Review of the social thoughts of Abu Nasr Farabi

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Abstract: Muhammad bin Muhammad bin Tarkhan Abu Nasr Farabi is one of the famous scientists of the Islamic world, who is of Turkish descent and who opened his eyes to the world in Farab, Uzbekistan. He spent his childhood in Uzbekistan and later went to Baghdad and learned various sciences there. Farabi has excelled in various sciences, including: philosophy, regionalism and humanities. He has also explained Aristotle's writings in their correct form, thus he has earned the reputation of a second teacher. In this article, social ideas, especially the theory of socialization, society and its types have been studied and investigated. The article is written in the form of Qualitative method and is looking for it to answer questions such as: Who is Farabi? How is his social theories, the cause of socialization from his point of view, and the types of human societies with their characteristics, have been answered. The importance of this writing is to familiarize young generation with the social thoughts of Islamic world scientists and to use Farabi's social thoughts in daily life.

Keywords: Farabi, socialization, ideal society and non-ideal society

1. Introduction

His name was Muhammad bin Muhammad bin Tarkhan bin Uzlagh, nicknamed is Abu Nasr Farabi. In some narrations, Muhammad bin Muhammad bin Uzlagh bin Tarkhan is mentioned (A collection of authors, 1393: 85) and Uzlagh was not mentioned. Azad Armaki (1393: 197) said the name of he is Abu Nasr Muhammad Farabi al-Tarkhani. Since Tarkhan is the name, it is logical that it should be Tarkhan and not al-Tarkhani. Farabi is known as second teaccher due to his description and interpretation of Aristotle's works and is considered one of the greatest philosophers of the Islamic world. He is ethnically of Turkish descent and is from the people of Farab, Uzbekistan. Farabi was born in 874 and died in 950. Farabi's father was one of the chiefs of Qashun during the Sassanid period (Nikbin, 2013: 99). In the Syrian city of Sham, he gardened during the day and studied philosophy at night by using his manual group (Kurt, 2012: 56). Farabi was a pious and pious person; Therefore, it had a special place for Saif al-Dawlah Hamadani. It should be said that his trip to Damascus was equal to the conquest of Saif al-Dawlah. Because Hamadani had attacked and conquered Damascus in the same year after conquering Homs (Azad Armaki, 1393: 198). Farabi is considered one of the first theorists in the field of sociology and sociology of religion, his sociological theories about theology, reason and prophecy.

2. Materials and Method

The qualitative approach and the information gathered through the library system were preferred for writing this article. We gathered the materials, examined them, and had a discussion. Here, we consulted recent texts and sources.

3. Study period

Like some other great scholars, Farabi studied most of the popular sciences of the age and his conditions and wrote books about them. Most of his writings were realized after his trip to geographies outside of Uzbekistan. In his childhood, he traveled to the Maghreb and learned the science of logic from Abu Bashar Mati ibn Yunus in Damascus. Later, he went to Harran and learned logic from Yohana ibn Hailan (Collection of Writers (1393: 85).

He was one of the founders of an intellectual system that spent his entire life thinking and reasoning and suffered a lot in acquiring knowledge.

Farabi is the first philosopher who tried to revive the spirit of ancient Greek philosophy and translated all the books of Aristo. He is the founder of Islamic philosophy; According to scholars, he is the creator of proof science and its founder in the Islamic world (Nikbin, 1393: 102).

As mentioned above, Farabi traveled to the Maghrib in his childhood. When he traveled to Damascus, he knew Turkish and several other languages (Nikbin, 2013: 99). Farabi did not sit quietly during the trip but continued his research work. For example, he wrote the book Civil Politics while traveling (Azad Armaki, 1393: 198) and learned the science of music while traveling.

The mentioned person was a pioneer in the science of philosophy to such an extent that Ghazali once said that he does not know anyone better than Farabi and Ali Sina among Islamic philosophers (Azad Armaki, 1393: 198; Nikbin, 1393: 99). It shows his high scientific and cultural personality. Because Ghazali himself is one of the greatest scientists of the Islamic world.

4. General thoughts of Farabi

As we mentioned above, Farabi was one of the multi-discipline scientists and has given opinions on various topics. The most important things about which the author has commented are: philosophy, logic, theology, sociology, etc. He was one of the most famous commentators of Aristotle's works and played a significant role in spreading Greek ideas among Muslims. That is why he is known as second teacher.

He has opened the ways of learning logic for Muslims. Farabi believed that there was harmony between religion and philosophy and that there was no conflict between reason and revelation; Prophets obtain their ideals through revelation and philosophers through reason. The difference between the Prophet and the philosopher is that the Prophet hears the words of the Holy Spirit through the power of imagination, and the philosophers reach the active intellect through the intellect.

In his childhood, he traveled to the Maghreb and learned logic from Abu Bashar Mati bin Yunus in Baghdad. Later, he went to Harran and learned logic from Yohana bin Hailan (Collection of Authors, 1393: 86). Farabi wanted to achieve two goals by using ethology: one is harmony between religion and philosophy, and the other is harmony between Plato and Aristotles. In his philosophical and political theories, he was influenced by Plato's theories.

His worldview was philosophical and he mostly believed in the truth of reason and reason, that's why he talked about combining religion and philosophy. It is enough that he had an upper hand in the description of Aristotle's works. Ibn Sina once said that I read Aristotle's book "Ma'abd al-Tabiya" forty times (I did not understand it clearly and some complex issues remained unsolved), but by reading the book "Aghraz-e Mabad-u Tabia" by Farabi I solved the complexities (a collection of Authors, 1393: 88).

5. Social thoughts

Undoubtedly, the theories of every scientist are subject to a series of principles and models, and scientists develop theories keeping in mind their principles. Although in general, Farabi's social thoughts are influenced by Plato's ideas (Günay and otheres, 2012:143), but the pattern of his anthropological and sociological ideas is based on the following principles:

1. The existence of hierarchy in the study of man and society, like the existence of hierarchy in creation;

2. Conflict and contradiction belonging to the world of nature and returning the cause of this conflict to the heavenly heavens; There is no conflict in the human world;

3. Like Aristotle and Plato, Farabi likened society to an organism and used body parts such as legs, head, chest, and hands for the sake of comparison. He has said that God's command is in the world and the heart is in the body. In the virtuous society, order is also the head. As God is the most competent and effective of all beings; The head of the community is also the most complementary being of social life (Kurt, 2012: 57);

4. In Farabi's thoughts, some concepts such as: actions and behavior, actions and traditions, nation, government, politics, Medina, etc. are important (Azad Armaki, 2013: 202).

As it is obvious to everyone, the creation of man is in such a way that there is a need to provide some prerequisites and these prerequisites are beyond the responsibility of the individual; This is why human societies are formed. In communities, people help each other and provide their natural and human needs with the help of each other.

According to Farabi, the smallest community in which all the essential needs of life and human perfection are provided is city, and man fulfills all his needs in city. city can be called the smallest Jama'at (Collection of Authors, 1393: 120).

Farabi's social thoughts include his ideas about society, Medina and its types, still race and nation. Farabi's ideal human community is the utopia and has the characteristics of a utopian society map and is designed based on the general system of existence (A collection of authors, 1393: 89). In his writings, the goal of Medina was not a place of residence; Rather, it is the people who live in that place (A collection of authors, 1393: 121).

The purpose of the formation of madinah (city) is for man to reach perfection, that is why Farabi called it the first stage of human perfection (ibid: 122).

6. Socialization

One of the hot topics of social sciences, especially sociology, is socialization and its factors. Because man by nature needs to become social and lead a social life. Human cooperate In other words, socialization is a process during which a disabled child gradually becomes a self-aware, knowledgeable and educated person in the cultural ways in which he was born (Giddens, 1392: 86). Of course, socialization has many factors, the most important of which are peers, school, work environment, university, society, etc. Socialization can be defined as preparation for society and the stage of participation in society, in which a person integrates with society by learning the culture of the society in which he lives, and this process starts from the day of birth (Kızılçelik and Erjem, 1992: 383) on with others is the result of a need (Günay and others., 2012: 144). Socialization is a process that teaches people the ways of living in society and gives them personality and develops their capacities to perform individual tasks and as members of society (Koen, 1395: 101), that is, the child in childhood. He learns or at least realizes what society and others expect from him, so that he can prepare himself for it.

According to Farabi, solitary life is not possible for humans; If a person wants to achieve happiness and perfection, he must live socially (Farabi, 1991); According to Farabi, the necessity of human socialization is to achieve happiness, and happiness is not possible without cooperation and helping each other. He did not think that having a collective life is only related to humans, but he said that some animals also have a social life (Azad Armaki, 2013: 213).

Farabi believes that human beings are among the types of animals that absolutely do not reach their primary and essential urges, nor their superior and best states; except through social life (Farabi, 1991); The aforementioned, like Aristotle, considers man to be a social being by nature. Therefore, it can be said that the process of human socialization is a natural and inevitable thing from Farabi's point of view, and man is created by nature to be social.

According to Farabi, the signs of collective life are: many people and groups, a single place, connection and communication with each other, and purposefulness (Azad Aramaki, 2014: 214). Man learns good and bad deeds from society. Humans have two types of traits, one is a good trait and the other is an ugly trait, both of which have come about in society and as a result of human interaction, and society transforms it from power to action, and traits do not appear in humans individually (Azad Armaki, from Dawari, 2014: 215). This means that humans acquire many good and bad actions from the society and as a result of establishing relationships.

7. Society

Society has different definitions from the point of view of sociology, for example, Durkheim said that people who gather together and have relationships between them form society, and Marcel said that the assembly of human groups forms society (Azad Aramaki, 2013: 213) In broader terms, it can be said that society consists of social order, informal relations and feeling (I) prevailed in it, the division of labor was more, and social relations were based on contracts (Kızılçelik and Erjem, 1992: 418).

And every society has a social stratification system. Farabi defined society as the existence of individuals and cooperative relationships between them, and called its origin as biological and human needs (Azad Armaki, 2013: 213). In the continuation of his writings, he stated the difference between human society and animal societies and said that man was created for happiness, and happiness is possible through community and perfection is possible in social life.

He likened the population to an organism and said that the population consists of intelligent and free people and the formation of the population is a necessity; Therefore, Farabi considered man as a civil being (Günay, 2005: 114). Farabi considered freedom and free will as two important characteristics of human beings and said that society consists of free willed beings (Günay and others., 2012:143).

So it can be said that the society consists of people with freedom and will, and the formation of the society is also a necessary thing, and its goal is to reach happiness and perfection. It is the duty of the society to bring people to perfection.

Types of human societies

An important part of Farabi's social thoughts is his theory of dividing societies. This theory of his goes back to the conflict and internal changes of society. Because he said at the beginning that conflict exists at micro and macro levels. Farabi does not consider conflict to be inherent; Rather, he raised it from the perspective of people's motivation. For this reason, the mentioned person proposed a society in which there is no conflict.

According to him, the principle is that people should live in a society in an atmosphere of peace and health and meet their needs through peace and health. But it doesn't always happen, sometimes there are people who abandon the principle of peace

and resort to violence, as a result of which the military forces are deployed. Farabi's conflict theory can be summarized as follows:

1. People are not inherently in conflict with each other 2. All people become perfect if they are present in the society. 3. The perfection of people is mainly in compatibility rather than contradiction. 4. In terms of extravagance, some people tend to conflict with others 5. Ambitious people are not natural; Rather, they are the evil and disturbing forces of the society 6. Societies are not basically in conflict with each other. The main factor in the conflict is expanding societies 8. The main factor in ending the conflict between communities is a strong military force or the dictatorial power of the leader or the social contract 9. The conflict between nations can be resolved in terms of the desire for perfection (Azad Aramaki, 2013: 217).

This was Farabi's contradiction theory. Because he considers the absence of conflict between people and societies to be a natural and necessary thing, therefore, he considers the use of coercive power in reducing conflict and eliminating it as permissible and legitimate, and excessiveness is also the cause of conflict and Contradiction is said.

Farabi expressed his ideas about society and its types in the books Al-Siyaseh al-Madaniyyah and the opinions of al-Madinah al-Fazelah. The described societies are divided from two points of view, one from a quantitative point of view, the other from a qualitative point of view. The state of natural creation and language are effective in the division and division of societies and human temperament (Azad Armaki, 2013: 218).

From a quantitative point of view, he divided the societies into two categories, one complete and the other incomplete, and he says that complete societies are those societies that provide the needs of their members for survival and reaching perfection without resorting to another society (Azad Armaki, 2014). : 216) Complete communities are divided into the following three categories: large communities, medium communities, and small communities.

Great community: It is called a community that includes all the people on earth and the basis of their life is based on help (Azad Armaki, 2013: 218).

Central community: It is said that a community resides in a part of the earth or a nation lives in several cities (ibid.).

Small community: a community is said to be related to Medina, i.e. the people of a city (Collection of Authors, 1393: 121) or it is related to the people of a village (Günay, 2005: 114)).

Incomplete societies are societies that are not able to meet their needs and these include: town, village, home and family, the most incomplete of which is home and family (Azad Armaki, 2013: 218).

The purpose of dividing the society into perfect and imperfect is happiness (Jami of Authors, 1393: 122). This means that in a perfect society it is possible to achieve happiness, but in an imperfect society this advantage does not exist and this society alone does not bring a person to happiness.

From a qualitative point of view, Farabi divides societies into two categories, one is a utopia and the other is a non-utopia. It is believed that when Farabi divided Medina into virtuous and non-virtuous, he made the efficiency of Medina and the people living in it a principle. Now we will study each of them in order:

Utopia Society

Utopia means a Medina whose goal is true happiness and its residents achieve perfection and pleasures superior to others (Collection of Authors, 1393: 127); In this society, true happiness reigned, even it can be called the Muslim Medina of Plato (Nikbin, 1393: 102 and 103).

Utopia includes all human beings and instead of the caste population of the past ages, it is a population with universal quality (Günay, 2005: 114; Günay and others, 2012: 144). The people of this Medina will achieve their goals when everyone finds their position and acts accordingly. In this way, the possibility of achieving happiness is provided, and this society finds dignity as a means to achieve happiness (Azad Armaki, 2014: 220), and the members of Medina realize true happiness.

The members of a community are called virtuous people. According to Farabi, the Prophet is necessary for the life of the utopia both in terms of politics and ethics. Because the value of the Prophet was not only because of his exalted status; It was also because of his influence in the society (ibid: 201).

Administration of government in utopia society is possible under the shadow of two forces; One is the power that is based on general laws, and the other is the power that is obtained as a result of a lot of practice in the affairs of the country (Ibid.: 211). The people of utopia society are related to the hierarchy of beings, and he likened this utopia society to a body with all its parts, and each part of it performs its duty for the survival and durability of the body.

Also, the people of this society are forced to know the first cause of the creatures and the list of his attributes in the first step, after that they should understand the creatures that are separated from the matter, followed by the special heavenly and smooth jewel of each one of them (Azad Armaki, 2013: 221).

He also adds that people in a society are forced to live under the rule of a ruler (Günay and others, 2012: 144), which means that having a leader and a boss in a society is inevitable and without that things either do not progress or do not work properly. It will not succeed. The leader of the ideal society has some unique characteristics; If the head of the society does not have such characteristics, he cannot advance the affairs of the society in its proper form.

The virtuous society is managed by a group of aristocrats and intellectuals, and this society consists of learned and virtuous people (Kurt, 2012: 57 (Günay ve al., 2012: 144). Of course, the living conditions of the head of utopia society played a role in how things were managed. And different people will appear as the head of utopia society in different conditions of life. The head of Madinah is related to revelation and inspiration and is transferred to him through the active intellect (Azad Armaki, 2014: 221). The most important features of the head of Madinah are From:

Having perfect health and a healthy body and being able to do work;

- Being understanding and having the ability to understand the purpose of other people's words;

- Having a good memory means that he remembers what he sees and does not forget what he sees;

- being clever and intelligent;

- Being well-spoken;

- Loving education and knowledge and being open to criticism;

- Not being greedy about what to eat and what to wear;

- Being proud and loving dignity;

- Not caring about dirhams and dinars and worldly wealth;

- Being a lover of justice and the justice of the ancestors;

- Being fair to yourself and others;

- Being firm and bold towards what he wants to do (Collection of Authors, 1393: 129; Azad Armaki, 1393: 222). Nikbin (1393: 102) has considered lack of lust, courage, and defending the truth among the characteristics of the head of this society.

From the above writings, it can be concluded that every person cannot be the head of Utopia; In addition to having common sense and scientific ability, the head of a virtuous society must also have management talent. Otherwise, the head of this Medina cannot; Even if he becomes the president, he will not be able to carry out the affairs in the right way. According to Farabi, if the head of the government is a good, wise, just and good-mannered person, the society will also become virtuous; Because the ruler is someone who has virtue and wisdom and wears the cloak of prophecy (Günay, 2005: 114).

He attaches importance to the ruling class and the leader because he believes that society can be reformed from top to bottom (Kurt, 2012: 57), that is, if the ruler is reformed, the subjects will be reformed and a healthy society will result.

If no one with such qualities is found to lead Utopia, in this case, a council will be formed to lead the affairs, and each of its members will have some of these qualities. If the features of the utopia leader are not present in a single individual and in the community, then a person who is able to manage the society based on the traditions of the first leaders will take the leadership of affairs, and this person will be called the

king of tradition (collective authors, 2014 : 129) The characteristics of the King of Sunnah are:

- Being wise;
- Being a scholar and guardian of Sharia;
- having good inference ability;
- The ability to establish laws in connection with new affairs;
- Able to guide people towards the laws of the past;
- Knowing military techniques (Farabi, 1991: 129-130).

The components of utopia are:

1. transcendent 2. preacher 3. Writers, poets and writers 4. Accountants and engineers 5. Doctors and astronomers 6. Guards 7. Farmers (Farabi, 1405: 65).

Non Utopia Society

A non-ideal society is a society that exists in its true form on earth, and in this type of society, there is a conflict between the strong and the weak; And the strong defeats the weak, and these two, the strong and the weak side, are the two main elements of real society (Günay and others, 2012: 145).

The types of non-utopia are:

Madina-e Jahiliyyah: It is said to be a Madinah whose inhabitants do not know true happiness and it does not even occur to them; If they are guided to happiness, they cannot find it and do not believe in it. According to them, happiness means health of the body, well-being, enjoyment of pleasures, freedom to satisfy moods and whims, etc. They consider these things to be good fortune (Jami al-Yawthar, 1393: 123). This society is created when the nation is based on old corrupt opinions (Azad Armaki, 2013: 223).

Medina-e Zaruriyyah: Necessary Medina is a Medina whose inhabitants consider food, clothing, housing and wife as the purpose of life (Farabi, 1991: 132), that is, their goal is to provide the minimum necessities of life (Azad Aramaki, 2013: 223). ; Nikbin, 1393: 103) and are thinking about achieving these things, and the criterion of excellence in such societies is the ability to study. The headship of this society is on the shoulders of the one who helps and guides the people of Medina to achieve the above goals (Collection of Authors, 1393: 123).

Madina-e Baddalah: Madinah Badalah is a Medina whose people help each other to achieve prosperity and wealth and collect more wealth than they need (Farabi, 1991: 132). They consider the goal of life to be rich and well-being, and the criterion of excellence is the ability to get wealth and well-being.

Madina-e Khaset: A Bored Medina is a Medina whose inhabitants are looking for pleasure and pleasure and have made it their goal (Azad Aramaki, 2013: 224).

Madina-e Karamat: This type of Medina is a Medina whose inhabitants cooperate with each other in being praised and honored so that they become famous and are praised and honored and are great in the eyes of others (Farabi, 1991: 132).

Madina-e Taghlebiyyah: It is said to be a Medina whose people are thinking about defeating others and prevent themselves from being defeated. The goal of people is to enjoy defeating others; They are also thinking of overcoming each other (Farabi, 1991: 132). Of course, violence and domination are not the same in all societies, and opinions change according to society and circumstances.

Medina-e Jamaeyyah: A Jamaiyah Medina is a Medina whose people are thinking about freedom and want to do whatever they want. In this society, the equality of people towards each other, freedom in thought and action, non-dominance of people over each other, etc., are among the most important things, a group of authors, 1393:123-125). In this type of society, the goal is to get rid of domination and constraints. According to Nikbin (103:1393), this Medina is called a Medina where chaos reigns.

Madina-e Faseqah: It is said to be a Medina where the people know its happiness well and are aware of the Almighty Allah (Azad Aramaki, 2013: 225); But its inhabitants act like wicked people. There is a problem of action in this type of society.

Madinah-e-Zallah: Madinah-e-Zaleh means a Medina whose people have lost the way to happiness and on the contrary, they go to a path that does not end in happiness. because their belief is wrong and the head of Hamcho Madinah is claiming to be a revelation and is deceiving to prove it (Farabi, 1991: 103 and 104); That is, lies and demagogy rule in these societies (Nikbin, 1393: 103). The people of this type of society have been misled and taken away from the path of happiness by someone who knows happiness correctly (Azad Aramaki, 2013: 223).

Medina-e Mubaddelah: It is said to be a Medina whose opinions and actions of its people were initially like the people of a virtuous Medina, but over time their opinions have changed and their actions have become corrupt (Farabi, 1991: 103 and 104).

Madina-e Taqallub: It is a Madinah whose purpose is to be biased.

Medina-I Sayyarah: It is called a Medina whose purpose is to achieve pleasure.

Medina-e Kharab Shudah: It is called a Medina that has no specific purpose (Günay, 2005: 115).

Although most Turkish sources mention only four types of non-ideal Medinas, which are: an ignorant Medina, a bad Medina, a disguised Medina, and a ruined Medina, but in Persian sources, the number of types of non-ideal Medinas is more; As mentioned above.

8. Result and Discussion

Farabi was the first Islamic scholar who discussed Islamic philosophy. According to the time and circumstances of her life, she has learned various sciences as much as he can. He has discussed many social issues and issues and developed theories about

them. The division of society into virtue and non-virtue is a completely social discussion. But it must be said that this is not possible. On the other hand, it should be said that dividing societies into very small parts and considering very small differences is not appropriate.

Anyway, it must be said that one of our responsibilities is finding Farabi's writings and researching them. Because most of her writings are not available to us or are written in other languages. In order to know Farabi better, it is very important and useful to study her writings first hand

9. Conclusion

Abu Nasr Farabi was one of the scientists and theorists of Turkish descent who spent a long time of his life in travel. His social thoughts are more focused on socialization, human society and its types. Farabi considered man as a social and civil being and considered socialization as a necessary and natural human thing. This socialization causes humans to learn good and bad actions through society and coexistence with humans. According to the above belief, only free and free-willed people can form society.

Farabi has studied the society from one quantitative point of view and another qualitative point of view. From a quantitative point of view, communities are divided into the following three categories: large community, middle community and small community. And in the part of the division of societies from a qualitative point of view, considering its importance and function, the importance of the priority of the values of the members of the society and how to achieve happiness, it has been divided into different types, among which the ideal society has a utopian state. Not only in the current situation, even in human life, it cannot be adapted and implemented.

Because a society where all its members are philosophers and scientists and a philosopher is at the head and has unique important features is not very possible. On the other hand, it would have been better if the non-virtuous societies were not divided into small and different types of this scale, but were divided into a few important parts.

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