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## AL-FARABI POLITICAL THOUGHT

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### Introduction:

Praise be to Allah ,Lord of the Worlds, and peace and blessings be upon, Prophet Muhammad, the last of the prophets and messengers, on him and his family and companions. Now to our topic, writing about the thought of scientists, philosophers and innovators is not an easy task for many researchers. Nevertheless, it is a worthy effort because the deep knowledge of these elites' ideas gives the readers and researcher a wealth of thoughts. Such wealth can/will enlighten the reader's mind. The way of presentation of these notions will make the mere observations well-known approaches.

The figure that this research will deal with is Al-Farabi, whom is deemed one of the most famous Muslim philosophers in the world. His thought influenced many Muslims and non-Muslims who came after him. His books were translated into many international languages. This research may not be the first one about Al-Farabi's political thought and philosophy but it is an attempt to review some of his philosophical aspects associated with the policy as well as to be familiar with the historical scene at that time. It also deals with two important philosophical books of his, namely, *Araa'aa hel al madina al fadilah* (Opinions of the People of the utopia) and *al jami'a ben al hakimeen* (Combining the Opinions of the Wise Men). He wrote many books in poetry and rhetoric, knowledge and logic.

His biography, preceding his book review, presents details about his personal and scientific.

The research includes an introduction, two sections, and a conclusion. The most important sources of diverse scientific references, used in the scientific materials, are listed. God is the Arbiter of Success.

The Researcher

## **The first section: Al-Farabi's life:**

### **The first point: His biography**

Mohammed bin Tarkhan bin Oozlg Abu Nasr al - Farabi, a Turkish Arabist of the greatest philosophers of Muslims. Al - Farabi was born in the area on the Oxus River, Farab, in 260n AH. He moved to Baghdad where he had written most of his books. After that, he went to Egypt and al-sham. He died in Damascus in 339 AH. Al-Farabi was known to be fluent in most of the oriental languages that were known in his time in addition to Greek. Al-faArabi was an ascetic; he did not marry and did not have money. He was close to Saif al-Dawla al-Hamdani, who was giving Al-faArabi four silver dirhams per day<sup>1</sup>

Abu Nasr Al-Farabi grew up in Farab. It is believed that his father worked as a bodyguard for the Turkish caliph, or that he was a Turkestan general. Al-Farabi showed his desire to seek knowledge from his childhood. The hands of the elders and scholars of Bukhara and Farab taught him. Then, he went to study Greek philosophy in Haran and Baghdad. His study journey extended to several cities in Egypt, Persia, and Asia Minor, he went to Mecca to perform the pilgrimage. In Aleppo, he met the ruler, Seif al-Din, who expressed his great admiration. Al-Farabi went to Damascus and spent the remaining years of his life<sup>2</sup>. Those places, where Farabi grew in or settled in like Baghdad and Damascus, were the ultimate destination for scholars for many centuries. They had a deep impact on his thoughts and philosophy making him one of the leading figures and thinkers of the Islamic nation.

### **The second point: A scientific biography**

Al- Farabi's scientific started in Farab where he studied many fields of science such as philosophy, literature, and sports. He studied, in addition to Arabic, some languages like Turkish, Greek, and Persian. At the age of fifty, he moved to Baghdad to learn medicine and philosophy from the doctor John Ben Ahilan. As a disciple of Abu Bishr Matta ibn Yunus, he studied philosophy and logic. Abu Bakr bin Al-sarraj was his teacher of linguistic sciences as grammar. Al-Farabi's significant interest in the collection of science led him to travel to Iraq and Al-sham. Saif Al-Dawla Al-Hamdani and honored him, and this great figure lived with him, learning and writing books for nine years<sup>3</sup>

Al-Farabi had many ideas and opinions in various fields. Some of his ideas were contrary to what was prevalent at that time. He disagreed with many scholars in his time about the invalidity of astrology. He also wrote a letter, entitled (The anecdotes in what is valid or invalid in astrology) expressing his opinion about this branch of science. Al-Farabi explained that astrology is corrupt as it attributes everything supernatural and possible to the stars and planets. He displayed the error of those who claimed that the planets could bring happiness or sadness to people. The theory of knowledge was one of the important postulations that Al-Farabi discussed. He stated that the knowledge of man is in himself since early childhood.

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<sup>1</sup> See :An Encyclopedia of Arab and Muslim Scholars and Their Notables :Mustafa Al-Jayyousi ,Osama House for Publishing and Distribution Amman - Jordan,p .284.

<sup>2</sup> See : Muhammad Juma'a , History of the Philosophers of Islam , Hindawi Foundation for Education and Culture , Egypt , p .35

<sup>3</sup>See :History of the Philosophers of Islam,Muhammad Juma'a ,p .36.

In his book, the views of the people of utopia, he talked about his opinion and his doctrine of psychology in humans, policy, theologies, and ethics. He adopted Plato's philosophy as well as the Greek philosophers in the formation of the utopia. Mixing Greek notions with rulings of Islam, he established a utopia that is considered a scientific model for nations to follow<sup>4</sup>. Al-Farabi's ability to continue to acquire knowledge and science made him one of the most important thinkers in the Muslim world not only in his time but also even in the modern era. Many of the western thinkers and the Orientalists talked about his remarkable knowledge in their books, such as French Orientalist Massignon, who spoke about al-Farabi said that the most important Muslim philosophers.

Massignon mentioned that Al-Farabi was one of the leading Islamic philosophers; highly interested in ancient sciences and like no other philosopher. Roger Parke, an orientalist, considered the works Farabi that paved the way for the emergence of Ibn Rushd and Ibn Sina as being the lighthouse that illuminates dark paths for the sages in every direction. De Vaux is one of the thinkers who spoke about Al-Farabi as well stating that Al-Farabi has a strange and powerful personality and that he [De Vaux] more attracted to him than Ibn Sina<sup>5</sup>. Al-Farabi and other philosophers have acknowledged what Messenger told about seeing Allah in the hereafter. There were two parties. Some interpreted the vision in the sense of their affirmed corrupt origins. Others confused philosophy with words, even if they were closer to the reasonable and conveyed truth. Neither of them proved Allah with all the names and attributes, as He deserves and as Quran and the Sunnah mention.

These parties failed to prove what all the messengers brought about Allah's love, worship, and pleasure to look at Him. They could not prove what the imams and Sunnah did<sup>6</sup>. Al-Farabi had smartness Greek professions, the teachings of Aristotle, and his fellow philosophers whose voices were keen on the singing. They deem singing as soul cheering and a moral uplifting thing<sup>7</sup>.

## **The second section: Political thought and philosophy**

### **The first point: The importance of political philosophy for Al-Farabi**

At the start, in this research, importance does not mean the detection of vague aspects in the philosophy of the second teacher nor does it provide an opportunity to explore some rare texts. The present research is after three concerns. Firstly, the political formula that created the philosophical project of the second teacher, secondly, the central place that civil philosophy occupied in the works of the Muslim philosophers. Thirdly, all these parts of this philosophy aimed at dealing with policy<sup>8</sup>. The interest in Al-Farabi's political thought means

<sup>4</sup>See :Encyclopedia of Arab and Muslim Scholars, Mustafa Al Jayyousi ,p .290.

<sup>5</sup>See : Al - Farabi - His Life, Effects and Philosophy , Ahmad Shams Al-Din ,pages 55-56

<sup>6</sup>see :Elsafdah , Taqi al -Din Abu Abbas Ahmad bin Abdul Halim bin Abdul Salam bin Abdullah bin Abi al - Qasim bin Muhammad Ibn Taymiyah Harrani Hanbali Damascus v right j s : Mohammed Rashad Salem , MCAT B of Ibn Taymiyah 2 edition , Egypt , 1406 AH) , (2/264).

<sup>7</sup>See :Majmoo ,Taqi al -Din Abu Abbas Ahmad bin Abdul Halim bin Taymiyah Harrani achieve :Abdul Rahman bin Mohammed bin measured m ,compound King Fahd for the printing of the Holy Quran, Saudi Arabia of 1995 ,(175/11).

<sup>8</sup>See :History of Arab Philosophy ,Hanna Al-Fakhoury and Khalil Al-Jir ,Dar Al-Maarif, Beirut ,1958 AD ,Part 2 ,139.

re-reading this way of a thought from his political angle. The angle might have led to the reversal of the vision of the second teacher that was seen by philosophy as it was considered like scattered parts among the rest of the other branches resulting in what the theology, nature, and logics present. Possibly, most scholars interested in the civil philosophy of Al-Farabi embrace this doctrine. They observed that the most important political books began with a lengthy theological introduction instead of a political one and

It is well-known that his book, *Al-Ara'at*, (views), for example, is devoted to twenty-five chapters in theology. Whereas the civil policy, aka *The Material of Foundations*, is thirty-seven chapters. The great majority of the sections contain metaphysical investigations. His book *Al-Millat* (the religion) did not begin with a theological introduction because Al-Farabi did not want to explore civil science texts as much as intended to search in assets that Al-Farabi built the utopia and civil policy upon<sup>9</sup>.

Some scholars have tried to, deducing from the second teacher, Al-Farabi, address political issues within metaphysical frameworks. The orientalist, Rosenthal agreed that the full title of "the full view of the people of utopia" shows Al-Farabi's theoretical interest due to the latter's tendency theory. Rosenthal stated that the above-mentioned book, in twenty-five chapters, presents theological and philosophical matters. The title explained the purpose of the book but it did not pay attention to policy in the exact sense of the word<sup>10</sup>.

Despite the great volume that theology occupied in Al-Farabi's political books, no one could feel that the second teacher wanted to address political issues within a metaphysical framework as much as one might think otherwise. It is not surprising that political philosophy that believes that the ruler must be a philosopher—a blend of philosophy and policy. The author of *Al-Ara'at*, like the author of the *Republic*, aims at achieving a philosophical paramount production addressing divine issues within the scope of divine civil science as the philosopher Plato did before<sup>11</sup>.

Thus, the utopia is virtuous by its opinions, as there is a known universal law that can be used as a model for the rule of human society. The knowledge of this law and people embracing this knowledge found the virtuous society in this sense.

Although Opinions fall within the scope of theoretical branches of philosophy, they have a direct relationship to human life, man's faith, and happiness and views<sup>12</sup>. For Al-Farabi, it is not strange to deal with politics in his "the views of the people of the utopia" and to nickname the young man in "the principles of assets (*madadi al mawjodat*)". It is no coincidence that Al-Farabi opens "Book of the Millet" talking about religion and "tahseel al-saadat" by counting and dividing the theoretical sciences. Al-Farabi lends the research in politics with research in theology. Politics is no longer a part of philosophy. It looks that the second teacher was not to

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<sup>9</sup>See: *Book of the Millet (religion)*, Muhsin Mahdi, Dar Damascus printing Catholic, Beirut 1986, p. 13.

<sup>10</sup>Rosenthal: *Political Thought in Medieval Islam* p: 125 Cambridge University Press 1962.

<sup>11</sup>See: *Introduction to the book al-Madaniya Politics*, al-Farabi, Introduction, Control and Reform: Salah al-Din Hawari, p. 15.

<sup>12</sup>See: *Introduction to the book Civil Policy*, Abu Nasr Al-Farabi, edited by: Fawzi Musa Najjar, Dar Al-Shorouk, Cairo, p. 15.

miss such a purpose. Therefore, he explains the close connection between the parts of philosophy.

Accordingly, no politics can exist without metaphysical knowledge. In other words, politics is the same metaphysical ". Politics, for Plato, is both scientific and theoretical: it is a matter of knowledge, not empirical knowledge for a special purpose, but a comprehensive knowledge that embraces the whole truth<sup>13</sup>. Work is a virtue in the following cases: when the man knows the virtues that are rightful and it is imperative to be known, when a man knows the value and uses of objects at his/her disposal and when man realizes the worth of everything riotously. These cases are achieved by extensive knowledge, mastery of sciences. The practice of looking; sightful observation achieves knowledge and mastery<sup>14</sup>. Therefore, politics is not a result of what you say metaphysics says. . Theology is not an Introduction of civil philosophy nor is it a foundation for it. The civil policy is an end of principles of assets; Al-Farabi's philosophical project is political.

### **The second section:**

#### **First point: Al-Farabi's politics and historical circumstances.**

Al-Farabi says in his political message "for a man to respond to politics and other sciences, the most favorable thing to do is to contemplate the conditions of people, their deeds, and their behavior; the actions he has witnessed, he missed or those he has been told about. He has to consider carefully what he hears or sees to distinguish their advantages and disadvantages<sup>15</sup>. Al-Farabi urges the reader/ researcher to take into account the historical moment that he lived and the circumstances during which he developed the idea that we wanted to study his political philosophy. It seems that he meant that philosophy is closely related to being in contact with people and tackling their affairs.

It was not difficult for a philosopher like al - Farabi who traveled to Baghdad during the era of al-Muqtadir, and his age was close to fifty. He headed to the Al-Sham around 330 AH<sup>16</sup>. Perhaps he also headed to Egypt, then to Aleppo. He passed away in Damascus, in the custody of Saif al - Dawla al-Hamdani. The first heading, Baghdad, was a more important one considering the long time he stayed there. Besides, Baghdad maintained considerable importance at that time because such a remarkable figure lived there for nearly twenty years at the prime age of his intellectual maturity. Al-Farabi wrote most of his books in Baghdad<sup>17</sup> or at least his stay in Baghdad marked the beginning of his writing career. He certainly studied sciences there. He entered Iraq and settled in Baghdad. He learned wisdom and knowledge by being a student to

<sup>13</sup>Arnalds R :Metaphysics and Politics in Al-Farabi's Thinking p35, Al-Mawred Iraqi Journal, Volume 4, Issue 1973, 3.

<sup>14</sup>See :Extracted chapters, Jacques Derrida, translation :Abdel Aziz Al-Ayadi and others, Al-Jamal Publications 1st Edition, Egypt, pp. 95-96.

<sup>15</sup>Seen :Message in politics Abu Nasr al - Farabi ,archive :Ali Mohammad Amir, Dar configuration, Baghdad ,2006 m ,p .19.

<sup>16</sup>See :Abu Nasr Al-Farabi ,Mustafa Abdel-Razzaq ,Journal of the Arab Academic Society, Volume 12, Parts 7, 8. 1351 AH.

<sup>17</sup>See :Al-Wafi Al-Fatalia, Salah Al-Din Al-Safadi ,edited by :Ahmad Al-Arnaout, House of Revival of Arab Heritage, Lebanon 2000 AD Part 1, p .107.

John Ibn Haylan (deceased in Baghdad during the era of al-Muqtadir). Al-Farabi harvested the ripe fruits of knowledge and was the most prominent of his peers<sup>18</sup>.

Baghdad was the cultural home to Al-Farabi and its intellectual creativity spring. There is no doubt Baghdad is not like any other Islamic city. Baghdad was the capital of Islamic culture and a candid witness to the great culture, knowledge, maturity, and Intellectual property for this city over many centuries of the history of the Islamic nation.

Some narrations confirmed Al-Farabi's attendance in the court of Saif al-Dawla, but most of them agreed that he was leading a life in solitude. He was ascetic, "living alone; he did not have too much social contact with people"<sup>19</sup>.

His solitude makes it difficult to locate him within the intellectual conflicts that marked his era. We cannot know exactly how close or distant from those political struggles were to those political struggles that had the form of religious disputes. There is no need here to give a long time to those arguments and opinions that intended to draw Al-Farabi into the Ismaili sect. It suffices to say that these opinions are not based on solid justifications to confirm the following: "Al-Farabi did not express the opinion of a group of sectarian and verbal sects"<sup>20</sup>.

The historical conditions allowed Al-Farabi to contemplate accurately the era of the history of the Islamic caliphate. He lived and witnessed exactly the period of the growing power crisis in the Islamic state. When his name is linked to certain names like Al-Muqtadir, Al-Qahir, and Al-Radi, the reader can understand the extreme need of virtuous the presidency that restore the power.

Al-Farabi deduced that establishing a caliphate proved difficult due to many reasons like Saif al-Dawla, his repeated wars, and the difficulty of rebuilding a state to restore matters to their rightful place. Moreover, the Emir of Aleppo or any successor interested in reformation could have been overthrown or murdered. Presidency turned into a fierce battle<sup>21</sup>. Money bought presidencies<sup>22</sup>. Al-Farabi's utopia was lacking a crucial requisite i.e., a powerful caliph. As a result, his utopia failed to be built.

### **The second point: The most important writings of Al-Farabi**

Al-Farabi was particularly distinguished in explaining Aristotle's works. Consequently, he was called the second teacher. He wrote many books in various fields. The German orientalist, Steinschneider collected a large number of his books in a huge volume. Unfortunately, only a few of these books are available<sup>23</sup>.

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<sup>18</sup>See: The History of the Wise Men, Jamal al-Din Ibn al-Qifti, Muthanna Library, and Baghdad 1908 AD, p. 277.

<sup>19</sup>See: wafyatalaayanwaanbaibnaal zaman, Ahmed bin Mohammed bin Ibrahim Ibn Khalkan Barmaki Alorpley, archive; Ihsan Abbas, issued by Dar Beirut, p. 156.

<sup>20</sup>See: draft a new reading of the philosophy of political and religious Farabi, Mohammed Abed al-Jabri, Moroccan magazine pens number 1, year 2, 1970, pp. 10-1.

<sup>21</sup>See: A Treatise on Politics, Al-Farabi, p. 10.

<sup>22</sup>IBID

<sup>23</sup>See: Al-Farabi - His Life, Effects and Philosophy, Ahmad Shams El-Din: Series of Flags of Philosophers, Dar Al-Kutub Al-Ilmiyya, Egypt, pp. 45-46.

His productions are various, he wrote in logic, poetry, rhetoric, and logic. sharh al ibara li aristo , alfad al musta'amalhiun mantiq, sharait al-yaqeen, alshier, alkhatabah, and risalh fi qawaninalshair are his books in logic. He also wrote many books in knowledge like ihsa'a al olom, which is one of the most important references for sciences students; it has six sections for logic, civil sciences, natural sciences, mathematics, alkalam (Islamic speculative theology), and metaphysics. His book, alhuroof shows the difference between controversy and misleading<sup>24</sup>

### 1. Jammabainrai al hakamam:

This book has a major historical value for it shows how skilled Al-Farabi in Arabic translations of some Greek philosophy books, especially Plato and Aristotle. Scientists have already tried to explain why Al-Farabi avoids verbal and jurisprudence matters. The second teacher intended to combine all views. The religious way was not suitable for this task is not based on demonstrative knowledge that would combine all minds around. The second teacher, undeniably, was not aware of the philosophical controversies of his time. He, at the beginning of the book, draws attention to these controversies saying "most of the people of our time debate about existence, age, and progress of the world. They claimed that, among the prominent present, there is a difference in proving the first creator, the reasons of existence in the matter of the soul and the mind, good or evil. I wanted in this article to begin to combine their opinions and clarify both the evidence and the content of what was said. Thus, that the agreement between what was believed to be and the suspicion. Suspicion would be removed from the hearts of those present in their books"<sup>25</sup>.

Al-Farabi's contribution to this second type of discourse, then, is justified, because it aims to show agreement and remove suspicion. The methods of this discourse include unanimity; it relies on arguments, proofs, and evidence of reason. The proof of this collection will bring necessary things together. Therefore, it is obligatory to prove the unity of philosophy and the consensus of its views on one truth. Combining is not accidental and is not due to Al-Farabi's hasty judgment and the lack of the critical spirit required of each researcher in the history of philosophy<sup>26</sup>. As some argue, not only Al-Farabi was not a historian of philosophy, but also he was emanating from a certain concept of philosophy and seeking a specific purpose from it.

Al-Farabi, combining the opinion of the sages, tends towards a philosophical universality that makes all the peculiarities disappear. It keeps philosophers and human beings together around the philosophical mind.

Men agree with what Sleba postulated about a book that shows the faith of Al-Farabi in the unity of philosophy. The philosophy in one despite the differences among philosophers because time does not alter the objectives and purpose, but alter its forms and methods<sup>27</sup>

One may disagree with him in combining. There is a reference to a historical reason or lack of personal patience as much as one may direct it to the political goal. The Muslim philosopher seeks the truth that is more secure than the religious truth to achieve unification

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<sup>24</sup>IBID PP50-52

<sup>25</sup>See : jammabainrai al hakamam ,Abu Nasr Al-Farabi . Edited by :Albert Nasri Nader, Dar Al-Mashriq ,2nd Edition ,1968 AD, p .79.

<sup>26</sup>See :from Plato to IbnSina, a beautiful cross ,Dar Al - Andalus, i 4 Morocco ,1979 m ,57-58.

<sup>27</sup> IBID 48

of opinions. He believes that this truth does not contradict religion because the religious issues are nothing but examples of what is in philosophy.

## 2. The book of opinions of the people of the utopian city:

This book is considered Al-Farabi's most important book for two reasons:

**Firstly**; it represents the stage of maturity in his intellectual life; he compiled this book in his old age. This book is a summary of his philosophical views and reflections.

**Secondly**, it is comprehensive and it deals with various aspects of its metaphysical philosophy, nature, psychological, social, political, and ethical<sup>28</sup>.

When Al-Farabi confronts the divisions of human meetings, he does not want to talk about geographical or spatial divisions that he knew in his Islamic environment or that his teachers knew as experiences. The section of his research is "The meeting is the city, which is the meaning of urbanism"<sup>29</sup>. It is coexistence in Egypt, staying with a close friend and getting the needs of the social life. Urbanism leads to political and cultural appearances. That is to say, the second teacher is bound by a specific social or historical reality.

Al-Farabi's "the views of the people of the city utopia" falls into thirty-seven chapters. Each one deals with a particular case. Al-Farabi compiled this book as follows:

**The first chapter**: the first existing.

**The second chapter**: the partner of the Almighty.

**Chapter Three**: against it.

**Chapter Four**: the denial of the punishment.

**Chapter Five**: divine unity is self-appointed, that the Almighty is all-knowing and omnipotent, and that he is true, alive, and life.

**Chapter Six**: Allah's greatness, majesty, and glory.

**Chapter Seven**: how He created everything in existence.

**Chapter Eight**: the ranks.

**Chapter Nine**: the glorious names of Allah.

**Chapter Ten**: the secondary things in existence and how they are created.

**Chapter Eleven**: existing things and bodies.

**Chapter Twelve**: the material and images.

**Chapter Thirteen**: the division among the ranks and the material bodies and the divine beings.

**Chapter Fourteen**: what the celestial bodies have in common.

**Chapter Fifteen**: the celestial body movements.

**Chapter Sixteen**: the conditions and the common nature of rotational movements<sup>30</sup>

**Chapter seventeen**: the reasons for the first image and material occurring

**Chapter Eighteen**: the occurrence of the celestial bodies

**Chapter Nineteen**: the succession of images on Hyle.

<sup>28</sup>See: Introduction to see DONC virtuous people of the city and Amadadtha, Abu Nasr Farabi. Ali BouMelhem House Crescent I, Beirut - Lebanon, 1995.

<sup>29</sup>See: Introduction, Abd al-Rahman Ibn Khaldun, Dar Al-Qalam, Beirut 1981, p. 41.

<sup>30</sup>See: Al-Farabi / opinions. P. 167.



**Chapter Twenty** : the parts of the human soul and each part powers.

**Chapter twenty-one** :How do these forces and parts become one soul?

**Chapter Twenty-Two** : the speakingpower, how is it reasonable?what is the cause?

**Chapter Twenty-Three** : the difference between will and choice, and about happiness.

**Chapter Twenty Four**:the cause of dreams.

**Chapter Twenty-Five** :the Revelation and the Vision of the King.

**Chapter Twenty-Six** :a person's need for meeting and cooperation.

**Chapter Twenty Seven** :The Main Member.

**Chapter Twenty Eight** :Characteristics of the President of the Utopia.

**Chapter Twenty Nine** :Adversaries of the utopian city.

**Chapter Thirty** : the connection of souls with one another.

**Chapter thirty-first** : industries and happiness.

**Chapter thirty-two** : the people of these cities.

**Chapter thirty-three** :the common things of the people of the utopia.

**Chapter thirty-four** :the opinions of the ignorant city-dwellers.++

**Chapter Thirty-Five** :Justice.

**Chapter Thirty-Six**: Reverence.

**Chapter Thirty-seven** : the ignorant cities<sup>31</sup>.

It seems that Al - Farabiopened his book with Theology-from Chapter one tochapter seven. Al -Farabi deals with Emanationismtheory from chapter seven to chapter twenty. Which has referred to this theory to explain it and familiarize the readers with it<sup>32</sup>.

Finally, his sayings about the utopian city, the opinions of its people, and the appetites of its president arepresented in the last chapter, specifically the last ten chapters of the book.

### **Conclusion:**

Praise be to God and blessings and peace be upon the prophet Muhammad ,his family, and all his companions.

In the end,thisresearch dealt with a brief biographical profile of the great philosopher and the second teacher's travels to places of science and knowledge. Cities likeBaghdad and Damascushad a great impact on Al-Farabi'sscientific and intellectual personality.

Al- Farabi's political philosophy, which went through, intellectualdevelopments, religious controversies, and the resulting literature of philosophers presented beneficial and new ideas. He also criticizes western philosophy and had a great impact on many western philosophers. His most prominent productions are jama'araialhakemean (combining the views of the two sages) and ara'aahlalmadinaahfadihlah (the views of the utopia). A rich reference in philosophy. Eventually, may God make this production be of benefit to all.  
God is the Arbiter of Success

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<sup>31</sup> IBID

<sup>32</sup>See :From al-Kindi to IbnRushd, Musa al-Musawi, Dar Awaidat , Lebanon ,1989 CE , p . 96.

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