

Political Rationality in Farabi's Thought

Document Type: Research Article

Hassan Majidi*

Received: 2021/05/09

Accepted: 2021/08/20

Abstract

Abū Naṣr Muḥammad ibn Muḥammad Al Farabi is the founder of Islamic philosophy and the greatest philosopher of the Islamic world. Though, among Islamic thinkers, Farabi should be considered as a group of thinkers seeking harmony between reason and religion, but with a description of the earthly divine wisdom of man, inspired by the souls of the grace of the Plotinus, the intellect transcends the intellect beyond the imagination, and compares it with the religious version of the divine intellect and puts it to a higher rank than the creed. The study of political rationality in the sense of understanding the type of role and the flow of reason in the pillars of the political system with this Aristotelian philosopher shows that the starting point of his theory of reason is Aristotle's book "On the Soul"; but the idealist Farabi is in favor of a unified system in utopia. Using the use of Islam and Platonic and Neoplatonic philosophy, he describes the characteristics of a desirable society, a higher classification of society and the problems of the utopian system, Everywhere reason rules over other things, a rationale that compared with faith and religion(shariah) has some privileges. Farabi regards happiness as the ultimate goal of the political community and emphasizes the importance of intellect in individual and political ethics. The main question of the article is what is the role of reason in al-Farabi's philosophical theorem, and how does Farabi make a relation between reason and religion in his political theory? The findings of the article show that reason and rationality play a pivotal role in theoretical philosophy of al-Farabi, being pivotal, descending, ultimate, and along with the revelation and even beyond it in Farabi's political thought, and religion has a secondary role. Farabi's approach in this way is philosophical.

Keywords

Rationality, Political Rationality, Farabi, Islam.

* Associate professor of political sciences faculty at Imam Sadiq University Majidi@isu.ac.ir

Introduction

In the dictionary of Dehkhoda, the lexical and terminological meanings of the concept of intellect have been mentioned, and in each case the mentioned source is stated. And one may propose different meanings for it such as, to restrain, to know, to understand, contradictory of ignorance (from the dictionary of the muntahi al-*arb*) of perception (from the dictionary of *aqrab al-Maward*). Understanding, contriving, fastening the camel's legs, giving blood money, performing, going to the mountain resort (Dehkhoda, 1962, vol. 4, p. 378).

In "language of al-Arab, several equivalents are proposed for the term "intellect". Keeping and restraining, against stupidity, imprisonment, self-deprivation of wills, persistence in works, heart, factor of superiority and differentiation of human beings from other animals, understanding and appreciating, and blood money. (Therefore, in the manslaughter, the blood money is charged with the families and paternal relatives of the murderer, i.e, the intellectual faculty), restrain the abandon, the collision of two rides, dignity and honor (therefore, male and female sage) is virtuous and generous, the movement of comb and combing the hair (hence the beautician and hairdresser are also called the intellectual faculty). Another meaning is intellect, refuge, fortress and castle (Ibn Manzūr, 1984, p. 458-466).

In English, the term reason is also the equivalent of wisdom and sense. The ability and talent of the mind to form the background for calculation, comes from the word reason. Another word, which has a close meaning to reason, is the term intellect, which comes from the Latin root of intelligence consisting of "inter" and "legere", meaning to discern and distinguish between two things. Furthermore, rationality is the Latin root of "ratio". The Greek equivalent of reason (*nūs*) is the *nous* and the German equivalent of that (*fārnūft*): *стiвvernunft*. The French equivalent of intellect is intellect which in the Italian language *intelletto* is used. (newadvent.org/cathen/08066.htm)

Of course, the term "reason" has other meanings, such as speech, reason, direction, cause, leader, argument, knowledge, reason, cause, context, basis (Brijanian 1993). The root of the two words of "reason" and "rationality" is the Latin word "ratio", meaning proportion and share. This word is a "noun" for the Latin verb "reor" meaning "I think". It goes without saying that here the thought and purpose of the thought are separated. For example, I suggest a "res" to my mind. That is, *res* is something that is dealt with and is intended to be thought of as Donaldson's says. So *res* is something that is achieved and is meant to be an object of thought, but *ratio* refers to differentiation with *res* in the style and action of thinking.

developing res, on the one hand, the ability to think and, on the other hand, the form of thinking, such as design, calculation, background, and so on is determined. Therefore, the ratio, the essential calculating intellect is, rebellious, domestic economy, but intellect is the universal and supreme intellect. Of course, the broad use of the word "reason", which is the ability to perceive, is still the most widely-used meaning. newadvent.org/cathen/127636.htm

Intellect or reason is a powerful force of humanity. In order to find out the framing and critique, while rationality is the characteristics that individuals and groups express in their thoughts, behaviors, and social institutions (Kupper, 1996, pp. 720).

Another kind of lexical definition of reason is the explanation of the concept of the term by its distinction with its antonyms. As the proportion of intellect to the myth, intellect with sense, intellect with feelings and emotions, and also understanding of the different proportion of intellect with other sources of knowledge, such as inspiration, revelation, experience, religion, as well as illumination and intuition.

The word intellect has been used in two distinct meanings in philosophy, one of which is the meaning substance of essence and actual substance, which is the basis of the supernatural universe and the world of spirituality, and is the same said in its definition. Every non-material substance is intrinsically and actually intellect, and such an entity that is intrinsically and actually independent is the same as intellect for the first and second intended meanings.

Another meaning is the soul that is called in the various ranks as potential, habitual, actual and acquired intellect. Philosophers, in the position and expression of the separation of existents from each other, have categorized them into ten categories, nine of which are not the attributes and one is substance. The substance is of five types: matter, form, and body, all three being material substance, in essence, and two other forms being the soul and the intellect are inherently abstract. The soul is a substance which is immaterial and requires the material in the act and the substantial intellect which is inherently and in act immaterial, and the reference to such an abstract substance which is called intellect is the same as the first meaning of the intellect, the first thing God created was intellect, that forms the supernatural universe. And reason meaning the human intellect which governs the actions and behaviors of mankind is nothing but the soul. Some philosophers' referents to intellect are in this way:

A: Intellect means each one of the benefits, disadvantages and badness of the actions B: The perceptive faculty which is the self-perfection

rank. The levels of the human soul, for example, the potential intellect and the habitual intellect C: Intellect meaning, knowledge of the interest of affairs D: The absolute soul i.e., the immaterial soul of man is called intellect E: prudence power in life is called intellect F: The originality for the self-perfection of the soul is called intellect G: prudence power of other-worldly happiness is called resurrection intellect (Sajadi, 1996, p. 483)

In addition to this, in the history of philosophy, rationalism and intellect are meaningful beside experience. In theology, intellect has been interpreted in the face of faith and religion, that is, rationalism in theology observes the precedence of intellect on faith, and all the religious foundations and facts are proved by intellect.

1. Intellect and Rationality of Farabi

Farabi's theory of intellect is initially influenced by Aristotle's book "On the Soul". As he writes in the treatise "Ma'ain al-hagh" first, he outlines the meanings of intellect incorporated in the book of the first teacher and then defines his term.

Farabi, in the treatise "Ma'ain al-hagh", recalls six meanings for reason, and then makes his points.

First, reason from the general point of view, and wise in this sense is someone who is more happy and favorable. Here reason is the inference of good and evil, and the knowledge of charities and evil.

Second, reason from the viewpoint of the theologians, which is a well-known idea that is clear to everybody.

Third, the other meaning of reason, according to Farabi, is the innate intellect that is the psychic power, and Aristotle mentions it in the Book of Argument. What is meant by intellect is innate.

Fourth, is the empirical intellect. Experiences gives man the power of recognition that is achieved through surveillance on habituation and the passage of time, and Aristotle brought it into the sixth volume of his book of ethics. Intellect here is a part of the soul.

Fifth, it is an intellect that Aristotle mentions in the book of self, and is of four types: the potential intellect, the actual intellect, the passive intellect and the active intellect.

Sixth, is what Aristotle states in his book "*Metaphysics*" and that's separate intelligence (Farabi, 1986, p. 69 and 70). Farabi's view of human intellect is close to Aristotle's fifth definition of intellect. For Farabi, intellect is either theoretical or practical

Theoretical reason for Farabi is defined in three levels. A: Material or potential intellect; B: habitual or actual intellect; C: aquired intellect

Theoretical reason is actually the origin of man's knowledge of natural beings (non-voluntary); this intellect is potential to the extent that the basic and self-evident sciences are not possible for him, which, otherwise, would be actualized.

A. Material intellect, the soul or part of the soul or the psychic power which its essence is for the abstraction of the essence of the beings and their forms from their material (Farabi, 1907, p. 49)

Potential immaterial intellect is the capacity or talent for the abstraction of the essence of things and their forms. The realm of this intellect is the abstraction of perceptible forms.

B. Habitual intellect: If the potential intellect abstracted the essence of their beings and forms without their material, and the form of the perceptible was conceived in it, that potential intellect would be actualized. The essence of the cognitive object is first violated and is abstracted from its own material and becomes a reasonable cognitive object, and once its existence has been mired and beyond its original existence, it is re-thought and becomes a potential cognitive object. The realm of this intellect is the spiritual forms in the potential intellect.

C. Acquired intellect: The referent of this intellect is intelligible in the act, which is the highest level of human intellect. (Farabi, 1907, p. 50)

The acquired intellect distances itself from the abstraction of the perceptible and the perception of the perceptible images, and devotes its domain to the perception of spiritual cognitive objects. The transformation of the actual intellect to the acquired intellect is the task of the active intellect. Davidson regards the acquired intellect as a set of structured knowledge, certainly on the basis of the active intellect (Davidson, 1992, p. 50). The acquired intellect is of Farabi's initiatives and is not mention Aristotle's book "over the Soul". Active intellect is not part of human intellect. It is found beyond man's world

Farabi believes that active intellect is a non-material substance which, in the series of the ten intellects, is the last intellect, receives the grace from the first origin, and adds to the infrared world, and grants rational forms to the soul. Farabi called the active intellect dispenser of form. Active intellect for Farabi is the non-material and astral substance.

In contrast to many people who perceive the theory of rationalism and philosophy of al-Farabi as abstract from time and far from reality, Abdul al-Salam ibn Abdul al-Ali believes that Al-Farabi's theory of intellect and his philosophy is not primarily for the discovery of unknown or quoting Greek philosophy, but his ultimate goal is basically eliminating the intellectual disagreements of the time and restraining the intellectual crisis of

his time. (ibn Abdul al-Ali, 1997, p. 134). This description of Bin Abdul Ali, coming after mentioning the political and cultural crises of the era of Farabi, shows the relation between the conditions governing the era of al-Farabi's life and its effect on his thought and philosophy; As Spragnes in his book "Understanding Political Theories" looks for finding out some political theories in their response type to the crisis of the times (Spragnes, 1991, p.49)

2. Intellect and Anthropology of Farabi

Farabi believes that human beings are the best creatures in the system of being. (Farabi, *ibid*, p.113). And each human being has been created in a separate nature and disposition, which both in their self-maintenance and in order to achieve their best excellences, are in need of many things, each of which alone cannot accomplish its required act, and each individual human being was in such a situation; therefore, it was not possible for any human being to acquire the perfection that his natural nature is destined to it, except through the community (Farabi, 1907, p. 205).

According to Farabi, human beings are both the best creatures and intrinsically civil. From Farabi's viewpoint, the supreme power in the human soul is the power of logos, which is the substance of no power, but is the form of all sensual power. The power of logos is the head of all the bodily powers, and the other forces are all created to serve this power.

Farabi divides the power of logos into two types of theoretical and practical. Farabi assumes the theory as the supreme power that is not the master of and the dignity of it is to seize in the foundations and rationales, that is, things that are superior to the everyday life and are mixed with the universals. (Nazerzadeh, 1997, p. 172)

The Practical calculative power is a power that manifests itself through the will of man to the things that are practiced by him. The practical calculative power deals with the details of the present and the future, and with ethical orders, and has two sections: professional (technical and artistic) and narrated (intellectual).

It could be said that the essence of the maker gives them existence thinking about the essence of them and others. The lowest level of astral intelligence that al-Farabi regards as active intellect with the definition of active intellect is another link between the two Aristotelian and Neoplatonic theories in the theory of al-Farabi's intellect

3. Intellect in Morality Theory

The theory of Farabi's morality is influenced by his Aristotelian psychology. The main elements of the theory of morality, that is, the forces of the soul,

virtue, and goodness and prosperity have a largely philosophical nature in the theory of Farabi. Surely, his influence on Plato is also important in this regard. Though, Farabi has a commentary on the book of Aristotle's.

Farabi conceives the perception of salvation as a kind of reasoning that is only practicable in the theoretical power of logos. Farabi goes beyond the Aristotelian intellect with a definition of acquired intellect. The acquired intellect which is attained to the highest degree of immateriality in man is the ultimate human reason. This is the connection between the acquired intellect and the active intellect which is beneficial to the achievement of salvation. It can be said that the achievement of salvation in terms of al-Farabi is not possible in this world, but in order to achieve worldly happiness, it is effective and necessary to connect with active intellect and to receive the rights and blessings. In his valuable article, Galstone has classified three interpretations of happiness among the Farabi commentators: First, salvation as a purely theoretical activity; The second is salvation as purely political activity; and the third is the combination of the two. (Galston, p. 97)

In the end, Galstone accepts the third idea of the definition of salvation and concludes that the three virtues (theoretical, moral, or artistic) are inseparable. Galstone believes in concomitance of theoretical and practical virtues based on the final *tahsil alsa'adat*. (Galston, pp 104-106)

Galstone recalled the comprehensive description of salvation in the discussion of al-Farabi's theory of prophecy, which in utopia, the Prophet, has reached perfection both in theoretical and practical intellect. Farabi introduces intellect as the absolute path to salvation, which is the desire to achieve and enjoy active reason.

Reaching this level requires three types of action: Voluntary, rational, and physical, according to three types of ethical, rational and synthetic virtues. The rational virtue is the perfection of the discipline, and it refers to the knowledge of the various types of beings that lead to the knowledge of the first origin of all beings or Allah. (Majed Fakhri, p. 141)

The theoretical virtues are science, wisdom, quick-wittedness, religion and the quality of discrimination. Science derives from the demonstrations that form the essential true introductions. Certainty leads to them and it becomes intrinsically apparent to the intellect.

The true wisdom is the science of a series of causes up to the first one. Belonging which has a close but different meaning from wisdom includes the ability to perceive daily affairs, humanity issues and not divine matters in order to achieve salvation (*fosule montaze'e*, p. 61-2). Farabi considers types of reasoning in the right belief, mind, and quick-wittedness. The correct belief is that whatever human beings observe, they will face it

with proper belief and thought. Mind is the power to perceive the opinions accurately. Quick-wittedness is the capability to conjecture truly and accurately. (fosule montaze'e, ibid)

The cogitative virtue of Farabi is that humans have the ability to infer what is prerequisite to achieve the ultimate goal. Of course, this virtue encompasses both the human affairs, which includes statues, jihadi, consult, hostility, and cunning virtue.

Of course, it can be inferred that intellectual virtues are the concrete objects of reasoning. (tahsil alsa'adat, p. 70)

Farabi's moral virtue is based on the intellectual virtues that are important in achieving prosperity. Farabi's virtuosity includes chastity, courage, justice, and generosity. (fosule montaze'e, p. 30) It goes without saying that Farabi's attitude to moral virtues is Platonic.

Farabi regards justice as the virtue of virtues. Obviously, justice is also rational justice, because his desire for justice is based on the essence of intellect and the essence of liberty and freedom has been created in human existence. The objective realization of justice is also required by reason. Farabi accepts that his morality is based on middle (Aristotelian) form. (*Tanbih ala sabil al-sa'adah*, p. 57-58)

In Farabi's view, moral virtues must be accompanied by rational virtues. Since Farabi can only achieve prosperity only in the state and the city, he believes that what has been said about virtues and arts should also apply to cities and nations (Rosenthal, p. 128).

From Farabi's viewpoint, the most special blessing of man is reason.

4. Intellect in Political Theory

The rationality plays a central role both in the establishment and in the survival and preservation of Utopia of al-Farabi, which is both the head of the power pyramid, i.e. the first head, and the citizens and social classes, and the opinions and beliefs governing utopia, should have this feature at a high level. The connective tie between Farabi's political thought and Farabi's general philosophy in the discussion of rationality is active intellect.

Farabi accepts the Platonic theory of the community, but it seems that he has adapted the survey of the expansion of communities from the family to the neighborhood, and to the country and the city from Aristotle.

Thus, the structure of the political system of Farabi is the organicistic, headed by the boss and the leader.

After utopia's chairman is the middle class, which is in fact a set of governmental institutions and in the third place are the masses. The first category has reached the actual intellect and intelligible in the act. His imaginal faculty, therefore, has reached its fullest end and in all its states, it

is prepared to receive the revelatory graces through the active intellect and is blessed by God. The combination of political theory and al-Farabi's epistemic theory yields the result that only the Prophet receives the effusions and turns into a prophet-philosopher, and if the grace enters the passive intellect, then the thinker becomes a sage and philosopher. Therefore, the first head in the view of Farabi was the prophet-philosopher or philosopher of the Shah, who in fact has found the qualifications of divine effusions among human beings.

Accordingly, it can be said that Farabi's political theory in the discussion of effusion assigns his epistemic theory and basically not everyone can find the possibility of communicating with the active intellect.

The divine man receives the divine graces through improving the calculative power the imaginal power. He is a philosopher as he improves the imaginal power. Therefore, the legitimacy of the state is based on the two principles of improving the imaginal and calculative power of the first head, which at least one of two must be achieved.

To Farabi, the condition of governing wisdom is so important that with its decline its legitimacy and the basis of its authority will be destroyed. However, the rationality of the subsidiary heads that do not have the characteristics of the first head forms the essential foundation of the legitimacy of the state to al-Farabi, which has been interpreted as wisdom, which is the same grown-up calculative power (refer to Mohajernia, 1998).

However, the rationality of the first head forms the essential foundation of the legitimacy of the state to al-Farabi, which has been interpreted as wisdom, which is the same grown-up calculative power.

As far as, al-Farabi in al-Madani's chapters, besides the condition of wisdom, for the second time, he presents a kind of rationality and full intellection as the prerequisite for the first head of the utopia. Therefore, al-Farabi regards wisdom and full intellection as the first prerequisites of the first head (*fosul montaze'ah*, p. 65-66). The two attributes of intelligence and good understanding and fast imagination are considered as intellectual abilities.

Apart from the inherent god-given intellect which is achieved through the relation between the acquired intellect and active intellect and associates the first head with the active intellect, al-Farabi remembers the empirical intellection as the power of the first the head.

In the view of Farabi, the acts of the governorship technique are realized only in certain cities. Man needs to have the strength to deduce and distinguish and appreciate the right actions in different situations in cities, clans, and individuals. This power is called wisdom by our ancestors which

is not achieved through the knowledge of the general principles of governorship, but with long experience and in all the cases. (*Ketab al-melah*, translated by Mohajernia, p. 308-9)

In a book titled “*Tahsil al-sa’adah*”, Farabi has added some descriptions of the first head such as having a good memory, and decision-making power which are indispensable tools of empirical intellection. (Education of al-Sa’adah, p. 95)

All in all, we may conclude from this that al-Farabi, in his political thought, also focuses on rationality in the ends and in particular the moral ends, and rationality in the means of reaching those ends.

Farabi also describes the stratification of society and the categorization of jobs and words based on the man’s ability to understand the intelligibles. He bestows the owners of virtues after the first boss in the political system (medina).

In his view, virtues have two kinds: moral and intelligible. Moral virtues are attributes such as chastity, courage, justice, and generosity. (The first three virtues were called by Plato, main virtues). From Farabi’s point of view, the acquisition or rejection of such virtues may be possible and they are easy to achieve by repetition. It is not possible that ethical vices and virtues lies in the nature of human beings. (obviously, Farabi’s claim seems to be a serious controversy).

In his view, the learned, the sages, the wise and the proprietors of the vote, constitute the first class of utopia’s rulers. Of course, there is not a lot of discussion about common people here; in his view, perhaps the enjoyment of the first head and the ruling classes of the virtues in utopia is sufficient.

However, the role of rationality in drawing and defining the formal and material cause of Farabi’s political utopia is also significant, though he considers moral virtues to be acquired and practiced.

Farabi is considered as an ultimate philosopher. Perhaps more than the realities, it is the ultimate goals and ends that shape Farabi’s political philosophy. In spite of the importance he gives to the causal, formal and material causes, special attention is paid to the ultimate cause. Farabi, in *Ta’liqat*, cites the verses of the Holy Quran (That to thy Lord is the final Goal), knows God as the ultimate goal of all things (Farabi, *Ta’liqat*, p. 382). It is the reason why he searches for hope and prosperity in utopia and does not regard the individual life as connected to prosperity.

And because of this, the first chairman of utopia, who is connected with the source of grace in the thoughts of Farabi, his purpose in the exercise of sovereignty would be for the prosperity of himself and the people of

utopia. So if the sovereignty and power have intrinsic value, or based on goals such as glory and dignity, wealth and pleasure, it will reject this and will assume it the utopia. The four elements of perfection, happiness, virtue, and good are the ultimate elements of Farabi's political philosophy.

From the viewpoint of Farabi, active intellect can reach the actual intellect of human beings to passive intellect, and ultimately to acquired intellect, and to connect it with active intellect and provide the basis for achieving far-reaching prosperity. The calculative power, which is the interface of human connection with the superhuman elements, can (if comes its perfection) reaches human beings to prosperity. Intellection is also another power and it is the power to think and deduce good things, which, in fact, leads man to a sovereign good and a virtuous end, which is the prosperity.

Religion and philosophy, and the degradation of evil, and society and art are other effective factors that contribute to the achievement of prosperity. Meanwhile, the role of the government and the learned leader are more effective in achieving prosperity on the condition of being qualified with virtue.

5. The Relation between Intellect and Religion and Politics in Farabi's Theorem

Farabi, in order to solve the problem of the relation between reason and religion in politics, which was one of the most important issues of his time, considering two groups of thinkers and theologians who believed in the appearances of religious and extreme philosophers, attempted to link intellect and religion. Farabi, in the book of *Al-melah*, considers rational politics to be a general political science, and its tools are Greek logic, and religious government (the creed has the meaning of a religion) as a special political science whose entry conceived to be Arabic literature and religious sciences. But in explaining the relationship between reason and religion, he says that intellect deals with abstract universal while Shari'a (religion) deals with it in detail. (Farabi, *Ketab al-melah*, p. 46-47)

Therefore, the utopian creed (religion) is similar to philosophy, and as part of philosophy is theoretical and part of it practical, then the theory of "cogitative" is that whenever a person knows it, it cannot be acted upon, and "practical" theory is that whenever a person knows it, it is possible to act on it. The creed is also the same and "practical" in the creed is what its foundations are in practical philosophy; and this is because that part of the creed that is practical, i.e. those foundations are bound to the conditions attached to it. Therefore, it is subject to certain conditions more specific than absolute condition, as the saying "human being the writer" is more specific

than man, so all the religious laws subject to the general principles of philosophy are practicable. The arguments of opinions and theories in the creed are found in the philosophy of the theory as well. But in the creed they are told without proof, therefore, both the people forming the creed are subject to philosophy. (Farabi, *ibid*)

The philosophy of the particular political science that is religious is identical. Therefore, jurisprudence in the action objects of the creed also includes objects that are general details and the political science includes them.

So it is a part of the political science and follows the pragmatic philosophy (Farabi, *Ketab al-melah*, p. 52)

It can be said that al-Farabi considers intellect as general and universal, but considers shari'ah(religion) as specific. That is, the details of what is generally said in the intellect is specified in Shari'a(religion). Both in the field of opinions and in the field of acts, this is a general issue, and in politics this is the same. The intellect in politics that generates political science deals with all the universals the details of which are expressed in different laws. Farabi writes in this regard: "Practicable in the creed is the same as its foundations are in practical philosophy, the reason of which is what is in effect in the creed is the same as its foundations are determined by the conditions that are bound to it." (Farabi, *Ketab al-melah*, p. 47)

Political science, which is a part of philosophy, deals with two parts of the definition of salvation and the definition of acts, and their details are found in Shariah(religion) (Farabi, *ibid*, p.59) Although, al-Farabi makes an attempt to harmonize intellect and religion, ultimately, intellect takes precedence over sharia.

This priority is in several respects. The first is superiority in language, because argument and controversy is the means of persuasion in religion, but philosophy is settled by argument (Farabi, *Ketab al-melah*, p. 52). The second is the precedence of time and the fact that philosophy has been established before religion (Davari, 1992, p. 119-20). Thirdly, the Prophet and the religious lawgiver is a philosopher and, if he is not a philosopher and does not have a relationship with the active intellect, he cannot even lay down the Shari'ah (*ibid*). Fourth, religion or creed is subject to philosophy, and if the philosophy is certain, the creed is correct, if it is subject to philosophy of suspicion; it is corrupt and void (Farabi, *al-huruf*, p. 153-4). Fifth, religious beliefs and faiths are secondary to intellect, the truth philosophy are general, while the examples are varied in different religions (Waltser, 1974, p. 135).

Altogether, it can be said that Farabi considered man as a wise creature who, as a result of his rational understanding, would be prospered only in the utopian society under the head of a fully qualified philosopher and rational politics. The Shari'a (religion) has also come to the guidance of the same things that the intellect has said in general and universal manner, and then has come in order to prosper in a particular place and time, and it provides a detailed account of which the intellect had stated in general manner. Therefore, the utopian rule established by the Shari'ah is a subset of the utopian rule that universal intellect seeks to perform.

Conclusion

Rationality in the thought of Farabi is initially inspired by Aristotelian intellect and soul, but it has a different approach to active reason. Farabi's dual view of the relationship between reason and ontology is due to the fact that the influence of Aristotle's Theory of Intellect and Neoplatonic cosmology. Political expectations of Islam and the political structures that governed al-Farabi's time have affected his thoughts.

Farabi has a philosophical approach to political rationality. He sees wisdom and revelation at the same level. The active intellect provides human with intellectual matters through the essence of oneness. If it enters the imaginal faculty, it becomes prophet the admonisher, and if it enters the calculative power it becomes a prudent philosopher.

The philosophy of language is discursive and certain, but religion has a metaphorical and allegorical language. Practical rationality speaks of all that religion deals with in detail. Reason is central to al-Farabi. Rationality is fundamental in politics, and the first chairman of the utopia must be a philosopher and a thinker. The opinions of the utopia are also rational, although al-Farabi in "the Prophet" comes to the unity of the Prophetic Philosopher and lawmakers.

But mentioning the possibility of realizing the utopia in other creeds [religions] also shows the originality of philosophy in utopia. Rationality emphasizes the downward curve, and the rationale and existence are closely related. In epistemology, though reason is dependent on the senses, it is in the elementary stage of reasoning. The possibility of activating reason inspirationally is possible through the active intellect. In the society, the atheists and the rulers are in the first category of the social classes.

In the field of politics, rationality is central; there is no distinction between the political and spiritual authority. The Shah-philosopher rules over the people in utopia who learns the Utopian opinions. The duty of the first president is to achieve the prosperity of citizens. The rationality of the first head is dense and accumulated. He does not require human law or the

supervision of the aristocrats by connecting to the active intellect and inspiring from it.

Most of his major works have a dominant political color. To him, theology is setting the stage for stating the political opinions. The confrontation between the ideal and the reality in Farabi is outstanding. Farabi is a political philosopher.

References

- Abdus Salam, ibn Abdul-Ali. *Al-falsafato al-syasiah end al-farabi* (The Political Theory of al-Farabi). Al-tab'o al-rabbeah. (Birut: dar al-taleeah)
- Amid, Hasan. *Persian Dictionary*. Third edition (Tehran: Sepehr, 1994)
- Bloom, William. T. *Theories of Political System*. Vol. 1, translated by Ahmad Qeddis (Tehran: Aran, 1994)
- Brijanian, Mary. *Dictionary of Philosophical Terms and Social Sciences*, edited by Baha-Aldin Khoram-Shahi (Tehran: Institute of Humanities and Social Sciences, 1994) second edition
- Davidson A. Herbert, *Alfarabi, Avicenna and Averroes on Intellect* (Oxford: Oxford university press, 1992).
- Dehkhoda, *Dictionary*. Compiled and edited by Dr. Mo'in. (Tehran: Tehran University T 1341T vol. 4)
- Farabi, Abū Nasr . *Rasa'el al-falsafah, Taleeqat*, research by Jafar ale-yasin (Biru: dar al-manahel, 1992) first part
- Farabi, Abū Nasr, *fosul montaze'ah*, research by fuzi metri najjar (Qom: Al-zahra publications, 1405)
- Farabi, Abū Nasr, *fokus al-hekam*. (Heidar abad Dakan: Majlis Dayerah al-ma'ref al-othmaniah, 1966)
- Farabi, Abū Nasr, *Ketab al-melah*, research by Dr. Mohsen Al-mahdi (Birut: Dar al-mashreq, 1967)
- Farabi, Abū Nasr, *kitab al-huruf, huqqah waqdam lahu muhsen Mahdi, tab'at al-saniah* (Birut: dar al-mashreq, 1986)
- Farabi, Abū Nasr, *Ma'ani al-aql, Muhammad Amin Al-khanjani, al-tab'at alsa'adat* (Egypt: 1907)
- Farabi, Abū Nasr, *Maqalah fi al-ma'ani al-aql*, research by Yuhanna Qamir, *Tab'ato al-thania* (Birut: Dar al-mashreq, 1986)
- Farabi, Abū Nasr, *Siasah Madaniah*, Dr. Saayid Jafar Sajadi, third edition (Tehran: Ministry of Islamic Guidance, 1992)
- Farabi, Abū Nasr, *Tahsil al-sa'adat, marginal note and research by Jafar ale Yasin, dar al-andolos letaba'ah va al-nashr va al-tuzi'e*
- Farabi, Abū Nasr, *Tanbih ala sabih alsa'adah, tahqiq al-doktor jafar ale Yasin* (Tehran: Hekmat publications, 1992)
- Farabi, Abū Nasr, *Utopian Thought*, Sayyid Jafar Sajadi (Tehran, Ministry of Islamic Guidance, 2000)
- Farabi, Abū Nasr. *Ta'liqat*, research by Dr. Jafar Aleh Yasin (Tehran: Hekmat, 1992)
- Farnaz, Nazerzadeh Kermani. *Principles of Political philosophy of Farabi*. (Tehran, Alzahra university pub., 1997)
- Galston, *The Theoretical and practical Dimensions of Happiness of Portrayed in Political treatise of Alfarabi in: political aspects of Islamic Philosophy*.

- Hammond, Robert. Philosophy of Farabi and its influence on Middle Ages philosophy, Translated by Afsharnia, Ali. MA. Thesis in philosophy (Tehran university: Faculty of Humanities, 1997)
- Majed, Fakhri. Survey of Philosophy in the World of Islam. Translated under the supervision of Porjavadi (Tehran: Academic Publishing Centre, 1993)
- Mohajernia, Mohsen. Jurisprudence and leadership in Farabi Political thought. Political thought quarterly, first year, no. one, 1998
- Netton, Ian Richard, Farabi and his school (Great Britain: Curzon, 1999).
- Plantinga, Alvin. Faith and Rationality. Translated by Safari, Behnaz, first edition. (Qom: Eshraq, 1381)
- Rosenthal Ervin. Political thought in Medieval Islam. (Cambridge. Cambridge University press 1958).
- Sajadi, Sayyid Jafar, Glossary of Islamic Philosophy and Theology. (Tehran: Amirkabir, 1978)
- Sharif, Mian Muhammad. Farabi. By Ibrahim Mathkour, History of Philosophy in Islam, vol. one (Tehran: University publication center, 1983)
- Spragens, Thomas A. Understanding Political Theory, translated by, Dr. Rajae, Farhang, second edition. (Tehran: Agah, 1370)
- Waltzer. Farabi, Translated by Reza Davari, in the book of Abū Naṣr Farabi. (Collection of Sermons of the Discussion and Research Forum on Abu Nasr Farabi) compiled by Iraj Afshar (Tehran: Tehran university central library publications, 1975)