

AN ANALYSIS OF CARDINAL CONCEPTS IN FARABI'S POLITICAL THOUGHT

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Abstract

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Political system is a necessity which is based on human's social needs. Farabi as one of the greatest Islamic philosophers has commented on the issue of exigency and structure of such a system. In his initial attempt he divides sovereignty into virtuous and non-virtuous and he recognizes the leader of utopia as more aware and more perfect among all the members of the society. In this system, the axis of division is social hierarchy of virtue and human beliefs, moral and common beliefs determine the boundaries of political system. The formation process of power in Farabi's acceptable sovereignty originates from divine guidance and unyielding obedience of citizens. Therefore, Islamic scholars will not accept two models of autocracy and democracy systems. Farabi considers anything related to collective affairs along with spiritual and worldly happiness of citizens to the scope of authority of the governments, and in his view, it is the duty of the citizens to obey the good and virtuous leaders and disobey and rebel against misleading and ignoble ones.

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1. Introduction

Government is a phenomena that time lapse has changed its concept and nature. Consequently, the theorization of scholars created different models of government and various theories. Different usage of concepts of Government (meaning the country, the government and the executive branch) has led to examination of specific subjects on any exploration of Government. According to, Abu Nasr Farabi¹ (258- 339 BC) Governmental theorist, Evaluation of government (meaning the country) and government in foundation of political philosophy of thought in Islam is important in some ways. In addition to the establishment of the government, he is the representative of the third and fourth centuries of Islamic thought, and his thought is a reflection of the political situation of the time; therefore, his reflection and thought can be the indicative of government's nature in this period. Because unlike many authors who consider Farabi as the mere follower of classical Greek philosophy; and consequently define his government as a version of inaccessible Plato's Utopian city-state, he not only benefited surviving Greek philosophy and Christian Neo-Platonists of thought, Alexandria and Haran, but also he took advantage of Iranian intellectual heritage and culture through schools and Marv schools, Jundishapur, Baghdad and etc., sent to the center of the Caliphate². Farabi is the first philosopher in the Muslim world which grafted philosophy with Utopia. On his reflections, humanity of man is speech and civil life, so his philosophy is associated with political philosophy. Understanding the political philosophy of Farabi is subjected to the evaluation of concepts and categories that he has discussed. Unfortunately, many available readings of Farabi's political philosophy consider it to be an ideal --far away from approaching. Whereas his political philosophy is far more related to non-utopian cities other than utopian ones. Indeed by providing a model of utopia, he has paved the way for analyzing non-utopian models. According to the schema above, a question arises that what are the basic concepts of government in Farabi's political philosophy? About the question, sub-questions such as: the need for realization and development of Farabi's political system? 2. Elements of his political system? How are the boundaries of political system in Farabi's political philosophy? The position of different classes and groups in Farabi's thought? An attempt to respond to such questions is done throughout the study, hence the study hinges on

¹Abu Nasr Muhammad al- Farabi, is one of the earliest Islamic intellectuals who were instrumental in transmitting the doctrines of Plato and Aristotle to the Muslim world. In Arabic philosophical tradition, he is known with the honorific "the Second Master", after Aristotle.

²A caliphate is an area containing an Islamic steward known as a caliph —a person considered a religious successor to the Islamic prophet, Muhammad, and a leader of the entire Muslim community.

the main assumption which is: “government, is the key element in Farabi’s thought within the scope of religious culture and it is based on Islamic thought to ensure prosperity and worldly blessing designed to achieve spiritual perfection”. And in order to show Farabi’s thought in comprehensive scope regarding government, the most attention is taken into consideration; therefore, this paper focuses on a relatively comprehensive description of Farabi's political philosophy about the basic concepts of government and takes critical responsibility at this stage. The study consists of an introduction, seven basic concepts of government and the most important outcome is the debate:

1.1.The necessity of creating a political system

Creating a political system is a very essential and an important task. Sometimes human actions and behaviors are related to his personal affairs, and sometimes the behavior will influence others and the consequences will affect society or others. The second type of the behavior and human habits find social nature which is related to the field of administration of society. Hence, there must be a government to organize those collective behaviors of individuals related to society.

According to Farabi [4]: Civil science states that actions and habits that their dignities for distribution (in utopia or utopias, nation or nations) are subjected to the realization of working together only will be carried out through a presidential power that can create such actions and habits in utopia and in nation. He must endeavor to keep them from subsiding and disappearing. The power that created such actions and habits cannot protect them from going away unless he pays attention to the vocational, craft and power through which these matters has been created and will be protected in community and it is the art of taking control and ruling which sometimes makes a human being to be called a king. As mentioned Farabi considers man as a social and civil being that always strives for happiness and perfection. The man also requires the cooperation and assistance from community. However; social cooperation is impossible unless it takes place under the shadow of a government and a political system. Therefore, Farabi suggests three ways to show the necessity to have a government and state [8]:

1.2. Government, requiring human nature

Farabi's works are indicative of his views in this regard. In his book *Tahsilu's-Sa'ade* (Attainment of Happiness)[7], he writes: the truth is that every human being's nature has the tendency to achieve what he deserves and in that he must try to cooperate with other human beings and therefore, each human being is required to work with others and benefits from them and their cooperation in the process of achieving perfection. Hence, in the natural instinct of this animal working with others of its own kind lies. So it is why human being is called civil animal and sociable animal.

In Farabi's view, human being is a social and civil being. Thus, he requires social life. Farabi in his book "Al-Madina al-Fadila"[5] works more explicitly on man will and says: each human being is born of a different instinct and nature and in the process of achieving possible perfection each is not only in need of different things that one cannot cope with on his own, but also in need of groups to accomplish it. Therefore, for no individual such achievement which was in his instinct and nature became possible by his one rather than in society.

1.3. Government, the requirement of rationality (rational necessity)

Man is two-dimensional being which has requirements in each of its dimensional being, therefore, achieving these requirements so as to reach ultimate perfection is only possible through community. In both dimensions there should be cooperation and association among individuals in a community, especially between leadership and society. Hence, rational convince us to believe that man must come to an agreement with a society that there is government and leadership.

Human life would not last unless there is cooperation among members of a community. According to [1]: "human requirements are not only instinct needs, but also they are requirement and by which man moves toward perfection". Farabi believes [4]: "achieving both perfection in this world and hereafter (spiritual world) is not possible solely, but it needs a great deal of cooperation from others". He also maintains that [2]: association and assembly groups should help each other so that each one can satisfy its own needs and community's needs, it is the way to obtain necessary requirements for life and also to have them in the process of achieving perfection".

The necessity for having a government, according to the theory of organism

This reason is based on Farabi's social order with human body. According to organism though, the universe has been designed and created based on human being. That is why universe is considered to be equal to great man and man is known as macrocosm [8].

Farabi compares his ideal society to a healthy body that the head of it occupies himself with management of its structure. Furthermore, utopia was like an entire healthy body that all its parts in the process of achieving perfection and continuing and protecting the material(animal) life cooperate with each other. According to Farabi: utopia is like all the body organs in nature and natural forces; as you might notice in body organs one of them(the heart) is the leader of other organs[2]. Farabi believes human body consists limited organs that are differentiated based on their value and function. This organs like a whole structure, each one associates and cooperates with the other one in accomplishing affairs. Farabi declares that: human body is comprised of limited organs that each has its own level, some are higher and some are lower, but each of one of them does its own duty. [7]. Farabi also talks about body situation and organs regarding their level and grade in some other parts and he mentions that heart is the leader of other body organs and says none of other organs have such a position. After heart it is nose, it is secondary to heart. He take the responsibility of the works that heart is not going to do.(Farabi,1990,p,300).

All these organs directly or indirectly take their orders from the heart. Farabi consider all body organs as a whole that each organ functions to preserve and protect other organs. As organs are different, therefore, duties are different too. Some sort of pecking order is present among all organs. Such a system is present in the government; all members do their duties and the pecking order is determined by the leader or leaders. The obtained outcomes, from comparing social order and state, are significant: the necessity for a government is constant cooperation and association among members of a community, without it the foundation of a state collapses. The necessity of having a social leader in government is in purifying society.

2. Elements of the political system

Virtue is the criteria for dividing leadership in Farabi's works; accordingly, in the first step state will be divided into virtuous and non-virtuous, therefore; in a virtuous government leadership and single ruling has priority over group or counselling ruling. Consequently; in Farabi's designed leadership system the main elements will differ in any time due to situations and events; and as a result of receiving inspiration from religious teachings and philosophical thought, it does not end up in a dead-end [8]. The main element in Farabi's system is "The First Ruler"³ that manages and rules society. If "The First ruler" is not available, the leadership goes to "The Second ruler"⁴ and then "The Third Ruler"⁵ (Mahajerniya, 2000,p, 130-131)

Farabi's utopia has its own unique features. The leadership of such a society according to its leader's kind is based on three types: 1. "The First Ruler"; who is the head of the utopia and has authority over other leaders and social organizations, hence; all the common people are under his authority. Of course "The First Ruler" cannot be from common people, because he must have specific qualities and features. Farabi defines "The First Ruler" as so: "He was the most perfect man in Madineh(utopia) among all the people in whatsoever qualities that a man can possess. This man was the kind of leader that no other man can have priority over him, thus he was the Emam and "The First Ruler" of the virtuous Madineh(utopia).(Farabi, 1991, p, 213-221). 2. "The Second ruler"; he is like the First Ruler and replaces him in legislation and tasks, however; he endeavors to keep them as such, but if he feels a need to change rules and legislate new ones, he will do it according to the time. If the First Ruler dies his substitute will be in power in all the aspects. Regarding the First Ruler's explanations and legislations he is able to oppose them, if necessary, he can change them too. It does not mean that the First Ruler has made a mistake, on the contrary, if the First Ruler himself was alive would have done the same in regards to the time.(Farabi,1990,p,300). Farabi's view on the second ruler suggests that they can do the same as the first ruler. The discussion is over the third ruler in place of the second ruler and so on. If the future ruler is the same as the previous one in all aspect, he can legislate and act as the latter(Farabi, 1990, p , 301). 3. "The Third Ruler"; is another type of ruling that Farabi advises.

³ "Raeese Aval" in Farabi's philosophical view cannot be an ordinary person, thus it is mainly related to a "Prophet"

⁴ "RaeeseMoma'eli" relates to the people who in Islamic sense took place of "Prophets" in their absence—"Emam"

⁵ "RaeeseSon'nat" in Farabi's view can be a person who can follow the first and second one's footsteps easily.

Therefore, Farabi believes this one can be a virtuous man or a philosopher.

In this ruling, the leader has not the qualities and features as the previous leaders. The third ruler should protect the legislation and laws established by the first and second ruler, on the other hand; he must be knowledgeable and thoroughly have knowledge of the past and in all that he must be endowed with the power of deduction so as to deduce and derive laws in accordance to principles and rules. If in any time the first leader or one of the virtuous leaders die, and in case someone does not replace him that he is like him in all aspects, then in this case he must follow all the rules and principles applied in the past society and cities and he does not have the right to oppose and change them. On the other hand, he must follow whatsoever his previous ruler has established, in that he can based on overall principles deduce and derive some new principles according to the time being. Hence the importance of “Islamic Art” comes to the surface and reveals itself as: an art which man can use it to deduce and derive statutory provisions and stipulations (general principles) in case the previous ruler has not established or explained so. And therefore, such a man who has the power of deduction and inference along with religious virtues is called "supreme leader" [6]. The results obtained from the discussions over elements of political system shows that; Farabi’s thought about Islamic political system is based on Shiite’s thought. According to Shiite, in the initial steps, Mohammad (the prophet) is the foundation of political system and he is possessor of the law and the first ruler (the supreme ruler) in the Islamic nation. He is the one who legislates and brings new laws and guides people toward ultimate happiness. After the Prophet, the Imams, those who are like the Great Messenger, will lead the nation in their own hands. And at the time of their absence, Shiite jurists deduce and derive religious laws and they also preserve Islamic law theocracy.

3. The boundaries of the political system

Islamic thinkers, including philosophers and jurists, preferred ideological borders over geographical boundaries. Citizenship criteria in Islamic world is faith and belief and it is the fact that distinguishes Islamic ruling form non-Islamic ruling. In Farabi’s thought the border between utopia and non-utopias is based on people’s intellectual and Ideological difference of their beliefs, and it is not build upon specific geographical and land boundaries. People of utopia will be considered hometown and members of utopia until they follow and believe the same path toward perfection and happiness and hold the same beliefs toward universe. Farabi’s utopia has

no geographical border and it is infinite and can expand over the earth. This fact can be inferred from the ruling of utopia. [10].

Therefore, this man was the one who no other man had any domination over, in fact; he was the ruler of utopia and the head of the virtuous nation over the earth [2].

The principle of preferring ideological borders over geographical ones becomes clear in Farabi's book "AlsiyasaAlmaniyeh". The criteria of boundaries for citizens of utopia is in their belief to one way of achieving happiness, no matter how scattered are they in various parts of different environments, provided that their ruler has the same features and qualities as the first ruler in utopia. Furthermore, if in a nation or nations we observe different rulers and all of them have acquired the same qualities as the first ruler, they will be considered as one king, because determination, method, perseverance and the will and purpose are just one and the same. These rulers if they appear consecutively in time, their laws and wills will be the continuation of their previous leader[4].

The author of the political philosophy of Farabi negates the geographical boundaries in Farabi's thought. He believes that Farabi's thought come from Shiites rulership, therefore; Territorial and geographical lines have no meaning and the criteria is based on Shiite and Shi'ism; although shiite's are scattered in different part of the world. He maintains that: the utopia Farabi talks about has been present in the time of "The prophet", and from that time on Imaman 'the second rulers' couldn't obtain that utopia. Furthermore, he adds that: if we use the power of prediction and focus our minds on that day and consider Twelfth Imam of Shiite's ruling as a mistake. Can we say it is just an interpretation? [10].

4. Status of different classes and groups

The portray Farabi has of utopia and perfect ruling is based on value and virtue criteria. The description he has of the first ruler is an indicative of the fact: In such a system, degrees and credits are based on the virtues and spirits in the process of helping other to supply their material and spiritual needs in the way of achieving perfection. At first there is a leader and then some organizations under his authority that give services to people and at last there are some good

people who only help others and have no position in authority. In the hierarchy of society, there are ranks which are closer to the rank of the first ruler and there are ranks a little close to his rank and also there are ranks far away from the first ruler's rank. Therefore the position and rank of leaders is determined in this way; the ranks will start from the highest to the lowest. Whenever the first ruler wants to give an order or advice, he would give it to the closest rank to him, and then this order is continued until it reaches a group of individuals who have the duty to service in their determined positions [3]. The stage of rules in Farabi's political system are based on two facts (Nazer, ZadehKermani,p, 282).

Knowledge: which is based on the knowledge of people in terms of perfection and superiority in moral and human dimensions, and in this way the distance of rank in presidency is determined.

The service and the division of labor: according to this rule, the position and rank of any individual is based on the work he does in society. Therefore, from this angle; Farabi has divided people of utopia into 5 classes in his political system[7,Davariyeh, Ardakani, 2003, p, 209-210; Mahajerniya, 2005, p, 16; Nazer, ZadehKermani,p, 489).

- The great men: the philosophers and the thinkers (The rulers).
- Intellectuals: commentators, preachers, poets, musicians, writers, etc. (Cultural Affairs).
- The amounts: accountants, engineers, doctors, astronomers, etc. (technical affairs).
- The economists: merchants, farmers, owners of businesses and jobs ... (Economic Affairs)
- Mujahedeen: warriors, and those who establish security (military).

5. The decision-making center of the political system

Another question that arises in Farabi's political system is about who is the final decision-maker? Different basics certainly will have variety of opinions among the majority, superior race, democracy and the elements that are chosen by god. In fact, it brings the fundamental issue of choosing a ruler by God or people. Farabi's view regarding that is obvious. He depicts a picture of the ruler of the society and considers him to be the reason of changes and developments in society and his word is going to be taken seriously by all. Farabi believes that the ruler is the

main source of guiding people and society toward ultimate perfection and happiness, and he is the one who knows the good in people and directs them toward redemption.

In Farabi's view the ruler of utopia is not a usual creature. He is the one who has possessed great qualities and traits that are built upon active intellect. The position of ruling is not permissible to anyone except him and he cannot be the second in ruling and everyone is forced to obey his orders. Indeed he has been blessed spiritually by the God and the prophet.

He is the one who is not in need of anyone in matters of ruling; he is himself the ruler. He must have the perfect knowledge of everything and he should be free of receiving help from others in leadership. He must possess power of guidance and understanding of situations; hence by means of which, he determines everyone's duties accordingly and guide them toward happiness (Farabi, 1991, p, 245). However; these power and conditions will only be found in great natures, in a time when spirit connects to the active intellect in order to receive immediate necessary blessings. Formerly, such a ruler named king, and it is the man that we can say has been blessed by God. (Hamman, p, 220)

Farabi after comparing "the head of the utopia" to the "heart" and the central role of the heart in advising and recruit other members to manage body, declares: As the heart is the first organ that is created and makes the development of other organs, and also the ruler of the utopia should establish himself and form the utopia and its components [4]. Farabi considers the ruler of utopia as the center of all social-political changes, and he says all the individuals must obey him in orders and each one must fulfill its duty according to his aim and goals [4]. According to Farabi, the first political ruler of utopia is the greatest in happiness and the most perfect in humanity. Regarding all these qualities and features who can guide people better toward their material and spiritual affairs? Therefore, he is the core of the political system and others cannot have a say in his election (Hamman,p, 220).

6. The process of power in the political system

The establishment and formation of a government and political sovereignty is another issue that we must know Farabi's views on that. Three models for the formation of political power are mentioned:

Top-down process of "fraud" and an autocratic power, 2. Bottom-up process of 'social contract' and democracy in government, 3. Bilateral process of "guiding and obeying"

6.1. Top-down process of "fraud" and an autocratic power

Farabi does not accept the process of "fraud" and an autocratic power. He says: the people who admire and justify such a ruling are not considered members of utopia and they are not familiar with the right path toward happiness. According to Farabi, the people of non-utopia will say: «The right to overcome». These people have different way of fraud and tricks to deceive and wipe away others so as to stay alive themselves and take advantage of others (Hamman, p, 139). People who accept and resort to fraud in power are like the people of non-utopia who have never known ultimate happiness, and if they are guided, they don't have the understanding to believe it (Hamman, p, 227).

6.2. The process of democracy in government

Not only fraud and authoritarian systems are rejected from the perspective of Farabi, but also an approach of a bottom-up process or democracy in political system is not acceptable too. Farabi calls such a system: "Madineh Jamai'eh"⁶ and he writes: The purpose and goals of people in this utopia is to be free and do whatever they are intended to, and therefore; there is no impediment to their desires and will (Hamman, 232-232). All the members are equal and no one has any superiority or qualities over the other, so nobody has the right to overcome another and rule over him. In such communities; those who has been known the selected rulers must organize their laws and actions in accordance with peoples' will. However; if we investigate such a community, there is no ruler at all (Farabi, 1991, p, 220).

⁶ A collective region (utopia); in which everyone considers himself to be equal to the others. In this utopia people of free and can do whatever they like to do.

6.3. The process of Guiding and Obeying

With the rejection of two first models we can infer from Farabi's works that he supports a system that has the formation of a two-sided mode, and both originated from "divine legitimacy" and "social acceptability" of the people (Mahajerniya, 2000, p, 126). Hence, Farabi defines the ruler of utopia for such a society as the superior power who has the control of the society and on the other hand, he is dependent to people's acceptance in that society. If a ruler with such qualities and traits is found, it is utopia's people's duty to obey him, otherwise; utopia will not be formed.

6.3.1. Guidance (divine legitimacy of government)

By comparing the ruler of utopia to the heart and considering the important and vital role of the heart in controlling other organs of the body, it is concluded that the ruler of utopia has acquired all the features and qualities of a supreme leader. Therefore; there is no mediator between him and his active intellect and he is in a position that has been blessed by God as a prophet. In fact we can say that his ruling has divine legitimacy.

These power and conditions will only be found in great natures, in a time when spirit connects to the active intellect in order to receive immediate necessary blessings. Formerly, such a ruler named king, and it is the man that we can say has been blessed by God. (Farabi, p, 21).

The ruler of utopia is only conceivable when he is in a position that nobody can lead him. He has a perfect knowledge and education that can easily interpret events and by means of it leads people and community toward happiness. Such a man has divine legitimacy in ruling society. Farabi defines 6 conditions for being a leader in one his books: "FsouleMontashr'eh" that paves the way for the leader to be endowed of divine's legitimacy [8].

Wisdom; 2. Having a total sense of wisdom; 3. The power of persuasion, convincing the public to do well; 4. Fictionally, having a power in doing goodness; 5. Ability in jihad; 6. Physical health.

6. Obedience (social acceptability)

Having the above conditions for a ruler is considered into an objective and necessary category that through which the ruler can obtain “divine legitimacy” in the position of a ruler [8]. The question is whether such a person with that conditions can rule or not? Farabi believes that formation of a government happens through “specific reasons”. These reasons are modified in acceptance and obedience of people. Farabi considers “ ruler, Emam and legislator” the same. Ruler and Emam are like a doctor, whether a person obeys him or not. Therefore; recognition of a ruler happens through the acceptance of society and the people. The property and Emama are the same in nature and being, they originate from divine legitimacy, property is permanent whether a person comes to own it or not, as a doctor in his nature. He is there to cure illnesses whether a person comes or not, no matter if in no way his profession does not come to be used; he has it with himself and it does not vanish as a ruler has the legitimacy of ruling and it does not go away even if there is no people to rule over to his will [5]. The people’s acceptance and situation cause a government to be established and a ruler to come and rule it. Mhajeraniya based on a book from Farabi “Fsoulu’ ma’ani”, defines 7 conditions for a government to acquire “social origin” [8]. Then Farabi mentions 16 other features that bring acceptance in action [5,8]. Farabi in his book “utopianism⁷” defines 12 conditions and features for the first ruler that nobody possess them except the first ruler.(Farabi, 1991,p, 222-223). If such a person is not available, a person or people who are similar to him will take the position and rule. In the third stage, a person rules who has the power of deduction and he is the protector of rituals and methods that have been used by the previous rulers (Hamman, p, 22-23). These conditions pave the way for a qualified ruler to take control of the society and as for the people they get the opportunity to have a ruler who can guide them toward happiness and they will accept his ruling and obey him eagerly.

7. Government's jurisdiction and duties of citizens

In Farabi’s utopia principle the core is that people have value orientation. The values are the one that the first ruler has recognized and brought for the people. Because it is the ruler duty to guide people in their material and spiritual world toward happiness. Farabi’s political system moves toward ultimate perfection and seeks out happiness. Formation of utopia is not the only purpose

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and goal, but it is a tool that paves the way of perfection [1]. In such a society the ruler, recognizes the good and based on them determines everyone's duty.

The first ruler must have a total power in order to determine each person's duty and then according to the determined duties guide people toward happiness [4]. Socialization happens when a ruler of a society recognizes the collective interest of the member of the community and ignores his own interest. Because in utopia cooperation takes and only through it a perfect society is formed. Of course, justice should not be taken lightly, for people of utopia justice means: "moving toward ultimate perfection, so everyone uses his wisdom and intellect in life" [4]. Farabi considers utopia in human social discussion as the first human's need to perfection, and then he believes this perfection should provide peoples' needs whether they are material or spiritual ones[4]. With the formation of the utopia the ruler is like a heart and the other people are subordinates. Therefore; we can conclude that: "everything related to public life and human happiness (public policy) is under government's jurisdiction and the ruler of political system. Farabi's political system is centered on the ruler who is knowledgeable and uses his active intellect in order to guide others directly toward happiness. On the other hand, this system is based on people's cooperation and association of each person. However, social acceptance is required too. Hence, this system pays attention to the happiness of all members and it is based on collective interests, any action toward its divergence or cancellation will be unacceptable. Farabi in his book "Almelal" in the part "active nations" divides peoples actions and speech into 8 categories, and then determines people's duties in obeying their great rulers and leaders and he mentions that they should disobey the fraud and mislead ones.(Farabi,1990,p,300).

8. Results

By studying the basic concepts of Farabi's political thought; following results were obtained:

1. Creating a political system is a very essential and an important task. Sometimes human actions and behaviors are related to his personal affairs, and sometimes the behavior will influence others and the consequences will affect society or others. In addition rational understanding requires the cooperation and assistance from community. However; social cooperation is impossible unless it takes place under the shadow of a government and a political system.

2. With an organic perspective toward society. We can say that: management of community is like a healthy body in which the heart is the manager of the whole body parts, therefore; in a society there should be a wise and knowledgeable ruler. Farabi's criteria for ruling is based on "virtuous", so the most important element in Farabi's utopia system is a perfect human being that Farabi calls him the first ruler. The first ruler has unique features and qualities. He legislates and he is the most perfect man among all the members in a community. After his death "the second ruler" who is most likely similar to him takes his place. The second ruler can legislate according to the time being. After that the third ruler substitute the second ruler. He protects the legislation and laws established by the first and second ruler, on the other hand; he must be knowledgeable and thoroughly have knowledge of the past and in all that he must be endowed with the power of deduction so as to deduce and derive laws in accordance to principles and rules. Consecutively, in utopia's governmental system individual leadership has priority over counselling or collective ruling.

3. In Farabi's political system, ideological borders have priority over geographical boundaries and the border between utopia and non-utopias is based on people's intellectual and Ideological difference of their beliefs and it is not build upon specific geographical and land boundaries. Farabi's utopia has no geographical border and it is infinite and can expand over the earth.

4. In Farabi's acceptable structure of a political system, at first there is a leader and then some organizations under his authority that give services to people and at last there are some good people who only help others and have no position in author. The criteria for determining positions and stages in this system is based on two facts: 1. Knowledge: which is based on the knowledge of people in terms of perfection and superiority in moral and human dimensions. 2. The service and the division of labor: according to this rule, the position and rank of any individual is based on the work he does in society. Therefore, from this angle; Farabi has divided people of utopia into 5 classes in his political system. He depicts a picture of the ruler of the society and considers him to be the reason of all changes and developments in society and he is the final decision-maker.

5. Another issue in Farabi's political system is the process of establishing power. He has three pattern for such matter: process of "fraud" and an autocratic power; process of 'social

contract' and democracy in government; process of "guiding and obeying". With the rejection of two first models the third model is accepted.

6. Regarding government's area of power and citizen's duty, given the value orientation in the political system, the role and features of a ruler has been defined as: everything related to public life and human happiness (public policy) is under government's jurisdiction and the ruler of political system. People's duties are in obeying their great rulers and leaders and he mentions that they should disobey the fraud and mislead ones.

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