

## Fārābi's "Utopia" and its relevance to the Greek Theory of Emanation (As an Islamic civilization perspective)

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### ABSTRACT

"Utopia" is the expression that recalls the dreams of wise men and philosophers from Plato to Thomas Moore to the modern age, as each has his own view about that hopeful virtuous life. Fārābi, nicknamed "The Second Teacher" was the first developed an integrated concept of the "utopia" as an Arab-Islamic perspective. This book includes thirty-seven chapters, in which Fārābi dealt with five main topics, namely: The divine Self is represented as the first existent. The world with its assets; inanimate objects, living beings, celestial bodies, human soul, ethics and its basic principles, and finally the human need to the society. Fārābi formulates a perfect image of the cooperation among the members of the society where the justice prevails and its inhabitants are happy, opposite to the ignorant cities. He mentions some of the qualities of the first president, the founder of utopia succeeds by the second presidents, including: He must be a wise and philosopher, along with the other qualities in the knowledge of laws and Sunnah, must have the ability to diligence and devise the judgments and be prepared with his body and apparatus to protect the country and conduct the war. We can say that this president is "Plato in the dress of the Prophet Muhammad. This book: "Views of the people of the utopia" played a fundamental role in the history of Islamic thought, although he apposed in the first part of his book, especially on the subject: Neoplatonism and distinction between the wisdom and Sharia.

**Keywords:** Utopia; World of God; Ten minds; World of man; Theory of Neoplatonism or Overflowing of the abundance from the oneness.

### Research Questions

1. What is the "Utopia" of Fārābi?
2. What are its elements and ideological content?
3. What are its problems and their religious and political solutions?
4. What is the purpose of the construction of "utopia" by Fārābi?
5. What is the connection between Fārābi's "utopia" and Plato's republic?

### INTRODUCTION: (FĀRĀBI)

His name was Abu Naṣr Muḥammad Fārābi (b. Muḥammad b. Ṭarkhān Turki Fārābi), was born in 260 AH / 874 AD in one of the towns of Fārāb Province, a city in Khurāsān (presently Iran). He was the author of "Utopia", a Muslim philosopher of Turkish origin, well-known for his

combination between the Logic, politics and ethics, nicknamed (the second teacher) and had a great impact on the great philosophers of later Muslims such as Ibn Sinā and Ibn Rushd. He was one of the greatest Muslim philosophers, and one of the most important book of Fārābi is "utopia" and "Combining the views of the wise Plato and Aristotle Thales" and "Statistics of Sciences".

His father was an army commander. Fārābi moved from his city to Baghdad, where he tried his best to learn Arabic until he mastered it, and was also allowed to study music, and completed his studies in the languages, medicine, sciences and mathematics, and met with famous wise men of Arabs such as Abu Bishr and got the knowledge from them, and was attracted to the sciences of philosophy and logic. He was involved in learning the ancient and modern sciences, especially the works of the first teacher Aristotle. Fārābi paid his great attention to study, explain and analyze them.

Fārābi wrote most of his books in Baghdad, then moved to Damascus, then Egypt, then returned back to Damascus again, where Saif al-Dawla al-Hamdani approached him, and joined him in his council, which was the compound of great noble men in all knowledge. He continue to argue and discuss even his voice became louder over every voice and gained a high status, but that status did not return him with money and wealth. He was one of the most prosperous people, and was not full of the gains of the world. He remained discontinued to the education and authorship until he died in Damascus in 393 AH / 950 AD, he was eighty years old when he died.

Fārābi wrote many books, but only forty books reached us, including thirty-two in Arabic, six books translated into Hebrew, and two books translated into Latin. Perhaps his most famous books are: (The book of letters), (Views of the people of the utopia), and (Great music), and (Statistics of science and definition of its purposes). (Great music), (Statistics of sciences and definition of their purposes).

### **FĀRĀBI'S "UTOPIA" IN THE OPINION OF AL-JĀBIRI**

There is no doubt that Fārābi built the utopia and explained its foundations, its system and its purpose in his two books: "Opinions of the People of Utopia" and "Civil Policy", and presented a focused summary of this subject, in the "Book of Ddenomination". This brief article does not allow us to provide a comprehensive analysis of everything related to his virtuous city (Utopia). Therefore, we record here some of the observations recorded by Muhammad 'Abid al-Jabiri in his book: (We and Heritage) to make alert all of those who read the books of Fārābi mentioned before, in order to derive the ideological significance of Fārābi's political religious philosophy, which is as follows:

1. To integrate the metaphysics and politics into one system and use an approach of reasoning.
2. To build assets, in the realm of God and the world of nature and man, on the basis of a hierarchy, to build a utopia similar to the city of God (i.e. the world) to achieve the system and perfection achieved by God.
3. To highlight the symmetry between the composition of the world of paradoxical minds on the one hand and the human world, as the soul to the body on the other hand, and the world of urban society on the third hand to serve one fundamental issue, which is to highlight the role of the President as the top of the pyramid made by each of these worlds: the first mind for the divine world, the heart for the body, the learned mind for the powers of the soul, and the president for the utopia.
4. To highlight the importance of imagination and emanation in its analysis, and insist on its ability to transcend the sensory world and receive the revelation from the divine

world, in order to solve the problem of prophecy and establish a bridge between the Prophet and the philosopher, between the religion and philosophy, and thus attribute the presidency of the utopia to this philosopher Prophet.

The closeness of God to the man, and the rise of man to the kingdom of God has made many problems raised by the scholars of Mu'tazilaites and Ashā'ira. As long as the man can rise with his psychological and mental powers to reach the level of the learned mind, which is the bridge that connects him to the divine world and provides him with facts and inspires the path of guidance, and as long as a the human being is naturally a social creature to transcend his system to the level that makes him emulate the cosmic system and apply it in the earth what God applied in the heaven.

Fārābi established a matching and contrast between the utopia and the ignorant city, between the views of this and that city, between the naughtiness of this and the happiness of that. Since there are degrees in the knowledge and degrees in the ignorance as well, utopian cities and ignorant cities have also some degrees. Virtuous cities vary by the preference of their superiors, the virtuous city is really headed by the first president that is the philosopher prophet, and the cities that follow are those headed by the second presidents who follow the traces of the first president, some of them behave similarly, and change and adjust as the requirement of the conditions of his time, including Who is less ranked is limited to follow the way of the first to diligence in devising the provisions of their law and their conduct.

As it is well known that Fārābi analyzed the mission of the utopian president and mentioned the qualities that must be found, inspired by Plato at that time in his Republic and the Islamic state was in its formation, the state of the Prophet and the caliphs.

What interests us here are the qualities that Fārābi puts on the president of his virtuous city, and the tasks entrusted to him, which manifests its Islamic character as the perspective of the developing social forces of his time, as follows:

1. The first president is the founder of the utopia, therefore "he should be the first, and then he is the reason that the city and its parts have the willing strengths in their ranks..." (1)
2. The attribution of this first president, the founder of utopia, to this city is as the ratio of the first cause to the other assets. The utopia must therefore be built on the same order and system on which the universe is built... He is the president who is not presided over, and he presides over everyone as being the successor of God on the earth.
3. This first president, the founder of the utopia, has a very perfect imagination and a mind that reaches the degree of the learned mind. He is a prophet and philosopher who receives the knowledge from the active mind, either through the revelation or the ways of reasoning and thinking. Thus, if this happens - i.e. if his imagination is completed and reaches the degree of the learned mind - he is that man who is inspired by God the Almighty, through the mediation of the active mind, then what is inspired by God to the active mind, then to the benefited mind through the learned mind and then to his imagined power. So what overflows to his emotional mind makes him a wise philosopher has full power of the understanding, and by what overflows to his imagined power becomes a prophet and a warner about what will be happening in future and teller about what is happening now. (2)
4. To be characterized by a set of physical, psychological, mental and moral qualities that Fārābi has put them into twelve characters (3) inspired at the same time from the Republic of Plato and the qualities of the Prophet Muhammad.

As the whole, these are the functions of the first president, the founder of utopia, and his qualities and characteristics. We do not need to confirm here that he is talking about the Prophet Muhammad, the founder of the Islamic State.

Here in the second presidents Fārābi's political views reflect the aspirations of the growing social forces of his time. His talk about the first president, the Prophet Muhammad was inspired by the historical reality. However, his opinions about the second presidents, in other words his views on how Islam should be governed after the Prophet, are entirely new. As follows: (4)

1. Fārābi believes that "if there is no one in which these qualities are found, but there are two: One is wise and the other has the remaining conditions they both are presidents in this city. If this dispersed in a group and the wisdom is found in one, and the other conditions in the others "and they fit, they are the best presidents." (5)
2. These second presidents, i.e. the caliphs are required to preserve the laws of the first president, but the second presidents also have right to change and reform them as required by the circumstances of their time. It means that the second president also has to change lot of what was prescribed by the first, he will estimate the previous laws, but by another point of the view, if he knows that this is the most appropriate in his time, not because the first had a wrong decision, but the first estimated what was the most appropriate to his time. The second will estimate them in the light of the changing circumstances after the first one. As if the first one had seen it he also changed it. Hence, the third one is like the second, and then the fourth is like the third in all its circumstances. The next can appreciate on his own what he does not find estimated, and he may change what was estimated before him, because who was before him if he had remained would also have changed it, which is changed by who came after him. (6)

Here we are in front of three new elements of the political thinking in Islam, these are mentioned as the following:

- A. The necessity of philosophy as a part of the presidency.
- B. The need for a collective leadership in which philosophy is present if it is not possible to have anyone who fulfils all the required conditions, especially the condition of wisdom.
- C. The need for the second presidents according to the opinions and actions (Doctrine and Sharia) that were started by the first one with the changes of the time, even if this requires to make a fundamental change in the law was made by the first one.

### **THEORY OF EMANATION AND THE LINK BETWEEN THE NATURE AND POST-NATURE TO FĀRĀBI**

There is a strong and beautiful logical link between the "Nature and Post-Nature" in the Fārābian system to emphasize the unity of the universe, the interdependence of its parts and the beauty of its construction. Fārābi raises this subject as an unproven subject as it does not require any proof, because it is one of the parties to the binary mental division of the asset, he puts the existing asset as a first reason when it is existed, "it is necessary to all of the other assets to be existed from its existence – that do not exist by the human will and choice - as they are existed, some of them can be seen by the scenes and some are known by the proof." Thus, the existence of the occurring assets is joint to which must be existed like the evidence is associated with the claim, so there is no separation between them. As for the issuance of assets from Him (God), it is that "the existence of what is existed from him is because of His overflowing side for the existence, which is a cause for the existence of any other thing, and that the issuance of the other thing is depended to His existence," because that one who must be existed is by the definition one simple complete free from all kinds of the imperfection. He does not need in its existence to any material or anything else...and who is not material called a

mind and a parting by the definition, (i.e. a pure mental picture). Hence, a one and simple mind like Him overflows from His presence also. (7)

This is the first mind in the chain of heavenly minds, which is existed from that who must be existed. Here, at this point, Ptolemy's astronomical system intervenes to transform the "logic" into an ontology and to blend the nature with the "metaphysics" in such a way that each of them interprets the other and completes it. Thus, this first mind realizes itself and its beginning (= It is God that must be existed). So, many things exist according to this consideration, and from this considerable abundance, which is due to the multiplicity of reasoning, many things exist on the ontological level. Such as: Which is realized by His Divine Self, overflowing with a celestial sphere (or astronomy) as a star or soul at once, without a distinction between them only that the soul is the principle of the movement of astronomy. Then the second mind overflows by the thinking of first mind. This second mind thinks about itself, so that another celestial sphere overflows with a star and a soul, which thinks about itself and its soul so that another mind can be present, and so on to the tenth mind that is overflowed by the ninth mind, which is the moon ball Passing through the first sphere in the sky, the planetary ball, Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon, (8) and at this tenth mind the "paradoxical things that are in essence minds and what is thought by the mind ends". As well as, at the moon also "the presence of the celestial bodies end, that are moving in a circle naturally." Moreover, the earthly souls and the common first form of all the bodies emit from the tenth mind. This cytoplasm is transformed by the movement of the orbits, forming the four elements (the water, air, fire, and dust) that make up the terrestrial beings. Thus, when an object is formed in this way, the tenth mind overflows the image that suits it. Therefore, it is called the Image grantor, as well as the effective or active mind. Hence, the body takes on an excessive shape on its corpuscle, then it becomes an object, (such as: Inanimate, plant, animal, human being).

### **MATERIAL AND IMAGE**

So, all the terrestrial beings consist of a material and image. The human being is one of them, with his material, his body and his own image: The soul overflowed by the effective mind and image grantor when the material of the body in the womb was ready to accept it. The human souls have a set of powers: Developmental powers (nourishing, educational, breeding power that are shared by the plants, animals and humans). On the other hand, there are impulsive powers (lustful and angry) that are shared by the animals and humans. The cognitive forces (the sensible and imaginal), for the human and the animal. In spite of the multiplicity of these powers, the soul is one cannot be separated by the fragmentation of its functions, but it is complemented by its reality by the cognitive power. This is on the one hand and on the other the forces of the soul are all linked to the body, and therefore the soul, as a formed unit of these forces, depends in its existence on the body.

Fārābī gives the utmost importance to the cognitive force, which is the mind, and he means in a special way the theoretical mind and puts it in three grades as follows:

- The primitive mind, which he also calls the mind by force, and "is the soul or a part of the soul or a force of the soul or something else: This soul itself is prepared or ready to extract the essences of all things and their images, without their materials, making them all a picture of them" (9).
- The mind is actually the same as the primitive mind has stored the knowledge extracted from the material, those knowledges that have become the knowledges actually, they were knowledges by the force before the extraction.
- The learned mind, which is the same as the mind by act in which the extracted knowledges from the material are stored, and which is able to recognize the knowledges without the material originally, i.e., the abstract images such as the

heavenly minds. This learned mind is the highest ranking that can be reached by the human mind. It is a rank that anything else cannot be "between this mind and the active mind. Therefore, it is eligible to receive the knowledges directly from the active mind."

This is the level of the philosopher, which is equivalent to, but surpasses the status of the Prophet to Fārābi, as the philosopher receives the knowledges from the active (effective) mind by his own mind, while the prophet receives them from by his imagination that are inspired by the mind of the philosopher from the active mind or God reveals them to the imagination of the Prophet. Thus, "God (Almighty) reveals to him (= the man) by the mediation of the active (effective) mind, so what is revealed by God Almighty to the active mind is revealed to the passionate mind by the active mind through the mediation by the learned mind, then to his power of the imagination. So he becomes a wise philosopher because of what is revealed to his mind and understands everything completely, and he becomes a Prophet and a warner about what will be going to happen because of what is revealed to his power of the imagination and tells what kind of the accidents is now happening, and this man is on the fullest rank of the humanity and the highest degree of the happiness. (10)

Fārābian system of "Utopia" itself and its internal content is intended to provide a complete model of the utopia for a particular society, particularly Fārābi's society: a society whose members derive mostly their knowledges from the religion, a society that lived continuously in a tension intellectually - and thus socially and politically - as a result of incompatibility between the teachings of religion and the decision of mind. At least in the eyes of many of its members who are exactly the people of religion and religious sect. It has already been noted that the philosopher receives from the active mind by the passive mind the facts of things by their causes and interrelationships, while the prophet receives in his imagination the same facts, but in its partial form, often in the form of examples and simulated images. So, what is in the religion is in the form of examples found in the philosophy, in fact, in the general form that include all the particles decided by the religion. Hence it is "philosophy that gives proofs of what the virtuous sect has" because "all virtuous laws are under the general definition of the practical philosophy" and "the theoretical views that are in the religion" and "which are taken without the proofs" their proofs are found in the theoretical philosophy. (11)

Thus, the happiness in the opinion of Fārābi takes a particular social meaning... It is the happiness of the society, Fārābi's society, which can be achieved in his view only by removing all the contradiction between the religion and philosophy, i.e. between the narrated and reason. It cannot be achieved, but if there is full sovereignty of the mind.

### **FĀRĀBI'S "UTOPIA" IN THE EYES OF IBRAHIM AL-'ARIS**

Although Abu Nasr Fārābi was evolved in all philosophical matters, such as: Civil, religious and purely intellectual issues, but his name is especially associated with three issues: The theory of the emanation and the attempt to combine the views of the philosophers Plato and Aristotle as Islamic point of the view, and his conception of the utopia. The reader of the basic book of Fārābi (The views of the people of the utopia) shows that this unique book in this field in the ancient Arab thought combines these three issues in the one system.

Yet Fārābi's "Utopia" is not a fictional utopia, nor it is situated on the tropical islands and never belongs to the fantasy world, but it is a possible city, starting from the simple idea that Fārābi took from Plato, and he inherited it to Ibn Khaldun (the largest and most important of its developers): "The humans, on their dissonance, need to meet and cooperate". In other words, the human beings, according to the Fārābi's idea summarized by (Dr. Nasri Nadir) cannot survive and reach the best perfection, but in the society, and some human societies are

complete, and some other are incomplete. The complete societies of them are three: the great (the globe), the central (the nation) and the lesser (the city). The incomplete is (the village, the locality, the railway, the house). The utopia is (similar to the whole perfect body, whose members cooperate to achieve and preserve the life), just as (the various parts of one body are arranged together, subject to one head, which is the heart, so must be the case in the city). One body is tidy together, subject to one head, is the heart, so must be this case in the city also. As the heart is first formed in the body, and then the rest of the organs are formed and managed by the heart, as well as the head of the city. The president is a human being in which the humanity has been fully realized.

### **QUALITIES OF THE PRESIDENCY OF THE “UTOPIA”**

After telling us that “the presidency is two things: The one is to be naturally prepared for it, and the second is the personality and will”, Fārābi, says: “The first president in a race cannot be headed by anyone of that race”, and “that man is a human has been completed and has become a mind has reasonable things actually”. Fārābi identifies 12 attributes for the mayor of the city, including: “To have the complete organs, well understanding and good conception, good memory for what he understands and what he sees and hears, and then he has to be good acumen smart, and to be a fluent to talk with the good phrases, his tongue helps him to show all of what thinking he has inside him, to be loving the education and learning, not to be greedy to the food, drink and woman, to be a lover of the honesty and honest people, a lover of the dignity, to have a great self that the dirham and the dinar and all other symptoms of the world are cheaper to him, loving the justice and judges, to be a strong-willed to the thing that he thinks that it should be done”. However, if al-Fārābi focuses here, in detail, on the qualities of the presidential qualification, it is only because he does not imagine a utopian city where its mayor does not have the qualities that bring him much closer to the image of the philosopher who was entrusted by Plato to hand over the power in the Republic. Al-Fārābi points out that “if there is not one human being in which these conditions came together, but found two persons, the one is wise and the other has the remaining conditions, were the two heads in this city”. Describing the president and the presidency in this way, al-Fārābi explains his opinion in the utopia, but it looks like that he was defining its apposite, i.e. the “ignorant city” “whose inhabitants did not know happiness), and the “misguided city”, “which knows all that the people of the utopia knows, but its actions are the actions of the people of the ignorant cities”, (Changing City) “which has the views of the ancient views and its actions of the people of the utopia, but it changed”, and finally became (the misguided city) “which thinks that this is the happiness, but it is not so”.

We focus here on these things, because they form the core of what was intended by Fārābi. He reached after a long and deep analysis, in a book, which is divided into two parts: The first is philosophical and the second is political / social part. The first part was just a prelude to the second. In the first part Fārābi studied God and its attributes, then the issuance of beings from the first (the theory of the emanation, which was believed mainly by al-Ghazālī), and then the man who (has a free will beside the mind, as its function is to achieve the happiness to him through his reasonable works). In the political section, which is the most important, Fārābi develops the views and ideas addressed in the same way in another book entitled: (Civil Policy), the author examines as we have pointed out in “the utopia and its countermeasures” based on an integrated moral philosophical political system, in which he was influenced by Plato, as he was influenced his talk about the self by Aristotle, but if he arrived at him through the explanations of Alexander Aphrodisiac (that distorted Aristotle's ideas and made it possible for Fārābi to try to reconcile between Aristotle and Plato).

The book: "Views of the People of the Virtuous City" played a key role in the history of Islamic thought, although in its first section is contrary, especially in his research on the issue (the emanation), and the distinction between the wisdom and Sharia - a distinction Ibn Rushd later tried to refute in (the explanation of the statement), The issue of (Oldness of the world in the time) which is stated in the teachings of Islam, which made it easier for al-Ghazāli to be against it, in the form of covering the civil matters that are mentioned by Fārābi, that are not against Islam. Whatever, there is a sharp discussion between Fārābi and al-Ghazāli on this issue, the former has remained, and continues to be and with the greatness of his place, and his many books remains an essential part of the Islamic heritage itself. (12)

### **THE LINK BETWEEN THE UTOPIA OF FĀRĀBI AND THE REPUBLIC OF PLATO**

Political theory dominates Fārābi's thought to the extent that the rest of philosophical studies - not only theology, morality and psychology, but also nature and logic - follow and subordinate to that theory. (It was written about Abu Nasr Fārābi by a thinker who was considered to be one of the most interested in Islamic political thought named Paul Kraus). This statement, of course, matches to what was written by Henry Lauste who was one of the most prominent French Orientalists that the main and central part of Fārābi's philosophy, and its most authentic branch is his policy. It is not so important that Rosenthal says that the Fārābi's book "the utopian views" relies in its political part on Plato's Republic, and to a lesser extent, on ethics to Aristotle's Nicomachous. While his superstructure of metaphysical theological essence is inspired from Timeous' dialogue of Plato and the book of "Oology" attributed to Aristotle, as long as the researcher Horton confirms in this area particularly that "Fārābi has proven its ability to adapt the overwhelming richness of ideas with the Greek philosophical sense of nostalgia for God in the East, and with his own experience of Sufism". (13)

So, whatever the starting point of the study of Fārābi, it can be said certainly that this great Islamic thinker, had a right thought in the politics first and last, i.e., he was the owner of a political intellectual project. While we read this project very clearly and strongly in his most famous and popular book (the views of the people of the Utopia), it does not mean that we will not continue to see it in most of his other writings, knowing that the policy itself was not a target of Fārābi, but rather - a means to achieve the happiness. Hence it was not unusual for Fārābi to refer to "the achievement of the happiness" as one of his scientific books, even though he believes in these books that "the achievement of happiness" is only in learning the philosophy and working with its principles. When Fārābi uses the philosophy in this context, means not only the philosophy in the technical sense, but the philosophy as a comprehensive meaning includes the theology, morality and logic, and especially the civil politics. This is what leads us to his book entitled specifically: (Civil policy), starting from the research in things seemingly metaphysical at first glance such as (the principles of assets), (active mind) and (souls). Fārābi draws for us the stages of political work in absolute link to the philosophy, and the philosophy in its deepest sense.

Fārābi in (civil politics) then leads the steps of his reader, gradually from the highest ranks in the universe to the simplest feelings, to explain later and then in his other basic books, the connection of these ranks to the practical politics as an act of association and relationship among the humans, is built through that gradient from the one to the multitude, and from top to bottom, explaining in this regard the role of the philosopher thinker in bringing the humans to the political perception and its motives and necessities.

### **RESEARCH RESULTS**

We know, of course, that Fārābi, who was nicknamed the "Second Teacher" by the Arabs, as Aristotle the First Teacher, was subjected to the fiercest attack by Islamic speakers, led by



Imam Abu Hamid al-Ghazālī against the “philosophers”, as he disliked and disbelieved him in the most of his works, because of a lot of ideas and proposals that came in (the views of the people of the utopia). However, despite al-Ghazālī's prejudice, this book is still alive today, at least in its political / civic aspect. As it is considered, in the history of thought, one of those books whose concern was to search for a virtuous environment for the man to live.

In this context, it is usually said that Fārābī, in his construction of his "virtuous city", followed the footsteps of Plato who built a similar world in some chapters of his book (Republic). However, there is a lot of things taken from Aristotle and his book: “Politics” in the book: (The views of the people of the utopia) to Fārābī, so we can say that Fārābī, here also in this book tried to reconcile between the two great philosophers of the Greek era, but the conciliation was not successful, except in the final result that led him to the combination of the city drawn by Abu Nasr, which is inspired by the intellectuals as they studied and are still studying it. The virtuous city of Abu Nasr has been fictional to this day, which makes it, despite its realism, lined up with the cities of (Thomas More), (Campanula) and (Bacon) and the others.

We can say that Fārābī, is quoted here from Plato and the wise philosopher thought about a known Platonic idea. The requirement of wisdom in the ruler individually or in the group of rulers, its main objective is to provide the city a legislative ruler to govern justly and enact fair laws that are consistent with the circumstances of the times and the developments of time. It can also be said that Fārābī, inspired here some periods of Islamic history, periods of materialistic intellectual prosperity. Caliph al-Ma'mūn, for example, was a lover of wisdom, and there were jurists, speakers, philosophers, military commanders and the others. Although, all of the required conditions were not available in Al-Ma'mūn individually, these conditions were available in his rule, distributed between him and people of his state, whom he involved them, in some way, in the government, the legislation and administration. In addition, Al-Ma'mūn had created a cultural revolution in which he changed many of the "opinions" that prevailed before him.

We can choose in this direction another way, we consider Fārābī, as a thinker dedicated to the reality that had imposed itself in his time. As it is said by Jamil Ṣalībā that when Fārābī, said that there were multiple rulers in the absence of all the required conditions in one man, was describing his time, where "the religious authority in his time was confined to the Caliph who lived in Baghdad, and the temporal power was in the hands of the princes and sultans who controlled the rest of the kingdom." (14)

The fundamental problem that was faced by these new forces was the problem of achieving unity in a society that was overwhelmed by the very large number of the majority, to the point where it was threatened with the disintegration and complete disintegration. It was natural for Fārābī to look for the factors of unity in the intellectual field itself. There were two dominant currents: “The narration” and "the mind". The first current was surrounded by the old forces that were backward physically and intellectually, while the second current expressed the new forces of progress and impulse through Mu'tazilis first, and then through the philosophers. Since it was never possible to reject the religion in a radical way due to the balance of the power between the two currents, especially the new society was unified and built because of the religion and its basis, the only solution that was accepted by the conditions of Islamic society at that time was to interpret it - i.e. the religion- in a way that serves the progress and achieves the mind control.

Hence, these attempts were to reconcile between the religion and philosophy that aimed at searching for the bridge that connects old powers with these new forces, so as to avoid the

dangers that threaten both of them. Ashā'ira and Māturidiyya, were expressing the forces of openness in the first stream, had embarked on a kind of compromise in which the textual religion was a rule and a master. The philosophers were expressing the matured forces in the second stream, for their part, to a kind of compromise in which the mind was a rule and a master.

The goal was one to unite the nation and build a strong central state. The first group sought the solutions in the emergence of Islam itself, in the biography of the righteous predecessor, saying: "This nation is only fit for what the first one has done." While the second group sought the solutions from the mind as a unified, universal force that can alone understand the mystery of existence and show the way that must be followed. However, the religion and here is the axis of the conciliation, it is in its depth does not contradict the mind, and does not violate it only in the apparent, because the world of religion has some examples of what is in the world of reason. So these "instances" had to be interpreted, i.e. it has to be pushed forward, in a way that fits with the evolution, evolution of the society and development of the consciousness.

Mu'tazilites bore the slogan of the interpretation and they made some pioneering attempts to dominate the mind, but they did so as the individuals and groups in a dialectical Sophist style, which led to some new divisions, and thus to the weakness of the central state.

Therefore, the first task was to highlight the unity of reason, and this was what the book: "Combination between the opinions of two wise men", and the second task was to highlight the ability of the mind to give a comprehensive holistic interpretation of the examples of religion, and this is what the metaphysics of the emanation aims. Finally, the third task, for which the foregoing tasks were found, is to build the society and the state with a new construction that responds to the direction of progress.

Therefore, when Fārābi makes the president in the utopian city the pole point, and when he raises his status for the society to the status of the first reason for all other assets, it expresses the desire for a central rule of the reason, and be able to hold all the powers, and thus guide and unify the Arab community Intellectually, politically and socially. If it comes to the head of this central government as a person who has all the required conditions that enable him to carry out this task, and it is better, otherwise there must be a central collective leadership, including a philosopher. (15)

It can be said here: Fārābi gives the extension of the Islamic Shūra a practical, progressive concept as an urgent need for the "collective leadership" whose task is to provide the necessary interpretations of the examples of religion, in the other words to give this state its ideology, in a way that is consistent with the intellectual and social development that prepares the field for the building of a state of mind, even if it requires some fundamental amendments to Islamic, which is legitimate from the viewpoint of the religion itself. Jesus changed the laws of Moses, and Muhammad corrected the rest of the law of Jesus. As the prophecy is over and ended, the task of modification and change is entrusted to the second president after the Prophet.

Let us therefore decide that Fārābi, in his analysis for the anti-cities of the utopia, was critical from the beginning to the society in which he lived, a society in which the remnants of different civilizations and contradictory religious, intellectual and political currents scrambled, a society in which there were multiple social links in the image analyzed by Fārābi in the last chapters of the book: "Opinions of the people of the utopia", and in the folds of the book: "Civil Policy". If this case must be proved by a testimony from Fārābi himself, the summary he wrote for the

chapters of the utopian city, published by Dr. Muḥsin Mahdi in the "Book of the religion" and the other texts entitled: "Chapters of the principles and opinions of the people of the utopia" gives us the required testimony.

## References

Al-Fārābī. Al-Farabi. Abu Nasr. (1969). Views of the people of the utopia. Beirut: Catholic Press House. Investigated by Pierre Nadir. p. 99.

Ibid. P. 104

Ibid. P. 105

Ibid. p. 108

Ibid. and the same page.

Al-Fārābī. Abu Nasr. Book of the religion. p. 50

Al-Fārābī. Abu Nasr. "The Views of the People of the utopia" p. 38. As well as the first chapter of the same book and "civil policy" to get a clear idea of Al-Farabi's conception of the universe. Although these two books repeat each other, but are complementary, one explains some ambiguities in the other.

The heavenly minds are ten if we take out the (God Almighty) as He is the mind, but if we consider the God as the beginning of the series, these minds will become eleven. This is what Al-Fārābī did in the "Opinions of the people of the utopia".

Al-Fārābī: A Search in the Mind. p. 12

Al-Fārābī (1959). "Views of the people of utopia". Investigated by Nasir Pierre Nadir. Beirut: Catholic Press. Pp. 104

Al-Fārābī. (1967). Book of the religion. Beirut: Investigated by Muhsin Mahdi. House of Damascus. Pp. 47.

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It can be said here that Al-Fārābī gives the extension of the practical Islamic Shūra a progressive urgency on the need for the "collective leadership" whose task is to provide the necessary interpretations of the examples of religion.