

STATE POLICY AS VIRTUE IN DOCTRINES OF PLATO AND AL-FARABI

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This paper presents a comparison between the state polities in the Plato's philosophy of *the Ideal state* and the Al-Fārābī's doctrine of *the Perfect city*. Both Plato and Al-Fārābī refer to the concept of blessing in a form of virtue in their theoretical constructions of the ideal state polities. The phenomenon of blessing was always an object of socio-political searches. So, the authors of this paper carry out a historical review of blessing in the doctrines of such famous philosophers as Confucius, Aristotle, St. Augustine, Al-Kindi, Averroes, John Locke, etc. In the comparison the Plato's philosophy of *the Ideal state* and the Al-Fārābī's doctrine of *the Perfect city*, the main attitude is paid to the criterion, which promote interoperability between official government and a particular man. They are as follows: hierarchy, upbringing, justice, and laws. This line of the criterion in frames of one state comes as factors that provide the personal enhancement of a man, who can organize his own life-world in accordance with the surrounding social reality. Taking into account that any sort of advanced society is based on a rigorous architectonic hierarchy, the process of upbringing of a man is directed toward such a type of society, in which the common moral norms fully appropriate to the spirit of the social justice and political laws. In conclusion, the authors of the paper consider some aspects of 'virtuous religion' of Al-Fārābī's book *The Attitude of Philosophy to Religion*. So, if Plato considers a pure philosopher to be the most perfect ruler of *the Ideal state*, Al-Fārābī believes that the philosopher with religious and spiritual orientation can carry out the same role in *the Perfect city*. In summary, the whole paper is intended to disclose the role of the comparative analyze of the ancients city-states in consideration of contemporary socio-political systems.

INTRODUCTION

From the earliest times it is known that people are interested in the nature of social reality. It took some time to develop the solid approaches in the study of social phenomena. It also took a lot of time to understand how processes are carried out within a society. Over the course of history mankind tried to understand how people should live side by side, so that their social co-existence had a positive, constructive essence. Many thinkers of antiquity offered their own 'social projects' of achieving harmonious social life. Virtually all philosophers were unanimous that a constructive social coexistence is possible only under such conditions where inside society every human, as an elementary particle of society, could first understand his surrounding nature and comprehend his own entity. If the human recognizes himself as part of the whole Universe then it will be much easier to understand both himself and everything around him. Only by understanding his own essence within the

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frames of natural harmony where human lives, he will be able to live in harmony with other people using social wisdom and knowledge. Both the knowledge, giving information about everything, and the wisdom, giving the opportunity to use the information, led to the adequate understanding of human nature, the world and the place of human in this world. The question of the relationship between knowledge and wisdom is also a fairly old issue and requires an appropriate interpretation. For example, at one time, the Syrian philosophers defined knowledge as “the exact understanding of things through cognitive discernment,” whereas “wisdom was the good administration of knowledge.” (Franz Rosenthal & Dimitri Gutas, 2007, p. 36). And further, “Christian theology gave further impetus to putting ‘wisdom’ on a pedestal high above ‘knowledge’ where it has remained to our days, celebrated in innumerable disquisitions poetry and prose.” (Ibid., p. 36). Therefore, a large number of social concepts of antiquity paid great attention to the knowledge of the natural laws. Historical knowledge reduced the nature, the human essence, and the social reality to the idea of a universal blessing. The authors of ‘social projects’ were finding the most significant principle exactly in the idea of the universal blessing that allowed explaining some phenomena in human life and society, even if these phenomena run against public moral.

So, the famous Chinese thinker K’ung Fu-Tzu, or Confucius, was interested, above all, in the fundamentals of human existence, based on the principles of blessing, universal world order, though he little talked about the deep essence of the world in which people live and carries out their social activities. Bypassing any strictly ontological judgments, Confucius, however, elaborated the idea of a prosperous society-state, which must be developed on the basis of the principles of the welfare of the ordinary people and harmonious relations between them. Confucius did not create any new principles; he found the entire ethical material (for instance, the category of respect – *li*) in the Chinese society in order to structure the ethical categories for the benefit of an effective law and order. “Perhaps the most fundamental expression of respect (*li*), and its corresponding responsibilities, is to be found in the structure of the Chinese family and social life.” (Sandra A. Wawrytko., Jul., 1982, p.239). Confucius reduced all moral categories to the notion of humanism (*ren*). The word *ren* was employed in the Book of Poetry (a text earlier than Confucius) to describe noble huntsmen. Some scholars therefore speculate that the concept of *ren* means, in a sense, “*manly*” or “*manhood*”. (Cf. Benjamin I. Schwartz, *The World of Thought in Ancient China* (Cambridge: Harvard University Press, 1985), p. 75.; Jiyuan Li. *Virtue: Confucius and Aristotle*. *Philosophy East and West*, Vol. 48, No. 2 (Apr., 1998), University of Hawai’i Press. pp. 323-347. – p. 323).

Although humanism (‘conscience’ also can be understood under humanism) is a moral category, it directly contains the principle of consciousness and knowledge. As a Professor of philosophy and religion Douglas C. Langston

mentions “‘Consciousness’ carries the notion of awareness or apprehension. ‘Conscience’ is connected with a type of knowledge: typically the knowledge of what an individual should do.” (Langston, Douglas C., 2001, p.8). At the same time, Confucius recognized that there existed some forces that had determined the impact on the lives of all and everyone. He described these forces as the Will of Heaven (*Tian min*) and Destiny (*Min*). In his treatise *The Analects*, Confucius makes emphasis on humanism, rather than metaphysics.

On the other hand, for example, the philosophical teachings of Plato, Aristotle and Al-Fārābī did not contradistinguish nature and society, considering them in the same context of cosmic logic. In those teachings, much attention has been paid to the human reason, its role in the formation of a harmonious society, and ‘ideal State’. Certainly, the study of blessing in social reality is directly associated with the human nature in the framework of his social life. Thus, this research will involve views of Plato and Abu Nasr Al-Farabi on the matter of blessing.

Reason, as an ontological property of a human as a social entity, takes an important place in determining of the human is, what model he chooses for the construction of social reality, what the results of his public activity he can achieve. Accordingly, the topic of this research directly involves studying the categories of reason as the basis for civil society. According to Plato and Al-Farabi, every state becomes viable and strong, if it is based on the principles of reasonable constructive activity; the latter, in turn, contributes to the study of the ethical grounds for forming a virtuous society.

A BRIEF HISTORICAL SURVEY ON THE STUDY OF BLESSING AND VIRTUE IN SOCIAL REALITY

Since ancient times, mankind was conceived on the harmonious existence of people living within a society based on the ideas of blessing. The earliest ideas, associated with the idea of blessing, can be found in the ethical teachings of the ancient East. Already at that time blessing itself, based on reasonableness, became to be understood as a prescription that helped to avoid a fight for the blessing among people. The representatives of Buddhism adhered to this concept, at the heart of which there was the spiritual perfection of a human living in harmony with the natural absolute. Buddhism considered human society as a part of a natural being: all social processes are understood as manifestly reasonable and necessary.

The Chinese philosophers understand the idea of blessing in their own fashion. In ancient times, the representatives of Taoism interpreted blessing not only through the improvement of the mind and spirit of a particular human, but also as its real implementation in human society. Analyzing the various categories related to blessing, the Taoists argued that, for example, constancy allows people to stay in the conditions of the absence of knowledge and the absence of desires. This leads to the fact that even knowledgeable man can not do anything. Such absence implies

the negation of any action that leads to misunderstanding of virtue and human freedom.

However, we can note that the idea of blessing, as a principle in the system of social values, has been clearly formulated only in the era of the ancient Greek culture, as morality only in ancient Greece they begun to constitute moral in form of the science called ethics. Full-fledged ethical ideas can be traced back to the Socrates' doctrine. In this case, Socrates considers as a profound and at the same time a common concept. He raises the issue of the virtue so that everyone can examine it from all sides, that is, exercised the full philosophical analysis. However, the Socrates' position regarding the virtues is very interesting. He believes that a person gets a virtue in accordance to divine fate. Here we can see that the principle of virtue as an ethical phenomenon had a sacral character not only for ancient philosophers but also for ordinary people of the ancient Greek city-states.

Speaking of ancient thought, it should not go unspoken about another prominent Greek philosopher, – Aristotle. He defined blessing, first and foremost, ontologically, anticipating and absolutizing ethical understanding of blessing. According to Aristotle, blessing exists in the framework of a strict hierarchy of categories, including social and ethical ones, which are used by people. "Aristotelian ethics, especially as developed among Islamic interpreters, took on a strong current of intellectual elitism: it suggested that only people with well developed intellects can achieve true happiness." (Bonnie Kent., 2010, p. 494). In *Metaphysics* Aristotle manifests that knowing the human's place in ontological and anthropological sense has the importance that the human begins to realize his destiny in the future and realize that all tends to blessing, happiness and virtue. "Then he investigated the nature in virtue of which all that comes into being exists in act." (Bernard Schleifer, 1962, p.107). Speaking about the absolute nature of blessing, Aristotle, however, does not deny its dialectical development through its opposites. In *Categories*, he writes that "Blessing is indispensably opposite to evil." (*Categories*). He considers in detail blessing through parallel ethical categories, retrieving the relevancy of blessing to his oppositions.

During the medieval European philosophy, the ethics of charity towards neighbors was being developed in the teachings of St. Augustine, Peter Abelard, Thomas Aquinas, etc. In their doctrines such ethics were evolving over time in the canonical system of theology of that time; every Christian, whose worldview was not in antagonism to the teachings of the official Christian Church, had to follow this way. In this sense, St. Augustine of Hippo was leading the search for blessing both in terms of faith and social ethics. Exploring the idea of blessing in the St. Augustine's philosophy, medieval scientists often encounter with fragments of his voluminous oeuvre. "In one work, for instance, Augustine defines virtue as the perfect love of God and presents each of the cardinal virtues as a form of love. In a second work, he distinguishes virtues, which cannot be 'badly used,' from powers

of the soul, which can be. In a third work he says that virtue is the good use of free will, which comes from God.” (Bonnie Kent, 2010, p. 495). So, anyway St. Augustine identifies virtue with spirituality and so-called ‘civic’ fortitude. Thomas Aquinas echoes Augustine in referring to the virtue praised by ancient philosophers as merely ‘civic’ fortitude (Ibid., p. 500). One must take into account that Augustine’s fortitude is used to define human nature in social organization as one kind of the human’s ‘loves’ which are done by God. Further, Augustine presents several meaning of love. “He uses this term to embrace a variety of attitudes toward things we possess, as well as a wide range of human appetites and aversions toward things we do not possess.” (Eleonore Stump and Norman Kretzmann, 2006, p. 235). According to Peter Abelard, virtue is considered “as a *habitus* of the soul – that is, a quality produced by our own efforts and very difficult to dislodge.” (Bonnie Kent, 2010, p. 496). Exploring *habitus* of the soul, which, in one way or another, can develop in a human *habitus* of the virtue, we can see that “Averroes describes a *habitus* as that whereby one acts when one wills; Augustine describes it as something by which one acts when there is a need.” (Ibid., p. 498). The ethics of neighborly charity directly expresses the equality of every believer in God and the authority of the Holy Writ. Thus, ethics of neighborly charity deliberately contained the principle of the common virtue, based on reasonable faith, with respect to any person as primarily to the creation of God. In this regard, reasonable faith assumed all that concerned blessing originating from the human consciousness. As already noted above, the concept of ethical conscience is not something far removed from the terms of rationality. The middle ages were a time of forming many contexts, including the conscience as a term related to the phenomenon of blessing and virtue. “Except in the trivial sense that moral language itself is a shared discourse among human beings, the idea that conscience involves a sharing of knowledge with others has been lost. Why should our modern notion of conscience differ so markedly from the notions from which it developed? The answer to the question involves several historical departures from the medieval view of conscience. In the Middle Ages, conscience was not seen as a faculty; on the contrary, it was viewed as an aspect of practical reason.” (Langston, Douglas C., 2001, p. 8).

In the doctrine of Abu Nasr Al-Farabi, great attention is paid to intellectual characteristics, the theoretical knowledge, through which the blessing, as a principle of universal and civil co-existence, has a sense and its further implementation. As Al-Fārābī mentions in his *On the Attainment of Happiness*, the favorites are those people who are not limited in any of their theoretical knowledge. Based on reason a human both determines the good and evil in his own and others’ actions and also has the ability to structure his knowledge about this in the frames of certain sciences. For example, social happiness as blessing can be described by such study, as civic science. This science explains that the real happiness is blessing, grace and dignity; and all beyond of that are evil, abomination and vices. So, “Happiness, by Al-

Farabi, is the attainment of perfect knowledge and high moral standards.” (Tazhibayeva T., 2015, p. 582). Another Arabic philosopher, Averroes, also wrote on happiness. Not unlike Al-Farabi, Averroes holds that the role of religion is the education of human beings in proper social mores and conduct for their fulfillment and happiness (Richard c. Taylor, 2005, p.187). Thanks to civil science human society can be ordered according to the principle of the common good, which preferred to be led by a virtuous statesman. The absence of such kind of statesman is fully reflected in the fate of the virtuous city. Al-Fārābi wrote that if there is not a wise man, who could assume his position, the city will inevitably perish. (Abu Nasr Al-Farabi, 2014, p.74).

In the medieval Arab-Moslem East, in addition to Al-Farabi, the ideas of the public blessing and virtue can be found in the doctrines of such thinkers as Al-Kindi, Ibn Sina, Al-Ghazali, etc. The Arab-Moslem thinkers raised the human reason and knowledge as a result of active thinking, that naturally leads to the achievement of happiness. For human both reason and knowledge are virtuous essences; they must be distributed among people through socio-philosophical systems. In relation to philosophy (or, metaphysics), for instance, Al-Kindi explains, in unmistakable Aristotelian fashion, it is the knowledge of the causes of things (Fakhry, Majid, 2004, p.71). No wonder Al-Kindi argues that amid any other human arts the most sublime and noble is the art of philosophy, which is defined as the knowledge of the true nature of things which are considered through the measure of the human abilities. According to Al-Kindi, great importance among all the human abilities, leading to the implementation of blessing in the terrestrial life, is reason. “In his treatise on Reason, which played a major role in the history of the medieval discussions of the nature of the intellect both in Europe and the Near East; al-Kindi expounds the Aristotelian view of Reason, which he believes to be substantially the same as that of Plato” (Ibid., p.87). In Islamic philosophy there unfolded controversy regarding the nature of blessing, virtue and happiness. For example, “inspired by Neoplatonic teachings, Avicenna described the soul’s fortunes after the death of the body as the effect of the individual’s own conduct in this life. Eternal happiness is achieved by acquiring the moral dispositions necessary to purify one’s soul.” (Robert Pasnau, 2010, p.493). Another prominent Islamic philosopher, Al-Ghazali upheld his own view, denying “the claim that human self-development brings happiness in the afterlife. On his view, this naturalistic doctrine is doubly mistaken, for no virtue can be acquired without God’s assistance, and no virtues that we do acquire bring eternal happiness. Such happiness comes always as a divine gift or favor.” (Ibid., p.494). For Ibn Sina, everything, including the human reason, is a blessing that emanates from the absolute essence of the Universe. The reason is then implemented in its specific human hypostasis. Ibn Sina does not remain in the position of an abstract consideration of blessing as reason and reason as blessing. He gives specific gradation of the life of the reason within

society. So, Ibn Sina highlights four types of people according to the level of development of reason in them. The first are “those whose theoretical faculty has reached such a degree of refinement that they require no human teacher, whereas their practical faculty has reached such a pitch that by virtue of their acute imaginative faculty they partake directly of the knowledge of present and future happenings and are able to effect miraculous deeds in the world of nature.” (Fakhry, Majid, 2004, p.148). This category of people is intended to implement the virtuous reason in social reality. “To the first class belongs the function of rulership, since they partake of citizenship in the intelligible world by virtue of their Reason, in the subordinate world of Souls by virtue of their Souls, and in the world of nature, upon which they can exercise effective control as well.” (Ibid., p.148).

One of the substantial contributions in study of blessing in the epoch of Renaissance was made by Hugo Grotius. In his *De jure belli ac pacis libri tres* (*On the Law of War and Peace: Three books*) he championed an idea that even at war a state is predisposed to solution of any kind of conflict, therefore, even war contains all prepositions of public blessing in future.

Attitude towards the public virtue has changed somewhat in the Early Modern Time when the very category of reasonable blessing ceased to be considered as a secondary one, that is, in the shadow of other more general theological concepts; it came to be seen as a separate category. In this regard, the philosophical and ethical teachings of such eminent thinkers like John Locke, Benedict Spinoza, Voltaire, Denis Diderot, Thomas Hobbes, etc have influenced greatly on the changes on the role of public blessing. Many researchers agree that the problem of the public blessing with a modern twist has been put by John Locke in his structurally outlined concept on the standards of the social justice, including, for instance, tolerance. He depicted his ideas in a treatise *Essay Concerning Toleration*. The above thinkers of the Early Modern Time tried to associate the ideas of social ethics, including blessing, with the principles of genesis and prosperity of a law-governed state and civil society.

Considerable research in the field of public blessing was done in socio-political doctrine of Henry David Thoreau, a thinker of the 19th century. He first uses such a political concept as ‘civil disobedience’, in order to enhance the impact of true morality in the sphere of realization of political power and, thus, reveal the essence of the human existence, based on the axioms social virtue. Subsequently, the idea of civil disobedience was practiced in real life by an American researcher of the tolerance Michael Walzer, an Indian social activist Mahatma Gandhi, an American civil libertarian Martin Luther King, and others.

Platonic “Ideal state” and Farabian “Perfect city” as project of actual reason

This paper discusses the category of blessing in the form of polity (state organization), social justice, the rule of law in the concepts of Plato (in his *The*

Republic, Laws) and Al-Fārābī (in his *Opinions of the Inhabitants of the Virtuous City, Civil politics, Exhortation to the Way of Happiness, On the Attainment of Happiness*). In general, the authors of this paper carry out comparative analysis of socio-political views of Plato and Al-Farabi, on the basis of the Plato's 'ideal state' and Al-Fārābī's 'virtuous city'. In fact, The Plato's *Republic* is one of the first fundamental works on philosophy of social reality. "Plato's *Republic* is many things to many people. To some people it is among the first works in political theory in the Western tradition. To others it is a penetrating discussion of the relationship between the arts and the state, the nature of education or the sociological role of myth. To other still it may be the first examination of a fundamental ethical question, or the representation of a fundamental metaphysical theory." (Hugh H. Benson, 2005, p.18). Similarly, for Plato's *Republic*, the authors rely upon a translation by Hugh Benson, but do not cite the usual Stephanus pages of Plato's work.

Dealing with the question of the project of ideal, righteous state, Plato proceeds from appropriation which exists among the cosmos as a whole, the state and the individual human soul. According to Plato, the three beginnings of the human soul (reasonable, courageous and desirous) corresponds to three similar beginnings in the state (advisory, protecting and producing), which, in turn, correspond to the three estates – rulers, warriors and manufacturers (craftsmen and farmers). According to Plato, a state occurs because a human as an individual entity cannot satisfy his principal demands. This idea implicit in the original Plato's definition of states: "experiencing misery in many fields, many people live conjointly and help each other: such a joint settlement gets the name of the State". In turn, Al-Fārābī believed that the main reason for bringing people together is the need of every individual in the work of others. But Al-Fārābī introduced in this thesis one important addition: this need is not only practical, but linked to the most sublime qualities of human nature. The latter cause, according to Al-Farabi, describes the state as the most constructive version of human society. "Alfarabi makes it plain that the practical or political art (we would call it political philosophy) is concerned with discovering and providing for the desired way of life." (Christopher Colmo, 1992, p.967). According to Al-Farabi, a human can achieve 'the highest perfection' not only within the frames of his own soul, but also in the field of public activity. In this regard, both Plato and Al-Fārābī counted that a personal formation occurs exactly in the synthesis of individual (soul) and social (state) of human existence.

Hierarchy

Owing to the study of human needs (need for food, shelter, etc.) and forms of their satisfaction by way of labor, Plato comes to the idea of division of labor as the basis of the positive state organization. To ensure fairness in cases of state there is the need to achieve hierarchical subordination of various social elements for the greater public good. So, people with the ability to think (philosophers, rulers) are

called to dominate over others; people with courageous touch of nature (warriors, guardians) are called to be armed protection. Philosophers and warriors rule over desirous people (producers, craftsmen, farmers). So, as an argument in favor of his proposed estate division, Plato refers to the benefits of the principle of division of labor. In Plato, this resulted in the idea of immaculate execution of an inhabitant his only duties corresponding to his estate. Such an inhabitant will not allow any of his desire to perform others' functions or annoy anybody to perform his duty. Plato writes that we directed to anybody the only one case he is suitable for. Plato and Al-Fārābi agree that most people needed guidance on the path to happiness. "Man belongs to the kind of creatures that understands the necessity of actions and achieves the highest perfection only through association with many people in one place of residence" (Abu Nasr Al-Farabi, 2014, p.57). Al-Fārābi wondered who is able to be a ruler who could encourage people to build their happiness. Firstly, the ruler must gather people, if it is, in frame of a peculiar social grouping in their minds. Recognizing themselves as the representatives of concrete social group, like nation, they will begin constructing material (cities, states) and spiritual (culture, traditions, customs) surrounding reality. "A nation comprised of cities striving to help each other achieve happiness is a virtuous nation. Likewise, the whole earth will become virtuous; if nation can help each other achieve happiness." (Ibid., p.71). So, not everybody can rule, everything depends on what type of leadership the ruler performs.

In *Civil Politics* Al-Fārābi indicates one feature of the first ruler. He is a person who has no need to be guided by anybody else. He has a natural ability to rule over all people in the way that he knows. The first ruler is able to use anyone who can perform his job. The most important thing is the first ruler is able to organize the actions of people, leading to happiness within the frames of one state. The sides of the first ruler's character, as Al-Fārābi states, are peculiar only to the person whose soul is connected with active reason. Only a person with active reason can obtain true revelation. Recalling the path that the soul passes reaching connection with active reason, Al-Fārābi indicates that first the human obtains the potential reason, and then he reaches the acquired reason, and after that there occurs a connection to the active reason. The potential reason is similar to the matter, as a substrate for the acquired reason, and the acquired reason is similar to the matter, as the substrate for the active reason. In this regard, revelation occurs between the active reason and the potential reason, when the acquired reason serves as their mediator. Al-Fārābi concludes that such guidelines contribute to the achievement of the people's virtues, superiority and happiness.

Upbringing

Plato argues that upbringing in the ideal state has its primary purpose in maintenance the hierarchy of estates. It is notable that when covering various aspects of

upbringing in the spotlight of Plato there are the first two members of the privileged estates; on the third estate (their leisure, lifestyle, property, marriage, etc.), he does not mention. Apparently, Plato did not care about upbringing of producers (farmers and artisans) so much. Plato believed that the only dignity of the third category is to be governed by better estates, that is, by those who can bring them up.

Al-Fārābī also paid great attention to the upbringing of the inhabitants of any city. First of all, upbringing is a spiritual and practical formation of the ruler of city. The general cultural background of urban existence depends on the level of the ruler's upbringing. The level of education and organization of the urban inhabitants depends directly on the social hierarchy among them. In accordance with the merits of the inhabitants, the first ruler defines the place of each group and each member of a group on the steps of social service or on the steps of the social governing. The essence of the first ruler's activity is the legislation concerning the definition of those steps. Planning to novelize anything, the first ruler may issue a decree referring to perform it by those people, who are in the closest step to it. The representatives of lower level appeal to the representatives of the following steps. This order of steps corresponds to the levels of existing things that comes from the heart of the matter. The ruler of such city is like Prime Cause: just as the steps of things end with the first matter and the elements, so the public steps end with those who had no relation to government. According to Al-Farabi, upbringing can be carried out both through kindness and through coercion that depends on the fact of being of those people, who are in the process of upbringing. The ruler provides upbringing by all sorts of methods. He can do everything in this case because of his ability to persuade by resorting to allegorical images. The ruler should also classify the actions associated with concrete practical virtues and arts, using the known methods of persuasion to induce people to these actions. Therewith, the ruler should know the speeches that affect positively or negatively on the souls of the townspeople.

Plato insists for distribution among the ideal state's population a noble invention about that they all are born by Earth Mother, so that they should take care of the state, they live in; to protect it; to consider all citizens as brothers and sisters. For example, the whole life of guardians is organized on the principles of solidarity, unity, equality. They were forbidden to have private ownership and use of gold. Men and women in the ideal state are equalized in their rights and opportunities. Although a woman is weaker than a man, by nature, she can also take a part in all matters, including philosophy. The women, who have been selected to the estate of guardians, get the same upbringing as men. The project of the ideal States, in Plato, provides distribution of commonality of wives and children among the guardians. Relationships between man and woman, which Plato calls as marriage, must be under the supervision of rulers, whose aim is to make the best with the best, and worst with the worst. Moreover, the children, who were born from the

best parents, pertain to further preservation and education. Upbringing/education the best children from the first two estates lies with the state: education involves gymnastic (for body) and musical (for soul) classes. In this situation, we should mention here the ideal of education in Athens – *kalokagathia* (Plato himself was brought up in frames of *kalokagathia*). *Kalokagathia* meant that a man should combine the physical beauty of a flawless body and inner moral nobility. Plato mentions that, if it happens that wonderful moral properties of a man are coordinated with his appearance, it will be a beautiful sight for someone who can see this.

Justice

Considering freedom of the members of all three estates, Plato constantly emphasizes that the aim of the planned ideal state is blessing of all estates. In *Republic*, Plato explores a variety of approaches to the analysis of justice. Praising the moderation and average wealth, he extensively criticized the extremes of poverty and wealth. Besides the negative results in economic area, the extremes of poverty and wealth are flawed in moral sense: wealth leads to laziness and poverty to the atrocities. Plato considers justice as one of the basic principles of an ideal polity. This notion is filled with economic, political and social content. Justice brings together disparate parts of the ideal state in a harmonious whole. The ideal state is “wise, courageous, judicious and just.” At the same time, these virtues can be only in the state, where there exist people who can realize those virtues. In other words, a state can be called...

- ...wise because of the estate of sages or philosophers;
- ...courageous because of warriors or guardians;
- ...judicious, if measly desires of the majorities obey the reasonable wishes of the minorities;
- ...just, when each estate is attached to a definite function.

Thus, according to Plato, philosophers rule, the guardians help, the producers obey. When the ruler is able create just laws, when the guardians can realize those laws, and when the producers obey the authority of those laws, only in these conditions a state can be just.

According to Al-Farabi, justice plays a big role in the art of government. Justice means the distribution of common goods and preserve, what is distributed, among the inhabitants. These benefits include wellness, wealth, and honor. When an inhabitant has a share of the benefits, which is not equal to his merits, we can see the injustice either towards him or towards the inhabitants of the city. This leads to the necessary punishments and penalties. In the Al-Fārābī’s point of view, the distribution of social function also adjoins to the issue of justice. It should be borne in mind that everyone in the virtuous city should do common craft or work because: 1) everyone is suitable just for a particular work; 2) everyone becomes more adept at work, when he fully devotes himself to it; 3) some works have certain deadlines.

Going back to Plato, we note that in *Republic* he explains that true philosophers do not thirst for power, but their rule is necessary for the blessing of all the others and for the whole State. Philosophers differ from other people with their passionate aspiration to knowledge, honesty, strong rejection of any lies, and love of truth. A core ability of philosophical nature is the ability of contemplation, covering all the time and being. Such a man cannot become a quarrelsome and unfair person.

Penetration of the third estate into the first and second ones, their inclusion to public posts is considered by Plato as the death of state. It may be noted that the concept of Plato is a fairly rigid scheme – the ideal state should not change in any cases. He argues that migration from one estate to another one is the greatest harm to the state and can rightfully be considered as the supreme crime.

In turn, Al-Fārābi believed that a ruler must know what is inherent inside anybody and be able to highlight actions and properties inherent in every nation. This is necessary in order to know how we can guide people to happiness; what way for the development of the theoretical and practical virtues should exist. Al-Fārābi mentions that that among peoples and cities there are a sort of people, who are called selected as opposed to those who make up the general public. He believes that the first ruler must be from the selected people. The first ruler is selected because has got knowledge which covers the intelligible entities with credible evidences. Those people, who can enter the number of the selected, need the methods of reliable evidences during the process of comprehension of the surrounding things. Such knowledge is necessary for happiness and perfection. As Al-Fārābi indicates, in ancient times such knowledge was inherent in Chaldeans, who lived in Iraq, then the Egyptians, then it passed to the Greeks, then to the Syrians, and finally to the Arabs. The Greeks called this knowledge as absolute wisdom, and those, who had it, were called philosophers. “The way of life acceptable to philosophy must be justified by reason. But morality that is rationally justified is no longer morality.” (Christopher Colmo, 1992, p. 967).

Laws

Plato develops such a system, where the actions of rulers correspond to the just laws. Plato associates the ideal state with the supremacy of statute law. All citizens of the state (excluding slaves, as in ancient Greece they were busy at home and performed auxiliary work), regardless of their status, should be equally obey the law. This is exactly what should be in the normal case, and therefore in the ideal state. But, the question is how to enforce lawful order in life? It is continually violated not only citizens, but also by the rulers. In addition, now laws are passed, then discarded or changed because the legislators themselves are constantly changing their beliefs and interests. Therefore, there are chaos and arbitrariness in the very legislative sphere. Hence, it is necessary to develop a special system of measures to ensure the strength and stability of the laws. This system of measures

can impact also on the strength of the state. But if so, this system of measures could not be established arbitrarily by anyone, but must be created from the very essence of the state entity, i.e. from its idea. Based on the properties of the state, one should infer its specific characteristics, define its structure, and finally resolve the question of the role of individuals in it. Thus, Plato's logic goes in a sequence of judgments from the state to the individual, and not the reverse – from the individual to the state. This notoriously predetermines the total subordination of the individual to the state. Plato eventually comes to such subordination, in fact, depriving the individuals of the right of private life. The individual's life is subordinate to the State in hide and hair. Individual freedom is recognized only in that extent, in which it is necessary in the frames of the state.

In this regard, Al-Fārābī supports the idea of Plato that only the one, who created for making laws, can become a real legislator. Al-Fārābī shares an outlook of Plato on natural human qualities and agrees with the words that the legislators must have in mind these qualities. According to Al-Farabi, someone, who has previously got philosophical knowledge, can become a legislator, because only in this case, he has the ability to identify the conditions under which the laws become relevant in life, i.e. the laws can give the possibility to reach real happiness.

CONCLUSION

Finally, the Plato's ideal state needs neither art nor free science. Both art and free science only distract people from the truth and promote moral decomposition. All religions and mythologies are also prohibited and expelled, except only one doctrine, the unparalleled and mandatory for all, based on the Plato's doctrine of ideas. His doctrine is also the only science and philosophy. Here Al-Fārābī does not agree with Plato, arguing the importance of theoretical sciences. Al-Fārābī emphasizes that if someone, who learned theoretical sciences, is not able to use them in practice, his knowledge will not be perfect. The perfect philosopher, knowing theoretical sciences, is able to apply them in other sciences. Therefore, there is no distinction between philosopher in absolute sense and the first ruler. The perfect philosopher reaches first theoretical virtues, and then the practical virtues, and then is able to endow these virtues among peoples and cities. Al-Fārābī also makes emphasis on the significance of religion. Relying on 'the views of ancestors', he defines religion as an imitation to philosophy. According to Al-Farabi, philosophy predates religion in time. As Majid Fakhry mentions "In point of time, he observes, the rise of religion (millah), 'humanly speaking', is subsequent to the rise of philosophy." (Majid Fakhry, 2002, p. 12). Both they are close to each other, since they are covering the same subjects and make final principles and beginning of the existing things, as well as they explain reaching the maximum happiness as the ultimate goal of human existence. "In fact, the methods used by the 'art of theology' (S'ina' at al-Kalam), which is subservient to religion, are essentially persuasive (iqna'iyah)

and belong to the category of rhetorical arguments, which are even inferior to the dialectical (jadaliyah), according to his own tabulation.” (Ibid., p.12). However, if a philosophy gives credible evidence, a religion gives belief. “Religion and philosophy lead humans to the truth, but via different approaches: religion addresses the wide, uneducated public, whereas philosophy addresses the selected few.” (Steiris G., Tuleubekov A., Doskozhanova A., 2015, p.588). “The function of the theologian, in fact, consists of supporting religion’s maxims, by recourse to dialectical and rhetorical arguments, in which imaginative representations tend to replace demonstrative proofs” (Kitāb al-Hurūf, p.48). As we have already understood, Al-Fārābī associates the concept of ‘virtuous city’ with the concept of ‘virtuous religion’; this moment is the most extensively analyzed in his treatise *The Attitude of Philosophy to Religion*. The first thesis of his treatise Al-Fārābī defines religion as an opinion and the actions established by the first ruler for all inhabitants. “Religion is a standpoint and actions predefined by the conditions which the First Leader has prescribed for all of mankind.” (Abu Nasr Al-Farabi, 2014, p.76). Even if “Al-Fārābī does not identify the divine mind called the Active Intellect with God” (Muhsin Mahdi, 1990, p.701), exactly revelation determines activity and views of virtuous society. So, according to Al-Farabi, “the virtuous religion is akin to philosophy.” (Abu Nasr Al-Farabi, 2014, p.83). “Religion and philosophy, however, do not, in Al-Fārābī’s view, conflict, if only philosophy is properly understood.” (Paul E. Walker, 1994, p.24). All this leads to complete formation of civil sciences that is “as a part of philosophy which engages in studying activities, lifestyles, volitional abilities and the rest of things studied under the category of the ‘general’, and furnishes us with their description.” (Abu Nasr Al-Farabi, 2014, p.98-99).

It is also interesting that Plato discovers a clear understanding of the application of the manipulative methods of coming from public opinion. Plato argues that only in times of philosophers-rulers there will be no evil in a state. Al-Fārābī agrees with this statement, which shows the fact that the foundations of any kind of state must be in the area of basic human wisdom. “Al-Fārābī did not belong to the ruling class. A poor man, he had few material needs and lived the life of an ascetic. He makes it clear that he had to hide his views so far as they concerned the religious questions of his day, but nevertheless he did not choose to express himself in allegorical or otherwise enigmatic language.” (Richard Walzer, 1950, p.14). Thus, the final goal is to live without any risk to be limited by wanton aggression, unfounded laws. Such kind of goal completely corresponds to public and individual blessing.

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