Ibn Haylan, was the first to develop the

science of Aristotelian logic in its comprehensive and detailed form. Al-Farabi, nicknamed the “second teacher” by analogy to Aristotle, became the first teacher for those who wanted to stand on the truth of Aristotelian logic, and as al-Qifti commented on the understanding of the Categories in al-Farabi, saying: “There is no way to understand the meaning of Categories, and how they are the firsts established for all sciences except from it.” As well as the text of Al-Farabi was the mayor in Ibn Baja’s philosophy in Andalusia.

### Justification of the choice of article and goals and objectives

The main **goal and purpose** of this study is to try understanding the Categories in the thought of Abu Nasr Al-Farabi, by arranging the Al-Farabi texts that dealt with this topic, in an attempt to reveal Al-Farabi’s understanding of the Categories, and to try to answer the question of what is the purpose of the Categories.

What are the Categories?

The Categories (The Ten Sayings) is the title of the first book put by Aristotle Thales on logic, and in this book he discusses “the laws of vocabulary from the intelligible and the expressions indicating them. Which is said without composing at all, it may indicate either an essence, or a quantity, or a manner, or an addition, or a place, or a time, or a subject, or

whether it is for it, or it is done, or it is excited. This book "The Categories" constitutes with the second book *Bari Armenias* and in Arabic the phrase, and the third book *Analuthika* the first and in Arabic the first analyzes, the first part of "Aristotelian logic", and the second part represents the five industries, which are the making of proof, the making of argument, and the making of rhetoric, Making fallacy, making poetry, and thus Aristotle's books on logic become eight, and the task of making logic is to "give each of the standard trades its own laws that heal each one of them, and laws with which to test and distinguish what was placed on the doctrine of an industry of it, so he knows whether it on her doctrine or not. There are three books, which are shared in three books, so he gets all the books of logic in eight books. These three books, "The The Categories, the phrase, and the first analyzes" include what pervades the traditions, and if the book of measurement includes the things that are combined from the introductions mentioned in the book 'The phrase' and the phrase book include compound introductions, and compound expressions, from two reasonable minds, and two pronunciations.

In this order, the number of introductions from which the analogy is healed "so that The Categories is the basis upon which Aristotelian logic is based, but rather is the entry point for all logical research, because the logic industry considers the statements" in terms of which they are denoted in terms, and in terms of they are totally, and in terms of they are portable and placed, and in terms of their knowledge of each other, and from where they are responsible for them, and from where answers are taken to the question about them. Al-Farabi makes the categories topics for all sciences.

#### **Scientific research methodology**

General scientific methods, such as analysis, analytical analysis were used during the writing of the article. Materials related to the research topic were collected, processed and structural analysis of foreign authors' works was carried out.

Al-Farabi divided the saying into general and specific, and then explained the connotation of the saying, so that the meaning becomes clear from the saying related to the making of logic, so the saying "means what was pronounced by it was indicative or non-indicative. The saying may mean by it in the general meaning every word was indicative or not indicative ... and in a more specific sense, every indication is a noun, a word, or an instrument, and it may mean it denoted by some word, and it may mean it based on something, and it may mean it reasonably." And then it shows the significance

of the saying, and that is the saying may denote something focused in the soul, and mean limited, because the limit is saying something, and he may mean it by decree, because drawing is also saying something, and this is called sayings because each one of them is combined in it if it is denoted by a word, and it is carried on something that is referred to by a tangible thing, and the first reasonable thing that happens is a reasonable and tangible thing, and if there are intelligibles occurring rather than from a tangible one - this is not clear to us from the beginning - and it was also singular and singular, the compounds preceded. Al-Farabi builds on that General meanings do not exist in objects such as animals, for example, but rather their presence in the mind, as they are validated for their presence in the mind. The supplies mentioned in the books are according to the concept, not according to what is present, because sense, movement, and will are the requisites of the soul, but they are constituents of the animal in terms of the concept, and the animal does not exist except in the mind" that the intelligibles extracted from the sense "when it becomes an object in the soul is attached to the suffixes, some of them become sex, Some of them are kind, and some are defined by some, and the meaning by which it has become a body or type is that it is carried to many. It is a meaning that is attached to the reasonable as it is in the soul. It is called the intelligibles 'seconds' and these intelligibles are the seconds which are the universals of races and types, and on that Al-Farabi clearly distinguishes between our saying the sayings, and our saying the reasonable ones.

The Book of the Categories includes the individual intelligibles denoted by singular terms, and the singular expressions indicating the singular intelligibles, and they are the least parts of which the measurements and the sayings from which the address is formed" and thus the Categories becomes the "intelligibles as they are indicated by the words and expressions In terms of it is a function of the intelligibles, "are subjects for the making of logic. At times logic examines expressions in terms of their connotations of meanings, and at other times logic searches for the meanings indicated by the expressions, that is, the intelligibles, and "what is reasonable from a thing is its existence without that thing" (Abd Al-Amir Al-Asam, 2012). That is because the intelligibles, which are the races and the types, do not refrain from al-Farabi, according to al-Farabi, since the intelligibles "have been accustomed to those conditions that befell the first intelligibles, So that what is attached to the first is that they also become types and races, so that the knowledge that

is after the thing becomes The soul is to be known, and the reasonable becomes reasonable, and the knowledge that is in the sense of knowledge is known and that is for another science and so on to no end, so that the sex has a gender as well. With this consideration, the intelligibles which are the Categories, which are the reasonable meanings of the intelligibles, are abstract from the sensory suffixes, and just as the sensory existent appends the suffixes, so the abstract being is appended to the suffixes of another noug, both of which are characterized by existence.

Categories and Linguistics: According to al-Farabi, the Categories intervene in the purpose of making logic, so he goes that “logic is its title that indicates the whole of its purpose, because it is derived from the pronunciation. The second is the focused saying in the soul, which is the intelligibles indicated by the expressions, and the third is the psychological force that is created in the human being by which the special distinction of the human being is distinguished from the other animal, and it is by which the human being has the intelligibles, the sciences and artifacts, and by which the distinction is made between the beautiful and the ugly. It exists for every human being, even in children, but it has not yet reached its verb as the power of a child’s man to walk. Of the books that give laws in logic outside only from the books of scholars in grammar only they are called by the name of logic. Reasoning and common laws for all tongues in the outward pronouncement that is the utterances, and the power speaking in all of the two matters to the right, and to make it clear from the error in both of them is called logic. Laws regarding expressions pertaining to a nation, the people of that tongue, and the making of logic give laws in expressions common to all tongues. In everything that can be mistaken, and to know everything that is made from mistakes, in everything that may be deduced by the mind, and its status from the mind is the same as grammar from the tongue ... and the ratio of grammar science to the tongue and expressions, as the ratio of the science of logic to the mind and the intelligibles. Al-Farabi would have distinguished between the two industries, and allocated the grammar industry by giving the laws of external pronunciation, i.e. the expressions, not only this, but also the expressions that are specific to the nation of a nation, and each nation according to its tongue. The first intention, and this Logic pertains to all of humanity.

Al-Farabi asserted that the making of logic, even if it gives the laws of the external pronunciation, it gives the laws of the internal pronunciation. So that he

said: “And Aristotle Thales himself says in his book The Proof:“ The proofs are not about the external pronunciation, but about the internal pronunciation, as well as the standards ” and if ‘The scales’ were also “intelligibles arranged in the soul. When this arrangement is arranged, the mind is overseen by it to something else that it was previously ignorant of and now knows.” The things that have been arranged in the mind are not words but are reasonable meanings, and Al-Farabi shows the mistake in which he fell. He tried to explain Aristotle’s book and explain the reason for that, which is that “when Aristotle’s habit of Thales in much of what he knew in the early years of this industry was used in it towards the teaching that is called word substitution, so most of the costly interpretation of his book thought that the measures and their parts were the terms that Aristotle replaced Thales in education is the place of the intelligibles, since most of the educated were not able to imagine the intelligibles, nor how they were arranged in the mind, so he took their words indicating them instead of them until the learner’s mind was strengthened and he moved from it to the intelligibles Accordingly, the three books that form the first part of logic The Aristotelian, namely, the Categories, and the phrase, and the analogy, give the laws of meanings, which are the internal pronunciation. These laws provide for the power of speaking in the soul, and because the Categories, “ten sayings” give the laws of expressions in the language but for all nations, however, Al-Farabi has made linguistics a condition for knowing the ten sayings. If you want to know those sayings, that you have known their names in agreement, the accomplices are their names, and the intermediate names are in agreement between their names and the accomplices are their names, ... then their names are different, their names are synonymous, and their names are derived. The forms of its expressions, and agree on this as well, because it is one of the great fallacies of confusion. And what you should know is that a word in some form and structure is personally indicative of something in a sense, or on a meaning in a certain situation, and then makes that particular word a sign of another abstract meaning. From that case, its structure is a derivative structure in something according to what is indicated by all other derivatives, and that particular structure is used to denote another meaning that is abstract from all that is indicated by the other derivatives, and if the types that include it are taken from the saying of these categories, and arranged to make most notably. In particular, under the general, the genres under each of them end up with a high gender, and

he has ten races over the number of categories. ” With this consideration, linguistics is an entry in which he benefits before studying the book of the Categories, which is considered the mayor in making logic, because the ten categories It is the material for making the proof, and if the ten statements do not require proof in their collection, it remains that the ten intelligibles and not the categories are the material for making the proof.

### **How many Categories are there?**

Opinions varied about the number of categories, and Al-Farabi presented the reasons that led to this discrepancy about the number of categories: “People call all the categories of genealogies in addition, and they make it a gender that pervades the categories of genealogy, so the categories are seven and others have put it in the addition and that it is added, so they become the categories. Six and others see in that he act that it is said in addition to being excited, so they have five sayings and others think that what it means to do and to act is the subject and the object, and when these two were from the additive they thought that all of the two sayings are from the additive, so they are The sayings they have four, and others thought that they were both an act and an emotion and some people claim that the statements are two. What is this referred to, and its presentation, and they call this referred to an essence, so they made the sayings two essence and presentation as if he said the statements two. ” Except According to Aristotle Thales, Al-Farabi went that the number of sayings is ten, “and every reasonable meaning is indicated by a certain word. Something of this reference is described by it. We call it a saying, and some sayings know us what this referred to is, and some of them know us who it is, and some know us how it is.” Some of it knows where it is, some of it knows when it is, was, or it is, and some of it knows when it is We know that it is added, and some of it knows us that it is a subject and that it is a situation, and some of it has a surface that it overlooks, some of it, some that it is excited, and some of it that it does. ” Everything that exists falls under one of these categories.

The saying of the essence is like your saying: a person, a horse.

A sleeve saying is like your saying: two arms, three arms

Saying al-Kif is like your saying: White, writer.

Addition quote like your saying: double, half.

Ayn saying is like your saying: In Luqin, in the market.

Matthew’s saying is like your saying: Yesterday, a first year.

Saying the topic is like your saying: reclining, sitting.

Saying to have him is like your saying: shy, armed.

Saying to do is like your saying: to cut, burn.

Saying to get excited is like your saying: cut off, burn.

Aristotle went that every one of these sayings “if said singly, according to him, he did not say positively or negatively at all, and none of them is true or false, for example, white, attending, winning.” With these sayings Aristotle limited existence, and all that In existence, it does not deviate from it. As for how to extract these sayings, Al-Farabi explains that Aristotle’s method of extracting them is extrapolation. He searched for the symptoms, how many their races, and found the essence of the magnitude, so he made that presentation as a statement and made it a saying, then he found for the essence conditions that change from each other to each other, and what has color, and what it has knowledge, has power, has emotion, has virtue, has status, has form, and all. A person from the essence resembles another person in one of his similarities, or not similar to him, so he made that also a gender, which is the quality, and his fate is a saying. This essence by the union of that other essence with it in that term that thing expressed by such as father, son, friend and partner, and what for you, the slave and others, so he also made that gender, which is the additive, and his fate is a saying, then he found the essence at that time in which that substance was and made it sex also, so he made it a saying when, then he found the essence in a place as well as he asked about his place and answered him with what is evident in his place He made it a sex also and made it into the saying where, then he found the essence by placing it in different positions, so that some of its parts are in places from his place in one position, and it changes and the places of those parts are changed in another situation, so he made that meaning a gender and he made it in the category of status. Then he found some jewels affecting some jewels that are different to the person, so that meaning became a gender and he made it a saying that he does, then he found the essence also influenced by others, so he made that also a gender and his meaning became a saying that he moved. Then he found the essence with it, or all or some of it, another substance that is transmitted by its transmission, so he made this meaning also a sex and made it a saying to him that the ring is on the finger of a person or the clothes that he wears if he looks at it from where it belongs to him, then this meaning is from the saying additive,

and as for who Where he surrounds some or all of it and moves by moving it is from his saying, for these are the ten races” However, Al-Farabi makes four of these ten with pure meanings, and not just simple.” “As for the pure simple of these ten, they are four: essence, quantity, and quality And the situation, and with this consideration, these ten statements are the first rational thing of the sensible existence, and then another rationalization occurs upon it, when it becomes reasonable, because the intelligibles, before they are rational, are rationales by force, and when the rationales become truly reasonable. Many of these other sayings were removed from them, so their existence became another existence that was not that existence, and these sayings or many of them became understood in them in parts other than those parts. If the intelligibles did actually happen, then they became one of the world’s assets, and they came back from where they are reasonable in Total assets, and all the assets to be rational. “That is why the alpha Rabbi, in the place of the second intellect, makes the categories only four, which are purely simple.

Al-Farabi linked the knowledge of the categories and the knowledge of the intelligibles with the human soul, for the soul is the knowing self, and the perfection of the soul is in knowing itself by itself, and this knowledge is linked to the correct intellect, and if the rationality of a thing is the occurrence of its reasonable image in the mind, then the rationality according to Al-Farabi “is said of three types: One of them is the occurrence of the image in the first, and the other is the occurrence of the image in the mind, and the third is the occurrence of the image in the body. ”. Each type of rationality has a way to obtain it.“ The occurrence of the image in the body is through emotion, which is that the image of a thing is obtained from something outside of it with his acceptance of it. The occurrence of the image in the sense, it is that an image does not occur in the senses except through an emotion of the feeling in it, so it is to visualize it in the state it is in, just as the material does not change that of the conditions. Cases that are outside, but other than those cases, and the singular is not complex nor with a subject, or what is a clothing, and in the sentence the tangible things are other than the known things, and they are examples of information, and it is known that the example is not represented, so this is reasonable which is length without Width, and the tip of the surface that is imagined not to exist singly from FS I hope, but that thing is rationalized by the mind, and the mind may think that the image of things will take place in it when the sensation is applied to the

tangible things, and this is not the case, and that is that there are intermediaries between them, which is that the sensation engages the sensed, takes its forms in it and leads it to the common sense, so that this common sense power becomes imagined And imagining to the power of discernment, to act in it as a refinement and refinement, and to perform it with it with a refined refinement to the mind, so that he attains it in full. In which they exist, except that they become images of this self, and those images extracted from its materials are images of this self are the intelligibles. ”Al-Farabi wants with this self the mind by force, according to what Aristotle mentioned in the Book of the Nafs, which is the first order of the ranks of the speaking soul.

The ten categories have several characteristics:

1 – It is simple and not compound: the categories, being the higher races of existence, must not be of a combination of gender and separation, because this combination requires that they have a gender, and the categories are the highest races of existence. However, carrying simplicity on the categories is a requirement for Al-Farabi, “The ten races are not simple when measured against each other, but rather simple when measured against each other.” The substance, the quantum, the quality, and the situation. Therefore, it is included in one side or sides, so the categories do not say this as it is when it is thought that it is a type of some or all of them, rather we say that the additive is found in all races. The quantum category, the quality saying, and the status saying, as for the remaining six categories, they are attributed to these four.

2 – The categories differ in their simple selves:

The distinction is between two essences, either with complete self, or some of them, or personal symptoms. And the donkey is alone with its own essence, and each of these species is one, if it is alone in its essence, and its unity is the separation in which it is distinguished and biased from everything else ( Mohsen Mahdi, 1990). And if the categories are distinguished by some self, or personal symptoms, it is necessary to do that There is a common race between them, and it is assumed that they are simple and non-compound, and that there is no gender over them, because they are the higher races of existence.

3 – A single saying does not include only one essence: if the essence falls under a category, no other saying can be included with it, then one thing is neither substance nor quantity together, nor quantity and quality together, because what is necessary for this is that the single essence has two different sexes, or enter more than one saying, so it has different races, so one becomes a lot and “a lot is the sum

of the ones, and parts of what are said a lot are over the number of parts of what one is said about, and a lot about the one who is the one in the cell phone, other than the lot that happened about The one who is in the subject, so what happens about the one who is the cell phone, is that each one of its units is the one in the cell phone, such as if a lot is an accident about the ones, each one of them is one by gender. If there were several ones, that is a lot ten, each one of the ten he is the one by gender, so the one in the first gender, for example, is all that is under the category of quantum, and the one in the second gender is all that is under the category of quality, until it comes like this to all the categories, so that what is under the ten categories are the ones that exist for the one by gender, and the lot is about him, he is there is much that exists about these ones, and in this example much that is about plates by type is that each one of its units is one by type, then persons of a kind are taken from one type of essence and they are those ones occurring from one by type, and likewise persons of a type of one of the other types of categories are taken.”(Mohsen Mahdi, 1990). It follows that every meaning exists in more From a saying, it is not included under the category, and Al-Farabi goes to the fact that the chapters may be included under the category from which the gender is, or outside it and from another saying, “Every subject under the category in which that gender is, and that type may delude you that the separation may be From another saying besides the saying about sex, because you found nourishment, for example, and pronunciation in the essence, so you thought that they were separate to the essence, and in themselves they are two presentations, and the matter is not as you thought, and that the separation is the nourishing, not the nourishment, and the speaking not the utterance. He thinks that the separation and the nutritive are two types. This is not the case. Rather, the type is the nutritious body, and the speaking type”(Ali Hammoud Al-Abadi, 2016). Here, Al-Farabi distinguishes between the utter, which is something with vocalization, and the pronunciation, which is the psychological force that is invented in the human being by which he distinguishes the special distinction of the human being without others from Animal, which is the talking power.

Outside of the categories: Some of the essays that are not referred to are not included in the categories, “what is not referred to is not included in the categories, because each one of what is called a saying is in addition to the referred to, and if it is not originally defined for a reference to the quality that we said it is not included in the categories.”

Accordingly, what is outside of the categories is:  
 1 – Simple meanings: What falls under the category must be analyzed into gender and segregation, and the simple parts are parts of its boundary, not its consistency, and it is something that we impose, as for it in itself there is no part for it ... the limit has parts, and the limited may not have parts, And that if it is simple, and then the mind invents something that takes the place of sex, and something that takes the place of separation ”( Mohsen Mahdi, 1986) what is under the category is a complex concept. It is not simple, and if it is not, then the saying cannot be a gender to him, and “the essence may be divided and not divided, while the division is said in three: his sentence that is not summarized (what is indicated by his name), summarized by its parts that are its basis (what He is indicated by his own unit), part of the parts of the sentence, each one in his entirety as he is (the gender and the separation of each one according to him, or the substance and image of each one according to it, and each of these three is called the essence and the subject ..... and the essence is called everything that is true. To be answered in the answer to what this thing is, or in the answer of the person responsible for it with some other sign, for every person responsible for it is known by a sign that is not himself, nor what is required in it by a letter, so he may answer it by its gender and its separation, or its material and image, and it has been It is answered by its sharpness, and each one of them is its divided essence, and it is divided into parts. If each one of the essence of its parts is divided, then it is also divided into parts, until it is divided into parts of which not one of them is divided, so that the essence of each of them is not divided. They are outside of the categories.

2 – The duty and the abstaining: the essences are the saying in the answer of what is, and what falls under the category must have an existential limit, so the obligatory existence does not fall under any category, because it has no essence, it is a pure existence that has no limit, and it is above the essence. The abstaining is outside the categories, because what does not exist has no identity, and he is not asked about it by what it is. “For not everything that is understood from a word and what is reasonable of it is also outside the soul also has a subject, like the meaning of nothingness, it has an understandable meaning, It is outside the soul and it is a reasonable meaning, but it is not a self, and it has no self. As for the duty, it should know that he who does not divide himself must be said about one of two things, either that he does not exist, or it is said that the meaning of his existence It is that it

exists and there is no difference in it between that it is said that it is existence and that it exists, and that it exists, because the existence of that which exists thus is nothing but the self in which it is said that it exists ... So what is at all is the being that is not added to something. Originally, and what is at all is the existent that exists by himself and not by something other than him. ” The duty and the abstaining have no essence, so they are outside the categories. 3- The essence: Al-Farabi went that “what is in itself is indispensable in its essence from the rest of the categories” and with this consideration, the essence is outside the categories, because it is independent from the rest of the categories which are the nine races, except that the essence of al-Farabi is said in three meanings, which The essence outside the categories, and in what meaning?

Al-Farabi distinguished between the meanings of the essence among the public and what the meanings of the essence in philosophy. As for the audience, “these meanings are confined to two things, one of which is the stones that are very precious for them, and the second - the essence of the thing and what is the strength of itself - and what is the strength of itself, either its image, Either its substance, or both together, and for them the essence is either an essence in absolute terms, or an essence of something. ” As for the meanings of the essence in philosophy, the essence“ is said in two ways: one of them is the last subject that has no object at all, and the second is the essence of a thing, and the essence is not said of Other than these two. Al-Farabi goes by way of means, and the second is what a thing is, and the essence is not said to other than these two.” Al-Farabi goes as a way of forgiveness, saying, “And if a person forgives, he made the essence to be said according to what is not said about a topic or a topic, and it is not referred to. Nor is it the subject of any of the sayings at all - if it proves that something is here in this condition - the essence becomes in three parts:

What has no object of the sayings at all, nor is it subject to any of them.

What has not been the subject of the sayings at all, and is the subject of all of them.

What is anything that has the essence of the types of categories, and the parts of what it is, so it is suggested here that the substance is either the essence of the absolute, or the essence of something. His faculties are the second essences, as these are those that are outside the soul, and these only happen in the soul after that. If the referred to, who is not in a subject, is to be essentially absolutely, not essence in addition to what is known in it what it is, as it

does not carry It is not on a topic, and if it is not the essence of something else, and everything other than it bears on it either a burden on a subject, or a burden on a topic, and this last subject that is for all the categories and has no subject matter, it was that which is not on a subject, nor is it a subject of something originally in the face Rather than being an essence, since it was the most complete and close existence. The proof must be here as a subject in this capacity, for it is better to be a substance, and this would be a substance outside of the categories. The aforementioned, the material and the image as they are parts of the compound, the substrates, and the divine essence that is the first creator, It is outside the categories.

#### **Existing thing, existence, and command**

The ten categories are called the thing, the existent, the one, and the imperative in tandem, and the thing and the existent, the one, and the command are called on the ten categories in conjunction with the “ten races have different names. Substance, quantity, quality and so on, and it has synonymous names that are pervading each of them all, namely the being, the thing, the matter, and the one, because each one of them is called by all these names, and each of these names is said to all of them jointly, and it is one of the types of the common name In what is said in order and proportionality (Tawfiq Al-Ajam ,1986). “To clarify this, Al-Farabi distinguished between the meanings of the self, what is in itself, and the thing, so that the true meaning of the philosophers’ terminology of the essence, the essence, the being, the thing, the one, and the matter, and distinguishing it from the well-known, went to that“ the self is said to all Referred to not in a subject, the well-known so he went that “the subject is said to all referred to, not in a subject, and it is said on what is known in references referred to that which is not on a subject that is indicated by a single word or saying, and it is also said to all referred to in Mawdoo ‘, and it is said about everything that is known in referred to in a subject matter, and these are their aims For the remaining sayings that are known in the referred to which is not on a subject that is outside of its essence, and it is said on what has no object originally, nor is it a subject for something originally ... These are the meanings of the self at all. ”( Mohsen Mahdi, (1986) Al-Farabi separates to obtain the intended meaning, if we say The same thing, or the same thing, or the subject of a thing, for we are seeking its essence, which is more specific than what the thing indicates, and if we say of Zaid, we are seeking its essence which is more general



than what Zaid indicates, or which is what it really is, because the name of Zaid perhaps it occurred to the referred to in terms of it has a sign other than that it is a human being. Our saying the same thing means this also, which is the essence of the thing, and it is precisely the meaning of our saying the essence of the thing. And unlike our saying the same thing, for what is in itself may be said to the referred to which is not said on a subject, meaning that it is indispensable in its essence from the rest of the sayings, for it does not need for its essence to be obtained, not for any of it to be carried on it, nor for it to be placed for it, nor In that it occurs reasonably, nor does it happen outside the soul”) Accordingly, “every one who is indispensable to others in his existence or action, or in something other than that which is his or her, or on his behalf, is said to be by himself” and this is what He said it is located, and it is called the substance

#### **Found:**

Al-Farabi originates from Arabic-speaking philosophy by defining terms that are necessary in theoretical sciences, by analogy with the tongue of Jonah and the tongue of Persia. From which it was derived, on that subject, so the word “existent” became an imagination in everything that has a meaning in a subject that was not declared, and that meaning is the meaning of it by the word existence ... This word is used in theoretical sciences as a word whose form is a derivative form, without indicating It is based on what the derivative indicates. Rather, its meaning is the meaning of a first example that is not indicative of a subject in the first place, nor an object to which a subject has transgressed. For example, we use our saying “something”. If the word “thing” is an example first, a subject is not understood from it, nor is it understood that it is on the authority of another person. A person to another or a non-being ..... and they used the being as the place of it, and the being is the place of the identity, ... it is used transcribed from those meanings devoid of the delusions. There, and it is used on the example of what we use saying something”(Mohsen Mahdi, 1986) and on that Al-Farabi went to the fact that the existing is said about the essence and the rest of the categories by skepticism, not collusion.” The existent is said about the essence first, and then on every one of the other categories, since the essence was rich in itself in Existence in relation to symptoms ... then all that was from the rest of the categories was his presence in the essence, not the mediation of another symptom without being subordinate in his presence to another saying that already existed in

the essence was first in the name of the present, then all of it was its existence in the essence by mediating fewer things It was first in the name of the existing, whose presence in the substance is mediated by more things, as well as each one of the names that pervade it. ” Then Al-Farabi made the divisions of the existing on the number of sections of what is said by itself“ the one in itself ”over the number of divisions of what is said“ what is in itself ”distinct between the self, And what is in itself, and the same thing, and stressing the use of these terms as a term according to what the philosophers have agreed upon, because these expressions “are not well-known to the public, but are words that philosophers and people of theoretical sciences deal with, and the public uses their place by saying“ by himself ” and on that,“ the existing ” A common term that is said for all the sayings - it is the one that is said to be referred to - It was on a topic or not on a topic.. and it is better to say about the sex of one of the higher races on the basis that it has no significance for itself, then it is said about everything under each one of them as a name for its higher gender, and it is said of all its types with complicit. In the sentence, for every conceivable or imagined in the soul, and for every reasonable person who is outside the soul and is the same as it is in the soul, and this means that he is sincere, for the true and the present are synonymous, and the thing is said to exist and it means that it is biased with what is outside the soul, whether it is conceived in the soul or not imagined “ With this consideration, what is found in Al-Farabi is said in three meanings: on all the categories, and on what is said by the truthful, and on what is biased by what is outside the soul which it conceived or not conceived and what is said about the gender of the race of the higher races, the existence and the existing in it has meaning One in particular and the existence of what is true is an addition of the intelligibles to that which is outside the soul, which is described as the gender of the high races, so its existence is its gender, and it is also within the meaning of existence which is the essence or the part of essence, ... each of the categories that It is said to what is referred to it is biased by what is outside the soul before it rationalized that it is divided or not divided, and in spite of that it is sincere after it rationalizes, as if it was reasoned and imagined it would be the rationalities of what is outside the soul, and it is gathered in it that they are assets in those two sides, the other two, and it happens. That the meanings of the existent rise to two meanings, until it is sincere, and until it has an essence outside of the soul. ” The intelligibles that have occurred

are perceived by the self - that is, reasonable - are assets to which it applies that they are true with their authenticity outside.

Thing: Al-Farabi went on to say that a thing is said in several meanings, including that "it is said about everything that had an essence, how it was outside the soul, or was conceived on whatever side it was, divided or not. If we say "this is something" then we mean by it what it has The essence of what is, the existent is said about what it has an essence outside of the soul, and it is not said about what it is perceived only, so by this the thing is more general than the existing, and the thing is said about the sincere issue, and the thing is not said about it. Rather, we mean that it has some essence, and we say "Zaid is just." Likewise, the present is said about a lot of what is called a thing, and what is not called a thing, and "nothing" means that which has no essence in the first place, neither outside the soul nor in the soul. It is biased with a perceived essence only, and it is not itself outside of the soul, or there are reasonable, imagined and imagined things that are not as sincere as the emptiness ... and you should know what the thing is Those that have essences outside of the soul, then they obtain the intelligibles, and what they should say, and what they have benefited from their essences, which are their substance ( Mohsen Mahdi, 1986). The thing may not have an essence outside the soul, and at the same time it is said to exist.

The one is said about the categories, as the thing is said, and the existent, "one may be said about the one who is biased by his essence - that is, what is divided or not divided, whether it is conceived or outside the soul - and he is biased by what he has of the share of existence, and he is biased by his part of existence, because the one is in this The meaning is liable to be attributed to the existing, like a thing, because there is no difference between that every thing is said and that every one is said, and likewise it is said about all the statements, and on this referred to, and on other things - if any - that are outside the categories. It is also said on "each one of the higher races is said in it that it is one, not in the sense that it was said in the two that they are one by gender, and it is not said in it that it is one by number, as the meaning of one by number is to be related to many things, that it has to be what it is when there is attributed to one of them, and each of the races in terms of it is one from many, not one in number, and if it is attached to it to be one in number on the other side, rather we should look from which side each sex has become one until it has become one and part of many (Mohsen Mahdi, 1990). Accordingly, the ten sayings "each one of them is one,

and the meaning of its unity is its isolation in some place. The meaning of the one here. It is the singular meaning of something without another, and rather what one was said about it is what was biased by what is essence, then by something from the other sayings. (Mohsen Mahdi, 1990). Accordingly, the existing and the thing, and the matter and the one are said to the categories of the same meaning, so each of the ten categories is a thing It exists, and it is an imperative, and it is one, and it is said that the ten categories in terms of ones and multiples are one sentence.

Categories and science: Al-Farabi went on to say that expressions are used to denote the intelligibles - meaning the meanings - and the composite of them, and therefore the Categories in this sense "are the first subjects, for the manufacture of logic, natural science, civil science and teachings, and for post-natural science" ( Mohsen Mahdi, 1986). Every science is one of these sciences He considers the sayings in terms of what differs from the recital that is viewed by other science. As for the making of logic, it considers it "in terms of they are denoted in terms, and in terms of their totality, and in terms of they are portable and placed, and in terms of knowledge of each other, and from where they are Responsible for it, and from where answers are taken to the question about it (Mohsen Mahdi, 1986). it is with this consideration that the statements are logical. As for the rest of the sciences, they are "taken as the intelligibles of things beyond the mind, abstract from their indicative expressions, and from all the symptoms and conditions attached to the mind. ( Mohsen Mahdi, 1986). And on this, Al-Farabi divided what the categories contain into two parts, what is and exists from The will of man, including what is created, not from the will of man. "Whatever exists from the will of man is civil science, and what is created, not from the will of man, is considered by natural science" ( Mohsen Mahdi, 1986). And if natural science looks at what is referred to, which is the person, and in the rest The sayings that necessitate the types of the referred to, and it gives all the reasons for what it is looking at, because the science of the teachings looks at them abstractly from the merits, because the teachings "do not take into what is each one of what gives his essence things that are not originally in the categories, but natural science also gives in his reasons Reasons outside of the categories" ( Mohsen Mahdi, 1986) and if natural science is to give the maximum that it gives what is each of the parts of essence, then it rises from the natural science and supervises the frontiers of the postnatural science, so it looks at the" reasonable reasons out-

side the categories, and matters that are It is part of what it is, but it is outside the categories The final cause and cause, and these reasons are part of what a thing is when it was referred to, so it is not described as a paradox, and in this regard it is not outside of the categories, because the subject and the goal are paradoxes of the thing, so the natural science if it gives the maximum of what is not part of it For a thing, and the maximum subject is its paradoxes, as well as its ultimate goal ” ( Mohsen Mahdi, 1986). The consideration of natural science stops, because the paradoxes are outside of the categories, and it is examined in the science of post-nature.” So it looks at the causes, searches for knowledge, and looks at what the statements contain from one side. Even in what is contained in the teachings, including civil science, and what the civil includes in the practical industries, and then the theoretical sciences culminate.”( Mohsen Mahdi, 1986) Al-Farabi introduces the practical industry into the category of categories, which are also set up“ for the manufacture of controversy, sophistication, and for the rhetoric industry, and for the manufacture of poetry (Mohsen Mahdi, 1986). And that considering the reference to which the sayings are measured is the subject of this industry, and to it the sayings are measured, so Al-Farabi made of the Categories the first thing that must be known before embarking on the manufacture of logic, because the statements are the origin and the material for the proof.

### Results and discussion

According to the above, I have concluded the following results:

1 – Al-Farabi paved the way for the Categories with the logic of the language, so he paid attention to the words, which is the second intent, and the first intention is the meanings, which is the intellectual logic.

2 – Al-Farabi distinguished between the sayings and the intelligibles, so he made of the categories -

and on the Aristotelian approach - the first that we obtain from knowledge not by inference but by instinct, which are the ten categories, the higher races of existence.

3 – Al-Farabi linked the rationality of the existent to the soul, and rationality is the occurrence of the image in the soul. If the images extracted from the perceived existent take place, they become intelligible in the soul, and as such they are reasonable assets, and they are a subject of philosophical science.

4 – The intelligibles in the soul, if they are rational as they are complete intelligibles, not assets, for they are the meanings, and the meanings are expressed in verbal, and the word indicates them, so they enter here in the making of logic.

5 – The purpose of the Categories according to Al-Farabi is to acquire the material of thought, which are the meanings of the higher races of existence.

### Conclusion

According to Al-Farabi, the Categories is not a kind of intellectual luxury, and his discussion of it is not a way of triumphing for an opinion or a doctrine, but rather his aim was the victory of truth, and that when he made of logic a race that includes three types, the first is linguistic logic, the second is philosophical logic, and the third is intellectual logic, making the strength of the soul the bearer of this logic, this power which is the utterance and from which the name of logic is derived. Since the goal of philosophy is to reach the final perfection, and to reach the truth, which is the ultimate happiness, and proof was the conductor of truth and certainty, according to Al-Farabi, the Categories were the bearer of this perfection by force, as the proof material was twice, the first being the material for proof in terms of words, and in the second the material for proof in terms of meanings, and the last being the purpose.

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