Political Philosophy of Al Farabi and the Logic of the Integration and Solidarity in the International Area[1]

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Abstract

The classical theories and literature are dominated by the ideas of Western philosophers and thinkers in Political Philosophy. Therefore, western centrism is perceived as a problem because of the univocal denseness of this field.

This article scrutinizes the ideas of Al Farabi in the context of classical idealism, because of his different approach or comment to the same logical design. The famous theory of Al Farabi, the ideal state, expose different logic of the collaboration and solidarity from classical idealism by defining core value on personal perfectness and maturity instead of maximizing material interest. According to Al Farabi, solidarity and collaboration not only creating ideal conditions for having good governance but also caused personal perfectness which is better served to the stable integration and durable political system. The meaning of collaboration and integration is a kind of societal evolution of the personality that begins from family and extends to the international community for serving a better world by creating ideal citizenship.

In this context, the ideas of Al Farabi contribute different meanings to the logic of collaboration, besides explanations of idealism and liberalism. In addition, his contemplation about the ideal city has included many references for modern political ideas and concepts. Therefore, Al Farabi may be a reference from the Eastern world and Islamic teaching for the modern political contemplations such a democracy, international integration, cosmopolitanism, etc.

Key Words: *Al Farabi, Political Philosophy, Idealism, Collaboration, and solidarity*

Farabi'nin Siyaset Felsefesi ve Uluslararası Alanda Entegrasyon ile Dayanışmanın Mantığı

Özet

Siyaset felsefesi genellikle Batılı filozofların ve düşünürlerin fikirlerinin hâkimiyeti altındadır. Bu durum kaynak çeşitliliği yerine tek sesliliğin yoğunluğu nedeniyle Batı merkezcilik olarak tanımlanıp eleştirilmektedir. Bu makale, Farabi'nin fikirlerini aynı mantıksal tasarıma farklı yaklaşımları veya yorumları nedeniyle klasik idealizm bağlamında incelemektedir. Farabi'nin ünlü teorisi İdeal Devlette, maddi çıkarları maksimize etmek yerine kişisel kusursuzluk ve olgunlukta temel bir değer tanımlayarak, işbirliğinin ve dayanışmanın klasik idealizmden farklı bir mantığını ortaya koymaktadır. Farabi'ye göre, dayanışma ve işbirliği sadece iyi yönetişime sahip olmak için ideal koşullar yaratmakla kalmıyor, aynı zamanda istikrarlı entegrasyon ve dayanıklı bir siyasi sisteme daha iyi hizmet eden kişisel mükemmelliğe de neden oluyor. Buna göre Farabi'de İşbirliği ve entegrasyonun

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anlamı, ideal vatandaşlık yaratarak daha iyi bir dünyaya hizmet etmek için aileden başlayan ve uluslararası topluluğa kadar uzanan kişiliğin bir tür toplumsal evrimidir.

Bu bağlamda, Farabi'nin fikirleri, idealizm ve liberalizmin açıklamalarının yanı sıra işbirliği mantığına farklı anlamsal derinlikler kazandırıyor. Bunlara ek olarak, Farabi'nin ideal devlet hakkındaki fikirleri çağdaş siyaset bilimi ve felsefesinde için referans olabilecek niteliktedir. Bu nedenle Farabi, modern siyaset biliminde yer alan demokrasi, uluslararası bütünleşme, kozmopolitanizm ve hümanizm gibi pek çok çağdaş kavram için doğu ve İslam düşünce dünyasından bir referans olabilir.

Anahtar Kavramlar: *Farabi, Siyaset Felsefesi, İdealizm, Dayanışma ve İşbirliği.*

1. Introduction

Al Farabi (A.C. 870-950) is one of the prominent philosopher of classical thinking. He well known as synthesizer of the classical Hellenic philosophy and Islamic theology in the medieval Islamic Golden Age.[2] He was born in Farab/Turkestan and be famous as second master after Aristotle in Islamic world. Indeed, Al Farabi was remarkable thinker in many fields like cosmology, logic and music beside of the dialectic philosophy. Al Farabi explained and commented philosophical ideas of Aristotle and Plato by metaphysical, psychological and philosophical implications of the Islamic principles. Therefore, Farabi has been perceived as an excellent represent of the "renaissance" of the Islamic thinking in the medieval age.

Al Farabi usually well known by the books of *Kitab-el Siyaset'ül Medeniye* (Book of Politcs) and *Mebadi'i ara'i Ehl el-Medinet'il Fadıla* (virtues city) which are include utopian philosophy about ideal state and administration. Many thinks that Al Farabi inspired from Plato's Republic and Laws for his idea of the ideal society. Additionally, Farabian epistemology described as the Neoplatonist, because of the Aristotelian influence also.

Like other all-classical philosopher, Al Farabi also says that the ultimate goal of life is to reach to the "true happiness". However, according to the Al Farabi the meaning of the true happiness related with the idealized personality, which may achieve by the self-philosophical enlightenment.[3] In this point, core principles of the creation of ideal personality depends on the collaboration and solidarity. Because, everybody have different talent and nobody may reach to the ideal maturity and perfect personality without contribution of diversification of others. In this point, Al Farabi gives crucial role to the politics to provide necessary

[2] Walzer, *Al-Farabi on the Perfect State*; Zimmerman, *Al-Farabi's Commentary and Short Treatise on Aristotle's De Interpretations*; Netton, 'Al Farabi and His School'; Mahdi, *Al Farabi and the Foundation of Islamic Political Philosophy*.
[3] Arslan, *Farabi;İdeal Devlet*, 20.

conditions for suitable collaboration and solidarity between humans in socio- political level also. Therefore, the meaning of politic is not related only distribution allocation of resources but also related with the harmonizing of different talent by providing ideal condition for development of society by collaboration. Additionally, Al Farabi agree with classical philosophers (Peripatetic) about general functionality of politics and he calls politics as a kind of art like the others. However, differences of Al Farabi is that he explain this functionality by Islamic theology in a special kind of socio-political form also.[4]

According to the Farabi, the collaboration is a sociopolitical form of development, which is growing systematically. This collaborative development begin from family and expand until society and state level. Ultimate level of this collaborative development is universalization. Therefore, the idea of the virtuous society (ma'mura al- fadıla) is depends on the dynamic, holistic and humanistic collaborative development which may called as a kind of political maturity also.

Political philosophy of Farabi reminds of Stoic philosophy because of using analogy of human biology while explain his theory. [5] Besides, Al Farabi probably may have been inspired from ideas such a Eudaimonia[6] and the other ancient philosophy. Additional it possible to find many correlations between ideas of modern age philosopher like Immanuel Kant, Karl Deutsch and Keen Booth and Al Farabi about solidarity and collaboration also.[7]

In this context, this paper aims to contribute to the classical idealism by scrutinize on the ideas of Al Farabi. It is hoped that this effort may serve to fill vacuum between East and West about political philosophy, it is hoped that this effort may serve to fill vacuum between East and West about political philosophy, which often mentioned and criticized by many, because of the Western centrism or hegemony.

2. Classical Philosophy and Ideas of Al Farabi

[4] Hines, 'The Influnce of Plato and Aristotle on Al Farabi', 7.
[5] Netton, 'Al Farabi and His School'.
[6] Eudaimonia or Eudaemonism is a Greek word, which refers to a state of having a good permament and stable spirit or being in a contented state of being healthy, happy and prosperous.
[7] Nysanbaev, 'Al Farabi's Spiritual Heritage, P. Dialogue of the East and West Cultures', 7.
Booth, *Dünya Güvenliği Teorisi*, 20; Buzan, *The Evolution of International Security Studies*, 19; Bilgin, 'The "Western-Centrism" of Security Studies, P. "Blind Spot" or Constitutive Practice?', 616.

Al Farabi has been famous with the sobriquet of “second master" after Aristotle.[8] Nevertheless, actually his ideas represents Platoon idealism more than Aristotle’s realism. Hence, Al Farabi has had a parallel posture with Plato by establishing a relationship between ideal political structure and universal dominance.[9]

Al Farabi focused on resolving of “the problem of ideal political system” like other classical philosophers. However, He has advantages of having legacy of ideas of his predecessors like Socrates, Plato and Aristotle. Therefore, he was able to synthesize between classical ancient philosophies with Islamic thought. This advantage facilitated him to develop more reasonable and stable theory about ideal state and political order. For example, the relationship between political system and theology (gods and divine) was not clear in the book of the State of Plato. Al Farabi completed missing part of the Plato’s ideal city about “the wise president” by the concept of “first leader or president” which he inspired and coined from Islamic thought.

Actually, both Aristotle and Al Farabi always believed that religion and philosophy are two faces of the same truth. However, Al Farabi probably was the first philosopher who systematized and harmonized this reality in the requirement of the real world.[10] Additionally, it requires understanding of the meaning of his "world state theory" to determine real value of Al Farabi among classical philosophers.

First postulate in this point is that fundamental mission of the philosophy is to expose a certain behavior or understanding, which reflects a world perception. In this conjunction, the main problematic of philosophy is that right positioning of the human among the other creatures in this perceived world. The phenomena of true happiness appeared from this problematic which new and old philosophers’ efforts to determine real meaning and ways of this reality by their mental activities in this human centric universe perception. The power, justice and political systems are even the key words for political philosophy in this endeavor.

Another remarkable fact is that, the context of these key words were determined by the effect of the exogenous factors such as time, wars and conflicts in political philosophy.

[8] Walzer, *Al-Farabi on the Perfect State*; Zimmerman, *Al-Farabi’s Commentary and Short Treatise on Aristotle’s De Interpretations*; Fakhry, *Al Farabi,Founder of Islamic Neoplatonism*, 6; Kaya, *İslam Filozoflarından Felsefe Metinleri*, 108.
[9] Hines, ‘The Influnce of Plato and Aristotle on Al Farabi’, 2; Çilingir, *Farabi ve İbn Haldun’da Siyaset*, 9.
[10] Macarimbang, ‘Envisioning a Perfect City, An Introduction to Al Farabi’s Political Philosophy’, 3; Çilingir, *Farabi ve İbn Haldun’da Siyaset*, 36.

Hence, the philosophers also used these words, which the meaning has been shaped by their time's turmoil in their mental activities.

For example, Peloponnesian Wars between Athens and Sparta for power and wealth have has deep influence on the ideas and emotions of both Socrates and Plato.[11] Besides, Ideas of Plato has deeply affected by the executed of his master because of political reasons and he suspected on the meaning of the "pluralist Athena's democracy" after that. This event has been effected on the rationality of Plato while try to find an answer about meaning of "ideal administration" and "virtuous life".[12] Another example is Machiavelli. He was anxious about the unity of Italy and tried to find reasonable solution in turmoil of furious rivalry of city-states of Italy. Thomas Hobbes who prominent thinker of the realist theory also, lived in political chaos of Britain's throne fights.

Immanuel Kant has dreamed a united Europe in the age of turmoil of Europe and he developed "perpetual peace theory" by the vision of economic integration and solidarity.

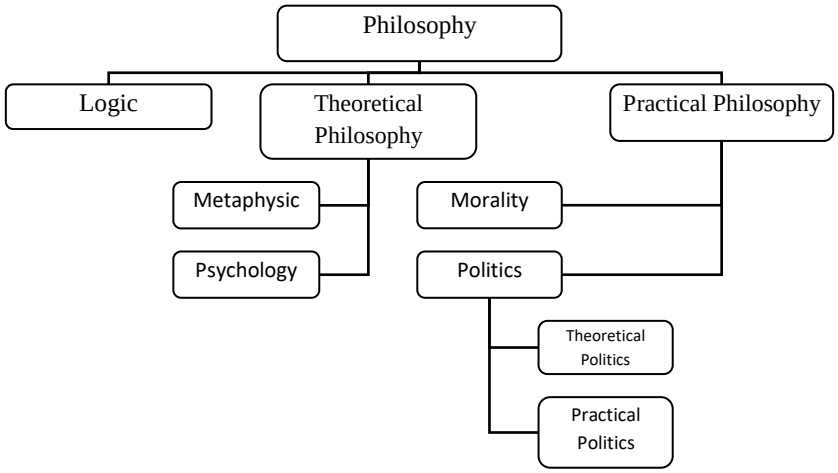
Different from all these examples, Al Farabi was the man of peaceful times and he was create his theories and hypothesis far from political tensions and turmoil. Therefore, his ideas free from instability and extremist paroxysm.

3. Political Philosophy of Al Farabi

The political philosophy of Al Farabi stands on the ontological bases. He was tried to find an answer to the core problem of philosophy about that how to be get "true happiness" also. According to the Al Farabi, the meaning of "true happiness" is that to achieve idealized personality by some kind of self-philosophical enlightenment. Moreover, the keywords of this achievement are the collaboration and the solidarity. Because, according to Al Farabi, nobody may able to get this ideal level alone without collaboration and solidarity, because of the diversifications and distribution of talents. In this context, the politics has play important role because of its mission about distribution of resources and regulation of social dynamics. This mission are important for collaboration and solidarity. Therefore, the politics (ilmi siyaset) is a kind of art to reach to the true happiness as a source of theory and praxis in the way of personal perfection and maturity.[13]

[11] Bagby, *Political Thought*, 2.
[12] Platon, *Phaidon*, 78.
[13] Fakhry, *Al Farabi,Founder of Islamic Neoplatonism*, 31.

Al Farabi realized that philosophical efforts has restricted by intellectual activity without practical offers. [14] Therefore, he divided general philosophy in politics as Political Philosophy (el-felsefet's siyase) and State Philosophy (el-felsefetü'l mediniye). [15] This typology has been detailed in the Graphic 1.



Graphic 1. The Relationship between Philosophy and Politics in the Idea of Al Farabi

The book of *Mabadi Ara Ehl al-Madina al Fadıla* which is shortly known as "Medinetü'l Fazıla" includes this original typology. According to Badavi, the meaning of "Al Medina" is not equal to the "Police" which was used by Plato and Aristotle in their philosophy in this category. The meaning of "Al Medina" is the state, regime, government or administration.[16]So, true happiness related with the practical politics and understanding of the world by developing of his conscious.

In second phase, all material world should be exceed by a strong perspicacity.[17] Therefore, development of cognitive abilities (philosophical enlightenment) depends on the presence of qualitative and quantitative conditions. The collaboration and solidarity helps to overcome all these challenges through the sharing of different talents and qualifications.

In Al Farabi philosophy, the human cannot live alone or isolated from communal life because of his social nature. Hence, everybody need help from others to get over all requirement of the life. This obligation creates the community where everybody needs each other to preserve themselves and to attain perfection. This community serve to the pleasure

[14] Aydın, *Es-Siyasetü'l- Medeniye Veya Mebadi'ül-Mevcudat*, 16.
[15] Al-Farabi, *İhsa'ül Ulum-İlimlerin Sayımı*, 129.
[16] Arslan, *Farabi;İdeal Devlet*, 21.
[17] Arslan, 20.

and acquisition of wealth by self-realization for everybody. In shortly, it is obviously clear that humankind needs to collaboration and solidarity to get true happiness. [18]Politics is a kind of art or practical science for organizing community to reach this objective. In the philosophy of Al Farabi, ethics and politics are inseparable in this context. Because ethics is phenomenological approach to the true happiness and the policy is practice of it.[19]

According to Farabi, virtuous cities consist of the virtuous citizens or persons. Therefore, in this context, a good character and a sound power of discrimination between right and wrong are essential prerequisites of attaining happiness at the practical level by virtuous personal character.[20]

Adıvar says that, Al Farabi was founder of peculiar philosophical school of intellectualism that followed by Avicenna (İbn-i Sina) and Averroes (İbn-i Rüşd). However, some researchers claim that the philosophy of the Al Farabi is a kind of eclectic philosophy under the influence of Aristotle, Plato and Plotinus.[21]

Actually, Al Farabi has transformed the transcendental peripatetic doctrine to the systemic theory by synthesizing of Aristotle and Plato. In this manner, he has established his own perspective and school. Nevertheless, Al Farabi has not touch to subject of the political power, legality, property and fundamental rights in his theory. This could be accept as a failure of the perfect political theory, but it is possible to deduce his ideas about that from details of his ideas. As a result, Al Farabi gives us a succinct account of the stages, through which philosophy passed and his own position in the chain of Greek, Hellenistic, Syrian and Muslim philosophers while explaining of his theory.[22]

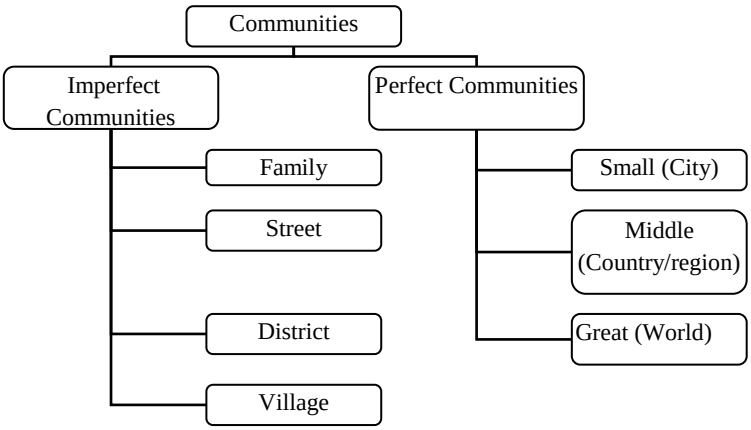
4. Theory of State and Universalism in the Philosophy of Al Farabi

Political conflicts and regional problems have deep influence over intellectual minds of philosophers. For example, the ideas of Plato and Aristotle have been shaped under the shade of political conflicts and problems of the ancient Greek city-states.[23] Machiavelli cared

[18] Macarimbang, 'Envisioning a Perfect City, An Introduction to Al Farabi's Political Philosophy', 6.
[19] Fakhry, *Al Farabi,Founder of Islamic Neoplatonism*, 93; Aydın, *Es-Siyasetü'l- Medeniye Veya Mebadi'ül-Mevcudat*, 13.
[20] Fakhry, *Al Farabi,Founder of Islamic Neoplatonism*, 94.
[21] Adamson, 'In the Age of Al Farabi, Arabic Philosophy in the Fourt/Tenth Century', 23; Arslan, *Farabi;İdeal Devlet*, 13; Çilingir, *Farabi ve İbn Haldun'da Siyaset*, 43.
[22] Fakhry, *Al Farabi,Founder of Islamic Neoplatonism*, 10.
[23] Bayraklı, *Farabi'de Devlet Felsefesi*, 10.

about union of Italy and tried to find some solution for city-states furious rivalry.[24] Hobbes, another representative of the realism, lived in political turmoil of Britain. Kant dreamed of a united Europe and theorized his "perpetual peace" in course of international economy and peace. Common side of these philosophers was that they analyzed political problems in locally. Therefore, original Universalist ideas emerged from Stoic and Farabian thought.

Actually, Stoics developed universal ideas after the rising of the Empire of Alexander. Great Alexander was conquered Greek cities and founded a universal empire in unprecedented manner. This reality has reflected on the political ideas of the Stoic philosophers as a universalism also. Nevertheless, it is not clear that the how universalist ideas of Al Farabi were shaped in this context.[25] Nevertheless, the real values of ideas of Al Farabi related with the different classification of states and politics, already (Graphic 2).



Graphic 2. The Communities According to Al Farabi [26].

As Plato did, Al-Farabi also thought that human was a social creature who has ontological proclivity to form the community and social life. However, Al-Farabi thought that ultimate goal of being community not only related with this life but also for hereafter.[27] So, the quality of the political communities would evaluated by ability of serving to this ultimate goal. In this context, Al Farabi does not perceive the state as a perfect model of political organization to serve this goal. Besides, he takes attention to the personal quality of the administrators' also. In this context, perfect communities classified in three categories as the small, middle and large communities according to Al Farabi. The large communities

[24] Heywood, *Siyaset*, 25.
[25] Bayraklı, *Farabi'de Devlet Felsefesi*, 10.
[26] Bayraklı, 65.
[27] El-Farabi, *El Medinetü'l Fazıla*, 75; Macarimbang, 'Envisioning a Perfect City, An Introduction to Al Farabi's Political Philosophy', 13.

consist of large groups of people who agree to merge to help each other and cooperate in this category. This explanation seems to match to the creation of the United Nation. A medium level community consists of one group of people living in an area. This could be associate with the meaning of national state.

A small community consists of the residents of a city also. This is an explanation of the city in the theory of Al Farabi. The villages, districts or families are incomplete communities because of include limited or small amount of solidarity according to this theory. In other word, a family is part of a street community; a street community is a part of a village community; and a village community is a part of a city community. But, these are imperfect and insufficient communities in context of economic, social, cultural and spiritual level for their members.[28]

According to Al Farabi, a political community reaches to the perfectness in greater scale of collaboration. So, Al Farabi's "World State" model depends on the evolutionary model which begin from local community untill regional or international collaboration.[29]

Al Farabi has developed this theory by modeling similarities between universal cosmos and social order. Therefore, socio-political solidarity between states or communities would cause a cybernetic order and harmony with natural order of universe. Besides, Al Farabi beacons to the bio-organism for strengthening of this theory also. Especially, he uses functionality of human body to explain importance of departments in any state. While the classical philosophers found a metaphoric similarity between brain and president, Al Farabi was though the position of the president is similar to the position of heart in a human body. Furthermore, while Plato advised that a king should be selected from the between philosophers Al Farabi explained characteristic of an ideal president systematically. Therefore, he advises to be having a council for consulting for ideal states like the modern parliaments.[30]

In this perspective, the ideas of Al Farabi is more realistic than the ideas of classical thinkers and it was more similar to the modern state systems. Hereby, Al Farabi proves the necessity of regional or universal integration by his political ideas.

[28] Abu Nas'r al-Farabi, *On the Perfect State of Al-Farabi*, 231; Macarimbang, 'Envisioning a Perfect City, An Introduction to Al Farabi's Political Philosophy', 13.
[29] Bayraklı, *Farabi'de Devlet Felsefesi*, 31.
[30] Aydın, *Es-Siyasetü'l- Medeniye Veya Mebadi'ül-Mevcudat*, 21; Adıvar, *Farabi*, 51.

4.1. Regional and Universal Integration According to Al Farabi

As if mentioned before, political philosophy of Al Farabi depends on two analogies; biological and divine analogy. According to Al Farabi, a perfect or a virtuous city is similar to the healthy and perfect body that has different parts and organs function in a harmony via bio collaboration. So, virtuous city, which has been created by sociopolitical collaboration and economic justice, is crucial for sustainable growth and harmony.[31]

Second analogy was related with the divine arguments. Al Farabi claims that all part of the universe ranks under the First Cause. Therefore, relation between governor/ leader and citizens are similar to the relation between First Cause and other existence. He says that the ranks of immaterial existences were close to the First Cause and beneath them were "heavenly bodies", and beneath the "heavenly bodies" were material bodies. Moreover, all these existents in order of rank were in conformity with the First Cause. [32]

Al Farabi analyzes both society and its social relationship with political context through these analogies. Therefore, some communities such as family, street, district and village have been accepted as the imperfect models, due to their apolitical character. In this point, it should be remember that Al Farabi says it is impossible to reach true happiness in the place which smaller than a city.[33] Therefore, ideal model will be developed by greater scale collaboration from city than state until having universal collaboration.

As a result, the true happiness is a kind of socio-political success that get through integration of communities. In all long of history, core reason for ideal collaboration has been change according to the requirement. Usually, common interests for collaboration have been related with security reasons or economic matters. The reasons that make collaboration easier are:

a) Common interests

b) Defense or security problems

c) Geographic proximity

a) Common interests: Unequal distribution of the natural resources in the world is requiring collaboration while seeking to maximization of their national interest for states.

[31] Bayraklı, *Farabi'de Devlet Felsefesi*, 37.
[32] Macarimbang, 'Envisioning a Perfect City, An Introduction to Al Farabi's Political Philosophy', 5.
[33] El-Farabi, *Es-Siyasetü'l- Medeniye Veya Mebadi'ül-Mevcudat*, 98.

Especially, modernism and post-industrial relationship are accelerating intercultural interaction through transportation, communication and human trafficking. Therefore, it will not be an exaggeration to tell that Al Farabi's philosophy represents a historical prototype of a modern intercultural dialogue and model of historically carried out dialogue of cultures of the East and the West according to Nysanbaev.[34] Besides, nothing is local anymore, so, the reason for collaboration in the ideal society should not be restricted with common interests also. More reasons may be countable for more stable collaboration.

b) Defense and security reasons: Defense and security are prominent reasons of the collaboration and integration between states. According to Al Farabi, the security matter has internal and external dimensions. Internal dimension of the security related with the keeping of public order by the punishment of criminals. The externality of security is the related with the defending of the virtues city from aggression. Therefore, the war is undesirable obligation as the context of the just war.

c) Geographic proximity: According to Al Farabi, large communities consist of many smaller communities through collaboration and solidarity. Therefore, stable communities have harmonized this structure by good collaboration to getting it durable. In this point, remarkable idea of Al Farabi about nations is the related with national culture and character. According to Al Farabi, nations differ from each other in three criteria; nature, geographic character and language. He says that the geography has distinguished effect on the national culture and character, approximately four centuries before Ibn Khaldun.[35] Therefore, he explains effect of geographic position of the nations in earth on their national characters. According to Al Farabi, celestial bodies of the sky on a region have different effect on national character also. Ibrahim Hakkı who was a Sufi and scholar in eighteenth century explained this theory.

According to Al Farabi, the collaboration and solidarity between nations creates the new political cultures through the fusion of the different cultures and characters. For example, Huns are the ancestors of Mongols and Turks, the Teutons are the ancestors of German and British. So, the meaning of the environment in the theory of Al Farabi is not only restricted

[34] Nysanbaev, 'Al Farabi's Spiritual Heritage, P. Dialogue of the East and West Cultures', 9.
[35] El-Farabi, *El Medinetü'l Fazıla*, 76.

with nature but it includes space and celestial bodies as well. Therefore, it can be deducted from the explanations that geographic proximity is ideal for harmonized collaboration.[36]

4.2. Ideal Conditions for the Ideal Collaboration

Al Farabi is agree with the other classical philosophers on the idea of the reaching to the ideal society and the true happiness by the developing of the societies. Nevertheless, ideas of Plato and Aristotle has not gone beyond of the city state model of ancient Greek while explaining of the political integration and collaboration. However, Al Farabi has developed more universal ideas and models about political collaboration and solidarity because of the universalist character of Islam. Therefore, the meaning of the true happiness embraces the governing of community by the sociopolitical solidarity and collaboration. The integration of communities is key word of the true happiness.[37]

Al Farabi declared that the love and justice are two factors that are indispensable for ideal integration, but he has not explained about their meaning in detail. However, it seems the meaning of love is different in philosophy of Al Farabi. He says that the love is the will of keeping and pursuance of the ideal conditions. Hence, we can explain the concept of the love in the philosophy of Al Farabi as that social attractiveness and a guarantee with justice for stable collaboration. According to Al Farabi the ideal conditions for safe integration requires:

a) Common committee or council

b) Education program

c) Socio-political attractiveness and justice

a) Common committee or council

The governor or ruler of the city is the prominent characters of the virtues city because they resembling of the First Cause in the philosophy of creation. So, the leaders resembles to the heart in the body in analogy of Al Farabi.[38]

Al-Farabi emphasize that the leaders should establish a "virtuous" society by justice and forwarding community to the "true happiness". Therefore, the qualification of the leaders for the ideal state is crucial, as it has been in classical philosophy also. However, Plato and

[36] El-Farabi, *İhsa'ül Ulum*, 77.
[37] Aydın, *Es-Siyasetü'l- Medeniye Veya Mebadi'ül-Mevcudat*, 18.
[38] Fakhry, *Al Farabi,Founder of Islamic Neoplatonism*, 102.

Aristotle says that only philosophers may achieve this goal as a ruler or governor. Actually, Al Farabi is more realistic and reasonable about who must be ruler. He says that the leaders or rulers should have twelve quality for being good leader in perfect city or community. These are: physically ability, intelligence, well education, fast learning, fast memorizing, articulation of himself, justice, sincerity, honesty, chastity and strong-willed.[39] Nevertheless, he thinks that nobody can have all required characteristic, so he advices a council for governing.[40]

b) Education Program

Knowledge is crucial for an advanced community, according to Al Farabi. He discovered the limits of the knowledge in his school of early Islamic philosophy. Therefore, the meaning of theology for Al Farabi is also more than metaphysics. Actually, Al Farabi intended to outline a political program in his writings, so he converged the political philosophy and practice in the sphere of politics. Whereas, philosophy has had been away from practice in generally.

Al Farabi says that ideal state or virtue society may not only depend on the qualification or characterization of a leader. Well-programmed education may take a community to the high level. Additionally, functionality of education serve to the formation of characters according to Al Farabi. In this context, Al Farabi also agree with the philosophers about important of the philosophical education for administrators. He says that the philosophy is the elite education not for the ordinary people. Because most of the people has tendency for follow others instead of struggling for reaching real knowledge. Therefore, education of ordinary people should base on the persuasion, in first step, not philosophy. [41]

c) Socio-political Attractiveness and Justice:

Another difference of Al Farabi is that his using of some unusual words in politics. For example, he accepts that love and justice are two things that attract and get people closer to each other. The love is an emotional attractiveness and it serves to keep community more integrated and harmonized. The justice serves to keep society in union also. People who are citizens of the ideal state feel loyalty to the state or union because of material and emotional

[39] Chafik, 'United Nation Virtuous City Project', 15.
[40] Aydın, *Es-Siyasetü'l- Medeniye Veya Mebadi'ül-Mevcudat,* 21.
[41] El-Farabi, *İhsa'ül Ulum*, 15.

satisfaction.[42] Hence, people have wills to keep this socio-political integration forever. Besides, the other peoples who are outside of ideal states or communities will have desire to participate in this community because of high level freedom and development. So, this attractiveness of ideal state is a kind of socio-political love. Besides, the justice will serve to sustain social cohesion and permanence of a union.

In this context, the ideal city of Al Farbi is a cosmopolitan one in comparison with other political models of philosophers. Al Farabi consider that intermarriage among different groups to be one of the factors that strengthen the bonds between communities and create cooperation in society. This is the attractiveness of the democratic city despite of extreme diversity.[43]

5. Conclusion

The Ultimate goal of the political philosophy and philosophers is to reach ideal condition of the sociopolitical life. Therefore, philosophers thought and developed different models for ideal political system and ideal life.

Actually, many models and offers has depended on the personal experience of the political philosophers in turmoil of their times. Classical philosophers such as Aristotle and Plato; modern thinkers and philosophers such as Machiavelli Hobbes and Kant have had been anxious about their times and options while their mental activities.

Al Farabi is the one of the prominent classical philosopher of the Islamic thought and he well known as synthesizers and commentator of the Aristotle and Plato. Nevertheless, his ideas have eclectically and original dimension about political philosophy. His utopia about "virtues city (Medine-ul Fazıla) represent an ideal city, political system and citizen which depends on the collaboration and solidarity between people and community is creatively similar to the today's democracies and international organizations.

Political ideas and offers of the Al Farabi free from all kind of excessiveness and exaggerations because it was production of the peaceful time and stability instead of other political philosophers controversial eras. Besides, he completed the missing parts of the classical philosophy about political system, community and leaders by the Islamic doctrine about universe and creation perception.

[42] Khalidi, 'Al Farabi on the Democratic City', 385.
[43] Khalidi, 386.

Necessity of the solidarity and collaboration between human and society not depends on the reciprocity or material interest as it was in liberal theory in Al Farabi philosophy. It related with the self-realization and personal maturity by getting help from the other people to reach true happiness.

Al Farabi has modeled similarities between universal cosmos and social order in his ideal city design. Therefore, he proposes collaboration and solidarity for ideal political order for being in harmony like universal order. Perfect communities may evaluate in three categories as the small, middle and large communities according to Al Farabi. The large communities consist of many groups of people who agree to merge to help each other and cooperate. This idea remind that the emergence of by the United Nation.

Surely, the classification and description of the communities by Al Farabi seems to explain many modern political context also. For example, medium level community consists of one group of people living in an area on this earth explain the national state. A small community consists of the residents of a place that they in a collaboration and solidarity, this is a city. The others community such as villages, districts or families also are incomplete communities because of the limited solidarity according to this theory.

The all requirements for the ideal city has been explained in context of the rational and reasonable manner in the contemplation of the Al Farabi, Therefore this political projection is away from a being political utopia.

Another originality of the ideas of Al Farabi is that he fined a relation between environment and national culture and character. Therefore, he emphasized that celestial body of the sky on a region, geographic specification of a place and nature effect on the national character and language.

Origin of the political ideas of Al Farabi depends on ideas of Aristotle and Plato. He was explained philosophical systems of both and converged them with Islamic thoughts by metaphysical, psychological, and political theories. Therefore, his offers about political system were a synthesis like his intellectual background.

Finally, we can say that, Al Farabi is prominent philosopher of the classical thinking as the synthesizer of the Aristoteles, Plato and Islamic thinking in the intersection of both West and East. His ideas is compatible with the modern political theories, definitions and concept. Therefore, Al Farabi may a reference from Eastern world and Islamic teaching for

the modern political contemplations such a democracy, international integration, cosmopolitanism etc.

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