AL-FARABI'S PHILOSOPHY ABOUT THE MAIN COUNTRY (AL-MADINAH AL-FADHILAH)

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Abstract

This research is literature research that uses a qualitative descriptive approach with the title Al-Farabi’s Philosophy About The Main Country (al-Madinah Al-Fadhilah). The data collected is in the form of reliable sources, such as journals, and books, with technical analysis of triangulation. The results of this study indicate that the concept of the main state according to al-Farabi is a country whose population is in happiness led by the Prophet or has prophetic nature, namely philosophers, because a philosopher has Fa'al reason and can connect it with his soul so that he can bring his people to the main goal, namely happiness.

Keywords: Country, Happiness, Leader

A. Introduction

Discussing the history of the emergence of Islamic philosophy, it must be admitted that the entry of philosophy into the Islamic world through Greek philosophy. This philosophical thought was encountered by Islamic thinkers in Syria, Mesopotamia/Iraq, Persia, and Egypt.

Among those interested in Greek philosophy among Muslim philosophers was al-Farabi, the first Muslim philosopher. al-Farabi admits that previously al-Kindi had opened the doors of Greek philosophy to the Islamic world, but al-Kindi did not create a particular philosophical system. Likewise, the problems that are often discussed are still many that have not been resolved. Al-Farabi has been able to create a complete philosophical system by playing an important role in the Islamic world as Plotinus did in the West. Al-Farabi also became a teacher for Ibn Sina, Ibn Rushd., and Islamic philosophers. Therefore, he received the title al-Mu’allim al-Tsani as a continuation of Aristotle who received the title al-Mu’allim al-Awwal (Ahmad Hanafi, 1991).

There is a lot of talk about al-Farabi, but it doesn’t cover all aspects of his thinking. Al-Farabi builder of philosophy in the true sense, and has left the building of philosophy that is neatly organized into parts,, and therefore Ibn Khillikan named him “the greatest philosopher of Islam”. Al-Farabi's philosophy is actually a mixture of Aristotelian philosophy, and Neo-Platonism. One of his thoughts is that the state is like a body that is interconnected with one another, when one member of the body is sick, the other members will also feel sick. All the various members of the body are led by one member, namely the heart, and mind or also called the “Fa'al Intellect”.

Although Al-Farabi has taken a lot from Plato, Aristotle, and Plotinus, he still holds his personality, so his thoughts are an independent Islamic philosophy. To obtain a further explanation of the main state, it is necessary to examine the views of the
Islamic political philosopher al-Farabi. This is because one of the focuses of al-Farabi's study is on the main state (al-Madinah al-Fadhilah).

B. Research Method

This study uses a qualitative descriptive literature research method, referring to available sources both offline, and online such as scientific journals, books, and from trusted sources. These sources are collected, and linked from one piece of information to another. All data analysis activities were carried out through triangulation techniques, data were analyzed, and then conclusions were drawn.

C. Result, and Discussion

1. Biography of Al-Farabi

Al-Farabi's full name is Abu Nasr Muhammad ibn Muhammad ibn Tarkhan ibn Auzalaq. Among the medieval Latins, al-Farabi was better known as Abu Nasr or Abunaser. He was born in a small town called Wasij in the Farab region which is now known as the city of Urtar in 257H/870M. The name for al-Farabi is taken from the city of his birth, namely Farab, which is also called the village of Urtar (Nasution, 2002).

Al-Farabi's childhood was fond of learning, and had extraordinary prowess in languages. The languages he speaks are Iranian, Turkestan, Arabic, and Kurdistan. Al-Farabi once lived in the city of Bukhara to study fiqh, and other religious sciences, at that time the city of Bukhara was under the reign of Nasr ibn Ahmad (260-279H/874-892M) which is known as the early period of the revival of Persian literature, and culture in Islam. It was here that al-Farabi first studied music, and was a judge.

When he was 40 years old, al-Farabi moved to Baghdad, which at that time was the center of world culture, and science. When he first arrived in Baghdad, al-Farabi only spoke a little Arabic. There al-Farabi studied nahwu, and logic with Abu Bakr Assarajdan, and studied philosophy from a Christian, namely Abu Bisyr Mattius ibn Yunus. In the year 330 H/941 AD al-Farabi moved to Damascus, and met with Said al-Daulah al-Hamdani, Sultan of the Hamdan dynasty in Halab (Aleppo), he was appointed court advisor until he died there around the year 337H/950M at the age of 80 years old (Agung Setiawan, 2016).

2. Main Country (al-Madinah al-Fadhilah)

Before discussing politics, al-Farabi discussed the problem of human psychology, where humans have a social nature, namely the nature of relationships, and the nature of living with other people. This nature gives birth to what is called society, and the state. Regarding the ability to regulate, and achieve virtue, society is divided into two parts, namely perfect society (المجتمع الكامل), and less than perfect society (المجتمع الكامل).

A perfect society is a society that can regulate, and bring itself to the highest virtue, while an imperfect society is a society that cannot regulate, and bring itself to the highest virtue. The highest goodness, and virtue is happiness, namely the achievement of the ability to actualize the potential of the soul, and mind (Akhmad Khudori Soleh, 2009).

The concept of the state according to Plato is like a perfectly healthy human body, its body parts work together to help, perfect, and maintain their life, where the heart is the controller of all the body's members. Likewise, in a country in which there is a head as a leader who serves each other, there are also citizens who help each other to form
a unity that is interrelated, and regulated according to the level of interest. Al-Farabi also divides the country into three parts, namely; 1) a large state, namely a sovereign, and free state overseeing the states, 2) a medium state, namely a state, 3) a small state, namely a regional government or autonomous region (Akhard Khudori Soleh, 2009).

According to Al-Farabi, the three types of countries above are only countries that are regulated by the main government system (fadilah) that can bring their people prosperity, and happiness, the government system is the same as the cooperation of members of the body in maintaining their health, and safety. A country with a government like this is called the Main Country, whose people are in happiness, led by apostles, and then by philosophers.

3. Opponent of the main country

Al-Farabi also divides the countries that are the opponents of the main state, namely:

a. The State of Jahiliyah (Al-Madinah al-Jāhiliyah)

This country is also called the country of fools, because it does not have a high ideology, meaning that it does not have an ideal goal at all or adheres to a wrong ideology that is contrary to happiness. This country is occupied by people who do not know about the meaning of happiness as it should be the main goal of humans, and this has not crossed their minds (Tika Mutani, 2020).

Then Al-Farabi divided this country into six types, namely:
1) Al-Madinah al-Dharuriyyah, meaning a Country of Basic Needs whose inhabitants only prioritize their survival and health, such as; eating, drinking, dressing, living, and marrying.
2) Al-Madinah al-Baddalah, meaning the Evil Country whose inhabitants make excessive wealth and prosperity for life, so that the leader is the person who has the most wealth and can maintain his wealth.
3) Al-Madinah al-Khissah wal al-Siquut, meaning Low and Despicable Countries whose inhabitants of this country only seek mere pleasure and enjoyment, such as; food, drink, and sex. The fun is just for fun and jokes.
4) Al-Madinah al-Karimah, meaning the Crazy Honor Country whose inhabitants only want to gain honor, praise from other nations, and be glorified by word or deed.
5) Al-Madinah al-Taghalub, meaning Imperialist/colonial State, the state only wants to defeat and subdue other people, and prevent others from subduing them (Tika Mutiani, 2020: 37)

b. Fasic State (Al-Madinah al-Fāsiqah)

Is a country whose inhabitants know the concept of happiness, by believing in the existence of true happiness. However, what they do is very contrary to the views they know (Tika Mutani, 2020), or a country that knows happiness knows God, and knows “reasonable fa'al”, but their behavior is the same as the inhabitants of a stupid country or state of ignorance (Tika Mutani, 2020).

c. Misguided State (Al-Madinah al-Dhallah)

Is a state where people believe in true happiness or have a wrong concept of God, and “reasonable fa'al”, but the leadership of the country assumes that he has received revelation, and then his leadership deceives the people with his words, and actions (Tika Mutani, 2020).
Therefore, the main state (Madinah al-Fadilah) cannot be led by just anyone, but by those who meet certain requirements.

4. Requirements for State Leaders

The main leader (al-Ra’is al-Awwal) must meet the requirements that are natural or innate, and enrichment (muktasab). The natural requirements, namely:

a. From the side of the heart or soul, has advantages in matters of piety, and piety, as a representation of a perfect human who has reached the stage of active reason in capturing, and translating divine signs. In addition, they also have good, and commendable morals or morals.

b. In terms of intelligence, has an advantage in terms of imaginative representation.

c. From a political point of view, having perfect wisdom in implementing rules, and dealing with problems that arise, having a persuasive advantage, and being firm, and straightforward in dealing with all irregularities, and injustices.

d. From a managerial point of view, he has an advantage in rhetoric, so he can explain important issues well, and easily to the public. (Akhmad Khudori Soleh, 2009).

The main country is a country whose government is led by a supreme ruler who has various knowledge in every type of knowledge, namely; 1) able to understand well everything that has to be done, 2) able to guide properly so that people do what they are told, 3) able to determine and define, and direct actions towards happiness. These three are only found in people who have great and superior natural tendencies when their souls can unite with active reason.

A leader according to al-Farabi must be wise and prudent, like a prophet or a philosopher who gets wisdom of mind with the conditions: 1) complete limbs, 2) good understanding power, 3) high intellectual power, 4) good opinion and easy understand the explanation, 5) love for education and willing to teach, 6) not greedy for food, drink and women, 7) honest and hates lies, 8) has a big heart with a noble mind, 9) does not love the wealth and pleasures of the world, 10) fair and hate injustice, 11) responsive in upholding justice, 12) strong in stance and not afraid (Yamani, 2003 cited in Akhmad Satori, 2016).

Thus the highest authority is the prophet or priest who is the lawgiver. They outline opinions and actions for their community through revelation from God. They are people who in addition to being perfect physically, mentally, and spiritually, have perfect skills in theoretical and practical wisdom, namely governance or political skills (Yamani, 2003).

So the Prophet and the philosopher are two very worthy figures to be the highest leader or the main head of state. Because if a prophet is the head of state or leader, they can be replaced with someone who is considered to have the characteristics of a prophet, namely a philosopher. Because philosophers have “Fa’al” or active reason, even though they don’t get revelation, and seem to take
“Par Excellence” as an ideal leader with the figure of a prophet (Akbar Dwianto, 2018). Because both of them have been able to connect their souls with an active reason which is the source of laws and regulations for people's lives. If there is a difference, then it only lies in the way it relates to active reason through imagination by the prophet, while by philosophers with reason.

Concerning the workings of the main city, Al-Farabi stated that first of all the inhabitants were divided into groups according to their merits (merits), i.e. based on their natural inclinations and based on the habits of character which they had formed. Each is given the position of being ruled or ruling, starting with the highest authority. Then it gradually descends to the ruled, which has no governing element, and below it is no longer a rank. As a result, the main state or the best government is where pious and professional people are the ones who take the most roles and make policy decisions. So with a system like this, they will be able to educate and bring people to the highest level of welfare and happiness (Akhmad Khudori Soleh, 2009).

D. Conclusion

Al-Farabi was the first Muslim philosopher who contributed much thought to the Islamic world. His thoughts touch all aspects of human life, such as one of his views on Islamic politics which focuses on how a country can achieve its happiness. According to him, the state is like a member of the human body in which each member of the body carries out its respective role while still cooperating, but the role of these members is influenced by one of the most influential members of the body, namely the mind and soul. When the mind and soul and soul are damaged or sick, then other members will also experience damage and vice versa. This state of the body is likened by al-Farabi to a state led by a leader (mind and soul).

A leader must be able to unite the mind and soul to form what is called an active mind (fa' al sense). If a leader can unite them, then he will be able to bring his people happiness or call the Main State. On the other hand, if a leader cannot unite them, the state will become; A state of ignorance whose people do not understand the meaning of happiness. Then it can also become a wicked country whose people know about their happiness, but their behavior is the same as a state of ignorance. It might even become a Heretical Country whose people believe in happiness, but its leadership cannot unite reason and soul to deceive its people, which causes them to deviate from truth or happiness.

Therefore, the main state (Madinah al-Fadilah) must be led by a leader who can unite the heart and soul, is intelligent, wise, and has managerial control like a prophet or a person who has prophetic nature (philosopher), thereby achieving a society at a level of prosperity and happiness.
DAFTAR PUSTAKA


