

**N. Hannawi** Al-Mustansiriya University, Iraq, Baghdad  
e-mail: -nada2007hk@yahoo.com**ABU NASR AL-FARABI IN THE PERSPECTIVE  
OF MOHSEN MAHDI**

This study examines the efforts made by the Iraqi scholar Mohsen Mahdi in the field of studying Farabi philosophy, and the reasons that led him to specialize in the thought of Abu Nasr al-Farabi, who is considered the founder of Islamic philosophy, and one of the most important and influential Muslim philosophers in the philosophy of Middle ages. The study then analyzed the methodological perspective on which Dr. Mohsen Mahdi relied in looking at Al-Farabi's philosophical achievement. This perspective is based on two things, the first is fairness and the second is exploration. Mohsen Mehdi found in Al-Farabi his deepening into the beginning of language, its completeness and its relationship with philosophy and religion in the book (Letters), his greatest work. A common opinion before Mohsen Mehdi published his book On letters was that philosophers who wrote in Arabic explored the meaning of this term in the same way as Greek philosophers.

**Key words:** Al-Farabi, exploration, fairness, Mahdi, letters, philosophy.

Н. Ханнауи

Әл-Мустансирия университеті, Ирак, Багдад қ.  
e-mail: -nada2007hk@yahoo.com**Әбу Насыр Әл-Фараби  
Мохсен Мехдидің көзқарасы бойынша**

Бұл зерттеу Ирак ғалымы Мохсен Махдидің Фарабидің философиясын зерттеудегі күш-жігерін және оны Ислам философиясының негізін қалаушы және орта ғасыр философиясындағы ең маңызды және ықпалды мұсылман философтарының бірі саналатын Әбу Насыр Әл-Фарабидің ойларына мамандандыруға итермелеген себептерін қарастырады. Содан кейін зерттеуде Әл-Фарабидің философиялық жетістіктерін қарастыра отырып, доктор Мохсен Махди сүйенген әдіснамалық тәсіл талданды. Бұл көзқарас екі нәрсеге негізделген: біріншісі – әділеттілік, екіншісі – зерттеу. Мохсен Мехди Әл-Фарабиден тілдің басына, оның толықтығына және оның философия мен дінмен байланысын кітаптан (хаттан), өзінің ең үлкен жұмысынан тапты. Бұл философты логика ретінде емес, Сирия, парсы және грек тілдеріне жауапты аудармашылардың шейхі ретінде көретін Мохсен Махди қол жеткізді. Вернакулярлық және оның ғылыми мағыналармен байланысы. Мохсен Мехди хаттар туралы кітабын шығармас бұрын, араб тілінде жазған философтар грек философтары сияқты терминнің мағынасын зерттеді деген пікір кең таралған. Мохсен Махди өзінің хат кітабын зерттеуінде Аристотельдің кітабы (табиғаттан тыс) Әл-Фарабидің оқи бастаған кітаптарының бірі емес, алдымен логикалық, табиғи және математикалық кітаптарды зерттегені туралы айтады.

**Түйін сөздер:** Әл-Фараби, зерттеу, әділеттілік, Махди, хаттар, философия.

Н. Ханнауи

Университет Аль-Мустансирия, Ирак, г. Багдад,  
e-mail: -nada2007hk@yahoo.com**Абу Наср аль-Фараби  
с точки зрения Мохсена Махди**

В этом исследовании рассматриваются усилия, предпринятые иракским ученым Мохсеном Махди в области изучения философии Фараби, и причины, побудившие его специализироваться на мысли Абу Насра аль-Фараби, который считается основателем исламской философии и одним из самых важных и влиятельных мусульманских философов в философии средневековья. Затем в исследовании был проанализирован методологический подход, на который опирался доктор Мохсен Махди, рассматривая философские достижения Аль-Фараби. Эта точка зрения основана на двух вещах – на справедливости и исследовании. Мохсен Махди нашел в аль-

Фараби свое углубление в начало языка, его полноту и его связь с философией и религией в книге (Письма), своей величайшей работе. Этого добился Мохсен Махди, который по-новому видит этого философа не как логика, а как шейха переводчиков, отвечающих за сирийский, персидский и греческий языки. Просторечие и его связь с научными значениями. До того, как Мохсен Махди опубликовал свою книгу о письмах, распространенным мнением было то, что философы, писавшие на арабском языке, исследовали значение этого термина так же, как и греческие философы.

**Ключевые слова:** Аль-Фараби, исследование, справедливость, Махди, письма, философия.

## Introduction

Philosophy is an important form of human interaction in which a person is stripped of the idiosyncrasies of traditional realism and delves into its generalities, contemplating it with a rational totality, trying to encompass its surfaces and depths.

In the midst of the scientific and intellectual movement witnessed by the third and fourth centuries of the Hijri, the Arabs' interest in new sciences other than the sciences in which they were well versed, such as grammar, jurisprudence, interpretation and rhetoric, which were the most deserving of sciences to be learned and preserved, was known, as the miracles of the Book of God Almighty are known. One of the new sciences that translation activity contributed to is the philosophy that had an important place among other nations.

The matter of practicing philosophy was not easy among the sciences that were well-established and established during those eras of the Arab-Islamic civilization, so at first philosophy was considered a branch of the science of rhetoric and it was practiced under the name (the science of theology). His miraculousness. The first group of speakers was the Mu'tazila group, and it was concerned with the interpretation of the art of saying. Among its rhetorical speakers were Wasil bin Ata', Sahel bin Harun, Amr bin Obaid, and Al-Jahiz, who had a mental tendency and a polemical character based on inference by logic and analogy.

Philosophy did not take its name as a branch of knowledge independent of language sciences except for Abu Nasr al-Farabi, the philosopher, born in the year 259 or 260 AH 870 AD and died in the year 339 AH – 950 AD. Updated until the title of the second teacher.

Because of his fame in philosophy and his skill in understanding Aristotle in his two books *The Art of Poetry and Rhetoric*, and for learning through the Sufis in Baghdad, and his involvement in Neoplatonic philosophy, influenced by some Nestorians from the schools of Athens and Alexandria, some grammarians and rhetoricians showed hostility to him and others, including Ibn al-Athir, who revolted

against the methods of Philosophers and saw in Al-Farabi and Ibn Sina – and the like – men who were misled by Aristotle and Plato (Dia Al-Din, 2019: 306).

As for the jurists, they used to encourage the science of theology, which had an important place, but it was attached to the Islamic sciences of religion, including the science of jurisprudence. sterile or diverting them from their legitimate duties until Al-Farabi was able, with his dialectical rationality, to draw attention to the boredom of revelation, dealing with it as a philosophy that does not contradict religion, but rather it is the best way of life, and it is the path through which man can attain the most complete knowledge (Mohsen, 2009: 71).

Despite this confrontation, Al-Farabi continued his philosophical and logical work with meanings and issues related to Platonic philosophy, inventing new sciences, including statistic science and civil politics, opening the door to philosophers after him, such as Avicenna, Ibn Rushd, Ibn Tufail, Ibn Majah, Ibn Maimon, as well as Al-Ghazali and Ibn Khaldun. Influential scholars of Arabic rhetoric in the sixth century of migration, such as Al-Qazwini, Al-Sakaki, Al-Razi, Al-Subki, Al-Taftazani, and others (Hegel, 2014). And the influence of Abu Nasr al-Farabi reached medieval philosophers in the East and West of the Islamic world, but many factors made his philosophical legacy forgotten, and only a few were translated from it in the late nineteenth century.

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

The importance of the intellectual heritage left by Al-Farabi made some Western thinkers interested in Eastern philosophy refer to it only from afar, and they may not refer to it at all. That is because Westerners view Muslim philosophers in general as simply carriers of the Greek heritage, and that their merit was specific in conveying this legacy to the Renaissance, so that Europe would revive it again, as if the Muslim philosophers did not add to this

legacy anything new, nor were they innovators and developers.

Perhaps behind this perception is an orientalist tendency that makes Western philosophers look up to the philosopher coming from the East and describe him as the wise Sheikh, and consider his philosophy as wisdom.

However, whoever reads Islamic philosophy will find that the invention of concepts is its demand, and that is why Al-Farabi invented the words (genes, predicate, and essence) in contrast to the words (tymus and nous or kind) according to Plato, and (cathrisus and essence) according to Aristotle. This is not what the Western philosophers themselves who studied Plato and were influenced by, did not do. Rather, Paul Ricoeur (Ricoeur, 2008) did not put concepts such as those developed by Al-Farabi, who was very interested in (the Republic), and he paused at the utopia and was preoccupied with the human soul as a force field subjected to the double attraction of reason, metaphor and analogy and symbolism.

### Scientific research methodology

During the study of this issue of the article, such methods as analysis, synthesis and generalization were used.

Since the beginning of the twentieth century and until today, Al-Farabi's works have received attention. Studies and research have been written in it, and sociological, anthropological and political methodologies and propositions have been formulated around it, and theories have been put in it, some literary and intellectual, others psychological, social and cultural.

Perhaps the most important of these letters and works and the most famous of them is the book (Combining the Opinions of the Two Wise), (The Opinions of the People of the Virtuous City) and (Civil Policy), in which the entirety of Al-Farabi's philosophical work is manifested.

Mohsen Mahdi enjoyed the characteristics of an original researcher, the most important of which are patience, accuracy and patience, thus being able to carry out this painstaking work of research and investigation, combining his specialization in sociology with his in-depth knowledge of the Greek and Islamic philosophical heritage with the employment of his own abilities and literary talent that gave him a special scientific method, with which he was able to free himself from academic restriction and at the same time enhancing the scientific dimension in his research and studies, until Charles Butterworth said

about him: "His fame for exhaustive and comprehensive scientific research made him avoid adherence to the scientific custom of referring to secondary literature that is related to his special topic from near or far" (Mohsen, 2009: 11).

Although the first research work of Mohsen Mahdi was his doctoral thesis entitled (The Philosophy of History according to Ibn Khaldun) this was also the beginning of his career in the study of medieval Islamic philosophy in general and the philosophy of Al-Farabi in particular.

*Why did Mohsen Mahdi care about Al-Farabi?*

Dr. Mohsen Mahdi specialized in the philosophy of Al-Farabi for many reasons, including:

- Al-Farabi is the first philosopher to have the highest legacy of the Alexandrian school in Islam, enjoying the rank of Aristotle himself as a second teacher. He was not just a translator, historian, and transmitter of the philosophical heritage. Rather, he was a philosopher who enriched the Platonic and Aristotelian philosophical legacy with a lot of understanding. Then to the way in which the Neoplatonic literature is understood using logic and civil science, that is, the science concerned with civilization.

Western philosophy did not attach the second teacher the importance that suits him, but was influenced instead by his student Ibn Sina, who was highly influenced by Al-Farabi's ideas and his methods of observing essences and symptoms and diagnosing phenomena and behaviors. Perhaps Al-Farabi's uniqueness with a special philosophy in approaching the divine law with Islamic philosophy made his works a source of confusion and misleading for researchers, and therefore they preferred Avicenna to him (Marx, 2010).

What prevailed on the assumption that Al-Farabi's work (The Opinions of the People of the Virtuous City) is another formula transferred from the city of Plato.

Al-Farabi's philosophical legacy was distinguished by the scientific diversity that combines jurisprudence, theology, practical and civil philosophy, theoretical sciences, natural science and theology, among other sciences that he developed and were unique in.

- Mohsen Mahdi's conviction that the discrepancy between platonic politics and the boredom of revelation exists, but there are similarities as well. This is what "encourages the student of philosophy and religion alike to search for the teachings provided by Platonic politics about the boredom of revelation. Certainly, the existence of opinions about God and the universe within a nation is not sufficient to

consider it a quasi-virtuous city as Plato envisioned” (Mohsen, 2009: 26). -Mohsen Mahdi’s interest in civil philosophy and the philosophy of religion that al-Farabi used to denote religion.

- The depth of Al-Farabi’s philosophical texts, with the exception of a few of his simple texts.

- Al-Farabi was unique in his philosophical ideas about the complex dialectical relationship between science and civilization as a dilemma he discussed, examining the roots of the opinions of the people of the virtuous city, civil politics, and the ignorant and misguided sects, and he wondered who is the human being? And what is civil?

- Al-Farabi invented a new science that was not known before, which is the science of statistics of sciences, and his theorizing of civil philosophy in a context similar to the context of the Republic, Timaeus, and the laws of Plato, and also it is a context compatible with the requirements of the divine law.

- Al-Farabi is a philosopher who served Islamic philosophy by realizing the “great conflict between the pursuit of individual salvation and the pursuit of general salvation, but he was the only Muslim philosopher who chose to explore this conflict.. thus.. he highlighted the goodness of human love that philosophy enjoys. And the philosopher’s dedication noble for the welfare of his nation, and in this way, he rendered a great service to the Islamic nation.” The philosophers who came after Al-Farabi did not respect him or appreciate his achievement with understanding his role as a philosopher who founded Islamic philosophy (Mohsen, 2009: 95).

-These combined reasons and others are what directed Mohsen Mahdi’s efforts towards Al-Farabi to specialize in his philosophy after he specialized in the philosopher Ibn Khaldun. This is part of his many exploits in sociology in Iraq and the world.

The question that comes to mind is: Is Mohsen Mahdi Al-Farabi really fair? Did he have a special perspective in the study of Al-Farabi’s philosophical legacy? Was the investigation of Al-Farabi’s letters a factor in helping Muhsin Mahdi to be acquainted with medieval philosophy? And how was Mohsen Mahdi able to get acquainted with the knowledge in which Al-Farabi combined the linguistic, human and scientific sciences to have an important role in Islamic philosophy? Which one affected Mohsen Mahdi? Ibn Khaldun, who led him to al-Farabi, or al-Farabi, who pulled him from Ibn Khaldun? And where do we put Mohsen Mahdi in his interest in studying medieval philosophy and verifying its landmark books? Is it with traditional investigators or with modern thinkers?

In order to answer these and other questions, it is necessary to stand on the perspective with which Dr. Mohsen Mahdi drew his attention to Al-Farabi’s philosophical achievement. This perspective has two dimensions:

1-1 The first dimension: fairness

Mohsen Mahdi al-Farabi was fair in many places in his book (Al-Farabi and the Establishment of Islamic Political Philosophy), in which he focused on the areas of innovation and innovation that characterized Al-Farabi’s philosophy, and it was not an imitation of Greek philosophy.

The first point of fairness is his assertion that what Al-Farabi presented in terms of thinking about the nature of man is an awareness of the questions asked by Plato’s Book of the Laws related to the laws, but it is also a thinking in which Al-Farabi distinguished, so he singled out the two philosophies as political philosophy and civil philosophy. Human nature drew Al-Farabi’s attention and made him perceive these two philosophies, relying on investigation and piety as two natural qualities in man that make him discover the unknown or search for it without requiring him to know the higher principles, and they do not presuppose the wisdom that surrounds all. Hence, the state of ignorance in a person is usually primary, and he does not confine himself to a position in which he acknowledges his state of ignorance; Rather, he argues with everyone, looking for solid ground on which to stand, more positive perceptions, and higher principles. In Al-Farabi’s opinion, it is human nature that imposes on the human being “to say I believe and a research than to say I believe something and I know that the truth is completely different” (Mohsen, 2009: 50-51). Because of Al-Farabi’s interest in human nature, Mohsen Mahdi focused on it in his book (Al-Farabi and the Foundation of Islamic Political Philosophy), defining this nature as the source of human happiness and upon it depends everything that he makes on his nature and his rank within the framework of the natural whole and realizing the custom not as a completely arbitrary matter or simply accepted as a path he invented The predecessor, but rather as something that improves nature and makes it complete. Islamic philosophy rejected the idea that the divine law forbids free investigation. In fact, it says instead that it is imposed and has begun to investigate it according to the best available methods, namely, the method of trusting what can be seen and not what is said, and relying on nature instead of the opinion of the ancestors. It is also fair that Dr. Mohsen Mahdi asserted that Al-Farabi’s phi-

losophy is rational in its view of man as a singularity denoting a meaning involved in it by force, a subject” (Al-Farabi, 1986: 78)

While Mohsen Mahdi divides the theologians into two categories: the rationalists and the traditionalists, Al-Farabi stands with the rationalists because his civil philosophy began its journey in a new context that puts the Arab-Islamic civilization in a new image in the tenth century AD by reviving the philosophy of Plato and Aristotle anew and liberating Socratic philosophy from theology Christian. His action was influenced by this Jewish thought in the twelfth century by Moses ibn Maimonides, and Latin Christian thought at the end of the thirteenth century by Albert the Great and Thomas Aquinas. Because of all this, Al-Farabi became known as the head of the cities of knowledge, the spot of wisdom, and the second teacher.

Mohsen Mahdi lamented that Al-Farabi’s philosophy was not fully understood, but was treated so ignorantly that “other great and famous men have, in their own way, turned their backs on public life and their nation out of ignorance or disappointment. There are thinkers among us today who are still unable to comprehend The meaning of the phrase ‘civil philosophy’ and they never write it without putting it in a double pair as if it were meaningless or as if the phrase represented a trivial investigation by people who had not discovered true philosophy These thinkers can teach us many things but they will never teach us how to think well. In public issues, nor how to improve the fate of our nation’s children and how to establish and maintain a civil policy” (Mohsen, 2009: 95)

Al-Farabi’s rationality made him research Aristotle’s post-naturalistic statements, not shorten them. Thus, Mohsen Mahdi responded to those who said that al-Farabi did not come up with anything new other than summarizing Aristotle’s sayings. His opinion was reinforced by the differences between Al-Farabi and Aristotle in terms of the aspect in which they are researching, which we find detailed in the book (The Letters), which was achieved by Mohsen Mahdi, and about him he said: “The Book of Letters is an interpretation of Aristotle’s book Thales in Beyond Nature. This does not mean that the two books agree in All the topics they look at, but there are differences.

Al-Farabi saw that the book (After-Nature) is a precursor to all parts of logic and to all parts of philosophy that does not consider anything other than categories, but Al-Farabi transgressed with it to teachings, natural science and civil science, just

as Al-Farabi looked at famous words and meanings in eras languages other than the language of Aristotle. In addition to the discrepancy in the content of Al-Farabi’s book (The Letters) from the content and content of the book (After-Nature) and the purposes of Aristotle’s Thales in it Mohsen Mahdi says about that: “Al-Farabi was not one of the commentators enslaved to the text they are explaining and that he had a special opinion on a purpose” after nature, and this is the main reason for the difference between the two books” (Mohsen, 2009: 42)

Al-Farabi’s research in his various works of sciences that top the interests of Islamic thought, such as grammar, jurisprudence and theology, were helped by the knowledge he gained from his travels to many and far countries. His writings were like letters addressed to his people who did not leave the country (Al-Farabi, 1986: 42)

As for the saying that Al-Farabi built a city in which he imitated the city of Plato in his book (The Opinions of the People of the Virtuous City), the rationality of Al-Farabi in (Kitab Al Millah) refutes it. Mohsen Mahdi investigated this book, and in it he found that comparing the city to the complete living body is a confirmation of Al-Farabi’s original identity. Regarding Al-Farabi’s saying that the members of the living body do not cooperate merely to achieve a common goal, but rather have different forms, Mahdi said: “The religion and its status and the connection of the city’s departments and ranks with their counterparts from the departments of the world and their ranks, the psychological forces and their ranks, and the members of the human body and their ranks remind the reader of my book Al-Farabi on Civil Science are principles (The opinions of the people of the virtuous city) and (civil politics). As for the utopia and civil politics, they give opinions and actions as if they legislate a religion or give an example that should be seen by whoever wants to put a religion in a nation or at a certain time.

Because of the importance of this book, it occupied an important place among Al-Farabi’s writings, and in it Al-Farabi used the word “The Millet” in contrast to his book “The Virtuous Millet”. And between these two books there are some differences. What the chapters of the Book of Milah contain are other than the contents of the Book of the Virtuous Millennium, which Mohsen Mahdi explained the reason for its name: “Ibn Tufail mentions in the story of Hayy bin Yaqzan that Al-Farabi” proved in the Book of the Virtuous Millet that evil souls survive after death in endless pain It has infinite permanence” (Al-Farabi, 1986: 13)

## 1-2 The second dimension: exploration

Mohsen Mahdi found in Al-Farabi his dive into the origin of the language, its completeness and its relationship to philosophy and religion, in the book (The Letters), his largest work. It was achieved by Mohsen Mahdi, in which there is a new vision for this philosopher, not as an in front of the logicians, but as the sheikh of translators who know the Syriac, Persian and Greek languages. The vernacular and its link to the scientific meanings. The prevalent belief before Mohsen Mahdi achieved his book On the Letters was that the philosophers who wrote in Arabic had investigated the meanings of the term, as well as the Greek philosophers.

There is no doubt that Al-Farabi's book was a source from which the commentators of Aristotle's *Beyond Nature*, who came after Al-Farabi, such as Ibn Sina and Ibn Rushd, drew many of their opinions on divine science (Al-Farabi, 1986: 27)

Not only this, but that the Book of Letters reveals to us another dimension in Al-Farabi as a linguist, for he gave the meanings of verbs names other than those of Sibawayh and other grammarians, as he named the meaning of the letters with functional words (Al-Farabi, 1986: 28).

And it may be said in general (on) what defines the essence of anything, it was of all kinds of sayings, and what it has the basis of its essence. And it is he who, by merging some of them with each other, results in the same thing. Or summed up by things that have the basis of himself, and he is the one who heals each other, that thing happens – whatever it is” (Al-Farabi, 1986: 100).

Al-Farabi is the one who differentiated between the grammatical term and the logical term. Because of his linguistic ability, he was able to consolidate philosophy as a science like grammar and jurisprudence. This consolidation is related to two incidents revealed by the scholar Muhsin Mahdi through his investigation of the book (The Letters): the first incident is the meeting of Al-Farabi with Ibn Al-Siraj, and the second incident is the debate of Matti and Al-Sirafi (Bakar, 2018).

## Results and discussion

According to Mohsen Mahdi, Ibn al-Sarraj al-Nahwi, who accompanied al-Mubarrad, the imam of Basra's grammarians, was al-Farabi's teacher. Or after it, in the detail and depth that Al-Farabi considered in his numerous works.

This exploration explains to us the reason for Al-Farabi's authorship of the Book of Letters, as it

shows us the source of Al-Farabi in some of what he says about the opinions and sayings of Arab grammarians regarding the meanings of the letters, especially what he says about the emergence of linguistics among the Arabs, knowing that Ibn Al-Siraj was not mentioned in this book (Al-Farabi, 1986: 24).

As for the debate of Matta and the Seraph, it was a victory for grammar over logic and for grammarians over the people of logic and philosophy, because Matta did not look at grammar and the rules of language and was ignorant of letters, their meanings and their places of use grammar.

This is what made Al-Farabi pay attention to the importance of learning grammar and language, so he accompanied Ibn Al-Sarraj. But what Mohsen Mahdi noticed in this issue is this ambiguity that clouded Al-Farabi's relationship with Matth. Mahdi: “It seems to me that the debate that took place between Matth and Al Seraph led many of Al-Farabi's students to ask him how he answers the questions raised by the Seraphs about language and its relation to logic and letters. It seems to me that Al-Farabi went on to answer these questions and explain these matters in an episode in which he was explaining the meanings of letters and explaining the book *Beyond Nature* by Aristotle Thales, so he went overboard on the origin of language and grammar, its origin, and its relation to philosophy and religion. Philosophy, and the transfer of meanings from one language to another refutes what the seraphic claims that the logicians do not devote their attention to the language in which they debate and study their companions in the sense of its people (Ezzaher, 2015).

And from what Mohsen Mahdi discovered in his investigation of the Book of Letters also that Aristotle's book (*Beyond Nature*) was not one of the books that Al-Farabi began to learn, but first learned the logical, nature and mathematical books. This is what Mohsen Mahdi saw as evidence that Al-Farabi may have compiled or dictated the Book of Letters after completing the classification or dictation of his other books on logic and the sciences of philosophy (Spinoza, 1990).

From Al-Farabi's style in the Book of Letters, there is evidence that it was originally a set of lessons delivered by Al-Farabi and written by those who listened to him in the Education Council. Mohsen Mahdi also discovered the reason behind Al-Farabi's lack of interest in referring in every book he wrote to all the books that he classified before with his constant reference to what he said In which. This is what makes there a link between

the topics that Al-Farabi discusses in his books (Abu Ibrahim, 2003)

Among the explorations that Mohsen Mahdi monitored, what he found while researching Al-Farabi's life was the similarity of Al-Farabi's name with the name of another linguist, Abu Nasr Al-Farabi Al-Jawhari, one of the figures of the fourth century AH. Farab, who is the nephew of Abu Ishaq al-Farabi, author of *Diwan al-Adab* (*Diwan al-Adab*) (Al-Farabi, 1986: 32-33)

He also discovered in his investigation of the *Book of the Millet* that Al-Farabi invented a supplication that was described as great, because he counts the opinions, actions and sayings, some of which glorify God. Thus, "Oh God, Oh Necessary Existence, Oh cause of ills, Oh ancient, never ceases" and ends, "Remove from it the troubles of nature and place it in the world of souls of exalted status".

## Conclusion

If the scholar Ibrahim Madkour was interested in the philosophy of Al-Farabi since 1934, and the orientalist researcher Leo Strauss was interested in Al-Farabi's influence on Plato's philosophy, what the Iraqi thinker Dr. Mohsen Mahdi did remains the most important, not only in terms of scientific definition of Al-Farabi's philosophical thought, but also in terms what he investigated from the books and works of this philosopher that were forgotten and neglected in previous ages.

He brought it to light, to add to the library of Arab and international philosophy important additions that give Focus's image of Abu Nasr al-Farabi, directing the attention of scholars to this eastern Muslim philosopher and founding scientist who was called the second teacher.

## References

- Abu Ibrahim, I.A. (2003). *Diwan of Literature Dictionary*, investigated by Ahmed Mukhtar Omar (pp. 35-57). Cairo: People's House for Press, Printing and Publishing.
- Al-Farabi, A.N. (1986). *The Book of Letters*, edited by Mohsen Mahdi (pp. 78-84). Beirut: Dar Al-Mashreq.
- Al-Farabi, A.N. (1987). *The Views and Contradictions of the People of the Perfect City*. Two philosophical messages, which he achieved, presented to him and commented on by Dr. Jaafar Al Yassin (pp. 45-58). 1st Edition. Amman: Dar Al Manhal Publisher.
- Al-Farabi, A.N. (1991). *The Book of Religion and other texts*, edited and presented and commented by Mohsen Mahdi (pp. 11-100.). 2nd Edition. Beirut: Dar Al-Mashriq.
- Albert, N.N. (1986) *The Book of Combining the Two Wise* (p. 91). 2nd Edition. Beirut: Dar Al-Farabi.
- Bakar, O. (2018). *Al-Farabi: Life, Works and Significance* (pp. 128-130). 2nd Edition. Malaysia: Islamic Book Trust
- Dia Al-Din, B.A. (2019). *The Proverb in the Literature of the Writer and Poet, Part One*, presented and commented on by Dr. Ahmed Al-Hofy and Dr. Badawi Tabana. Cairo: Dar Nahdet Misr, d.T., 306-310.
- Ezzaher, L.E.Y. (2015). *Three Arabic Treatises on Aristotle's Rhetoric: The Commentaries of al-Farabi, Avicenna, and Averroes (Landmarks in Rhetoric and Public Address)* (pp. 201-205). 1st edition. Carbondale: Southern Illinois University Press.
- Hegel, G.W.F. (2014). *Phenomenology of Spirit*. ([http://www.faculty.umb.edu/gary\\_zabel/Courses/Marxist\\_Philosophy/Hegel\\_and\\_Feuerbach\\_files/Hegel-Phenomenology-of-Spirit.pdf](http://www.faculty.umb.edu/gary_zabel/Courses/Marxist_Philosophy/Hegel_and_Feuerbach_files/Hegel-Phenomenology-of-Spirit.pdf)). Accessed on April 30, 2022.
- Marx, K. (2010). *The Misery of Philosophy is a response to Proudhon's philosophy of misery*, transmitted to Arabic by Muhammad Mostajir Mustafa (pp. 47-49). 4th Edition. Beirut: Dar al-Tanweer.
- Mohsen, S.M. (1990) *Book of letters*, which was verified (pp. 55-67). 2nd Edition. Beirut: Dar Al-Mashreq.
- Mohsen, S.M. (2009). *Al-Farabi and the Foundation of Islamic Political Philosophy*, translated by Wedad Al-Hajj Hassan (pp. 11-95). 1st Edition. Beirut: Dar Al-Farabi.
- Muhammad, S.S. (1976) *A book on logic* (pp. 12-19). Beirut: Dar al-Kutub Press.
- Ricoeur, P. (2008). *Philosophy of the volition, the Wrong Man*, translated by Adnan Naguib Eddin (p. 25). 2nd Edition. Morocco: Arab Cultural Center.
- Spinoza, B. (1990) *A Treatise on Reforming the Mind*, translated by Jalaluddin Said (pp.97-99). Tunis: Southern Publishing House.