

An Analytical Study of Farabi's Political Thoughts

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Abstract

Al-Farabi (870 AD-950 AD) was a renowned Muslim philosopher known for his expertise in science, astrology, and cognitive grouping of logic. He is recognized as the second greatest philosopher after Aristotle and he encouraged people to study philosophy to improve their lives. Farabi's political ideas have had a profound impact on both the Islamic world and Western philosophy. He believed that the purpose of the state is to ensure the happiness and welfare to the people. He also believed that it was the duty of the state to create an environment where citizens could develop their full potential. Farabi's central tenet of political theory is that an ideal state should be a virtuous one, where people live according to reason and wisdom, with justice and harmony prevailing among the people. He believed that a prosperous state should be led by a wise leader who works for the welfare of his citizens. Farabi's political ideas continue to serve as an important reference today, and his thoughts are derived from Islamic teachings. He is the first Muslim philosopher to systematically present his ideas on state governance. According to Farabi, an ideal state is not just one that fulfills basic needs, but one that follows the principles of the Madinah al-Fadilah constitution, with the best example of an ideal state being the Madinah state.

Keywords: *Farabi, Political Philosophy, Virtuous, Philosopher, King, Madinah, Knowledge, Ethics, Harmony, Justice.*

Introduction

The modern concept of the state revolves around the idea of establishing an

organized collective responsible for providing all the necessities of life to its citizens. This expectation from the collective body is not new, but the formation and evolution of the state represent a practical manifestation of the same demand. Throughout history, political philosophers and thinkers have consistently played a crucial role in ensuring the efficiency, stability, and prosperity of the state. However, in practical terms, the imbalance of human attitudes has created problems within it.

Among the Muslim philosophers and scholars who explored Islamic political philosophy within the context of their era, one stands out for proposing a plan of action for a successful state and presenting a complete map of the modern welfare state. However, it is certain that this outline of the welfare state reflects the principles of Islamic politics on the one hand and provides the basis for the development of new political ideas on the other.

It should be remembered that the primary source of Islamic political philosophy is the practice of The Holy Prophet (Peace and Blessings of Allah be upon Him) and the method of governance of the rightly appointed Caliphs who directly benefited from it. As secondary sources, we present two key elements: the Islamic principles guiding Muslim rulers and the Ijtihad of Muslim thinkers, conducted with reference to the Qur'an and Sunnah.

AL- FARABI: 870-950

Farabi was born in 870 AD in the Farab district of Turkestan, Turkey, which is situated on the coastal area of the Jaihan River. He was named Farabi accordingly. His full name was Muhammad bin Tarkhan, and his surname was Abu Nasr. Despite experiencing extreme poverty and hardship in his early life, Farabi's thirst for knowledge and quest for learning were not overshadowed by his challenging circumstances.

After finishing his primary education in Farab, Farabi relocated to Baghdad at a young age to continue his studies. After becoming proficient in the Arabic language, he delved into the Arabic translations of Greek philosophy. Due to sectarian violence in the Islamic State, he later moved to Damascus. After the Hamadanis emerged victorious, he made Damascus his permanent home in 946 AD, becoming associated with the court of Saif al-Dawlah. He passed away in Damascus in 950 AD, 339 AH.1

Books and Contributions

Al-Farabi is renowned as the most prominent philosopher in the Islamic world. During his time in Damascus, he received instruction in logic from Christian teachers Abu Bashar Mati ibn Yunus and Yohanah ibn Jablan. In addition to his studies in science, philosophy, physics, logic, chemistry, magic, and mathematics, he also delved into the study of music. Farabi is credited with making significant contributions to the field of logic.² He is often referred to as the second greatest philosopher after Aristotle. He conducted important research on the existence of space in physics and was also recognized as a sociologist and political scientist. Influenced greatly by Aristotle and Plato, he wrote explanations on most of Aristotle's books, earning him the title of the "Second Master and Teacher". Notably, his explanations on "Isaghuji" (on logic) and Ptolemy's "Al Majisti" are widely known.³

Al-Farabi was not only a sage and philosopher, but also an expert in science, astrology, and music. His influential book on the art of music, "al-Musayqi al-Kabeer," critiqued the shortcomings of Greek music and introduced a new instrument called the "Rabab."⁴ Living in the same era as Abu Bakr al-Shabli and Mansoor al-Hajj, he was also a renowned expert in medicine. Bacon acknowledged his expertise in mathematics, and his work on Euclid was highly praised by Europeans. He made significant contributions in various fields of knowledge, as evidenced in his book "Ihsa' al-'Ulum", which is divided into five parts discussing language, logic, mathematics, physical science, and political and social economy.⁵ Described in the Encyclopedia Britannica:

"Muslim philosopher, one of the preeminent thinkers of medieval Islam. He was regarded in the medieval Islamic world as the greatest philosophical authority after Aristotle".⁶

Among the famous works of Farabi are Kitab al-Ikhlaq, Al-Kimiyay Tabish (on the science of alchemy and the science of magic), Al-Samaa wa Al-Alam, Kitab al-Aql, Kitab al-Nafs, Al-Musiq al-Kabir, Kitab al-Mantiq, Kitab al-Huruf,⁷ Siyasat al-Madnyah, Ara-Ahl al-Madinah al-Fadilah, Jawami' al-Siyasah, Ijtima'at al-Madnyah, Al-Sirat-ul-Fazlah and Tahsil al-Sa'adah. Kitab al-Akhla and Asma' wa al-Alam are critiques of Aristotle's works, while Siyat al-Madinah is a summary of Plato's book. The number of his works reaches hundreds. Farabi was also a poet. A long prayer of his is also very famous and well-known, which has been copied by some of his analysts.⁸ Farabi encouraged people to study philosophy to improve their lives.

The works of Farabi that illustrate his political thoughts are as follows:

Siyasat al-Madnyah (سياسة المدنية), Jawami' al-Siyasah (جوامع السياسات), Ijtima'at al-Madnyah (اجتماع المدنيه) and Ara-Ahl al-Madinah al-Fadilah (آراء أهل المدينة الفاضله).

Concept of the State

According to Farabi, man is not a social animal but a benevolent creature with an active mind and intellect. The state and civilization are necessary for him, prompting the organization of a community that serves as a means to address internal threats, resolve conflicts, and establish justice. This community comes into existence voluntarily, with the purpose of achieving happiness, resembling a social contract established on the principle of peaceful coexistence by willing human beings for their own needs. Farabi has explained this point of view in detail in his book, (آراء أهل المدينة الفاضله) Ara-Ahl al-Madinah Fadilah (آراء أهل المدينة الفاضله) والتعاون الى الاجتماع والتعاون ⁹. القول في احتياج الانسان الى الاجتماع والتعاون

Al-Farabi, in his work Al-Madinah Al-Fadilah and other books like Tahsil al-Sa'adah explains the need for political organization. He emphasises that man naturally feels the need for the assistance of others, forming a political organization to achieve common goals, as he cannot accomplish this alone. Describing the 'Madinah' as the smallest unit where a person can live and find happiness, he extends this concept to the state, stating that it is not necessary for an ideal state, in terms of size, to have ideal characteristics (and characterized by its characteristics)-it can still be

good.¹⁰

Concepts of Human Societies

According to Farabi, humans come together in large groups and societies through mutual cooperation to obtain the necessities of life and adopt the path of progress. Farabi describes that all inhabitants of the world form a great society, which he categorizes into two types: the complete society (اجتماع تام) (complete congregations) and the incomplete society (اجتماع ناقص) (incomplete congregations).¹¹

فالمدينة التي يقصد بالاجتماع فيها التعاون على الأشياء التي تنال بها السعادة في الحقيقة¹²

The society in which consensus means cooperation on the things by which happiness is achieved in reality.

Complete Society (اجتماع تام): This is a society that aims at mutual cooperation in achieving true happiness and prosperity in reality.

Incomplete Society (اجتماع ناقص): According to Farabi, villages, streets, and places of residence fall under incomplete societies. The city is the largest example of an incomplete society, and the smallest degree of a complete society is the human community residing on Earth.

Farabi classifies societies into two main categories: complete societies and incomplete societies. The connection between incomplete and complete societies is through the places of residence, streets, and roads. Streets are part of neighbourhoods, neighbourhoods are part of the city, the city is part of the nation, and nationality is a part of humanity. Farabi mentions obstacles in the path of human associations:

Geographical differences: Geographical variations affect human behaviour and contribute to the formation of different customs and traditions.

Climate and its impact: The climate plays a crucial role in shaping human character and influencing established practices.

Cultural differences: Discrepancies in customs act as barriers to unity among nations.

Differences in language: Language disparities hinder harmony between communities.¹³

Farabi believes that a state composed of complete societies is the most superior. He sees individual differences in the world as resulting from geographical, customary, linguistic, and theoretical reasons. To enhance social organization and development, he advocates dividing society into small communes. He asserts that an ideal state is one where a ruler with exemplary virtues is found.

Types of States

Farabi's seven states are a powerful and influential vision of the ideal society. They offer a glimpse into the different ways that people can be motivated and provide a framework for thinking about the nature of government and law. Farabi has identified the following types of states:

مدينة الضرورية ، مدينة الفاضليه ، مدينة الجماعه ، مدينة الفاسقه ، مدينة المتبادله ، مدينة النداله ، مدينة الدله^{١٤}

1. Madinat al-Darūriyah (مدينة الضرورية) The State of Necessity: In this type of state, the purpose of urban life is solely to obtain life necessities. Farabi defines the

concept of such a state to himself, as before him, neither Plato nor any other philosopher mentioned it. The state of necessity is the lowest of the seven states described by the Muslim philosopher Abu Nasr al-Farabi. It is a state where people are motivated by their basic needs, such as food, water and shelter. There is no law or order in this state and people are constantly at war with each other.

2. Madīnat al-Fāḍilah (مدينة الفاضليه) The State of Virtuous: Farabi considers this state an ideal one. It has a ruler who is not only knowledgeable about state affairs but also physically and mentally healthy. The ruler is compassionate towards the people and in such a state, everyone receives justice. It is a haven of peace and tranquillity. So, the virtuous state is the highest of the seven states described by Farabi. It is a state where people are motivated by reason and virtue. There is law and order in this city, and people live in harmony with each other.

3. Madīnat al-Jamā'ah (مدينة الجماعة) The State of the Community: This state operates under a democratic system where citizens enjoy complete freedom. The ruler governs according to the will of the people. The state of community is the middle ground between the state of necessity and the virtuous state. It is a state where people are motivated by both their basic needs and their higher aspirations. There is some law and order in this city, but there is also some conflict.

4. Madīnat al-Fāsiqah (مدينة الفاسقيه) The State of Vice: The state of vice is a state where people are motivated by their passions and desires. There is no law or order in this state and people are constantly indulging in their base instincts. This state is corrupt, with an incompetent ruler and its people are envious, malicious, and wicked.

5. Madīnat al-Mutabādilah (مدينة المتبادلله) The State of Exchange and Transformed: Initially, this is an ideal state, but over time, changes occur in its governance, leading to alterations in the behaviour and actions of its inhabitants. The state of exchange is a state where people are motivated by their desire for wealth and power. There is some law and order in this state, but it is based on the rule of the strongest¹⁵

6. Madīnat al-Nidālah (مدينة النداله) The State of Covetousness and Oppression: In this type of state, one person or group rules over the others with an iron fist. There is no law or order in this city and people live in constant fear. The sole aim of the people is to accumulate wealth. Farabi describes the characteristics of the ruler of such a state in his book *Siyasat al-Madniyah*.

7. Madīnat al-Dalālah (مدينة الداله) The State of Error: While seemingly in an ideal state, the people follow wrong path. Although the ruler is incompetent, the people believe that he has received divine revelation. Consequently, they are led astray. The state of error is a state where people are motivated by their ignorance and superstition. There is no law or order in this state and people are constantly at the mercy of their emotions.¹⁶

These classifications represent Farabi's philosophical perspectives on different forms of governance and states.

Qualities of Ideal Ruler

Farabi mentions the qualities of an ideal ruler in his books *Siyasat al-Madnyiah* (سياسة المدينة) and *Kitab Ara-Ahl al-Madinah al-Fadilah* (كتاب آراء أهل المدينة الفاضله). According to him, a good ruler should have the following qualities:

تام الأعضاء ، جيد الفهم والتصور، جيد الحفظ، جيد الفطنة، ذكيا، حسن العبارة، محبا للتعليم والاستفادة، غير شره

على الماكول والمشرب والمنكوح، محبا للصدق، كبير النفس، محبا للعدل، قوى العزيمة-١٧

He has perfect limbs, good in understanding and perception, good and sharp in memory, good in mind, intelligent, good in speech, loves learning and benefiting, abstaining from forbidden and unlawful food, drink, and marriage, loves honesty and truthfulness, magnanimous, loves justice, strong-willed.

Physically Healthy: It is crucial for the supreme ruler to be physically healthy, without any ailments. If he is sick or any physical defects, he may not fulfil his duties effectively. Sickness not only diminishes physical strength but also destroys the element of courage.

A Wise Thinker and Philosopher: According to Farabi, the ruler should have the mastery of understanding and insight. He should have the virtues of contemplation and deliberation so that he can govern the affairs of the state with wisdom.

Good and Sharp Memory: It is essential for the ruler to have a good memory so that they can retain the details of state affairs. Constantly being aware of issues allows them to formulate decisions promptly and prevents unnecessary waste of time.

Free from Psychological Desires: The supreme ruler must be free from impure psychological desires. A ruler enslaved to personal desires and intense emotions cannot establish justice in the state.

Expert in Psychology and Good Orator: Farabi suggests that the ruler should be a good psychologist to understand the problems of the people better. His words should have an impact and his stance should be immediately apparent to the listeners.

Unbiased and Compassionate: It is necessary for a ruler to be fair and compassionate. Peace is established in the country by the neutral behavior of the sovereign. He should listen to the arguments of both sides impartially and give an honest decision.

Soft-Hearted: The ruler should have a soft heart. For this, it is important that he avoid cruelty and tyranny. Avoiding oppression and tyranny is necessary because the cruelty of the supreme ruler generates hatred and instigates people to contemplate revenge, leading to internal disorder and unrest in the country.

Owner of Vast Wealth: The supreme ruler should possess immense wealth. Their treasury should always be full of gold and jewels. Moreover, controlling the treasury is also crucial because irresponsible individuals can cause damage by misusing the state's wealth. The ruler should have complete control over the use of the treasury.

Pure in Heart: The ruler should have a clear conscience and an open heart. It

is his duty to give appropriate punishments to the criminals and forgive the wrongdoers. Acting nobly can win the hearts of the people.

Avoids Controversy: The ruler should refrain from engaging in disputes themselves and should resolve the issues of the state through consultation with advisors. This not only avoids complications but also maintains the ruler's dignity in the eyes of the people.

Focus on Internal and External Matters of the State: The primary goal of choosing a ruler is to ensure the internal and external well-being of the country. The ruler should be vigilant to prevent any internal or external enemies from causing harm to the state. Internal peace and cooperation among the people flourish in such circumstances. The ruler should take immediate defensive actions in case of necessity.¹⁸

In Farabi's view, the ideal ruler is The Prophets, who are the source of law. Only under their guidance can states become exemplary and standardized. He says in the chapter on the duties and attributes of the Supreme Leader that people are not the same in terms of intellect. Each department under him should have a separate leader and the most powerful among the leaders of all the departments of the kingdom. The leader will be the first and under him will be the second leader and the third leader, who will lead the lower leaders respectively. The primary and main leader should be without flaws, wise and intelligent, fair, wealthy and free from psychological desires. His memory should be strong, and love knowledge. Ideally, a monarchical government should be in place, but if that is not possible, the person having most of these virtues should be accepted as the ruler. If this is not possible, then five or six people under the training of a person having these qualities, including philosophers and sages, can be elected, which forms a form of democracy.

Concepts of Human Intellect

According to Farabi, the thing that distinguishes man from animals is intellect, brainpower and especially the agent intellect (عقل الفعال). The agent intellect brings the human being to the top and utilizes the human mind, which he remembers as the Gained Intellect (عقل المستفاد) (Aql al-Mustafad) with the help of Gained Intellect a person gets benefits and rise. Many powers and forces are hidden within man. Farabi identifies the following types of these powers:

Power of Reason (قوة الناطقه): Enables humans to distinguish between good and bad actions through the acquisition of knowledge.

Power of Thinking (قوة المتخيلة): The Power of thinking, feelings are highlighted in the mind with the power of imagination.

Power of Feeling (قوة الحساسه): The Power of Feeling refers to the power of touch.

Power of Contention (قوة النزوعه): Forms the basis of emotions such as love, hatred, truth, falsehood, anger, lies, tranquillity and peace.¹⁹

Farabi mentions that the purpose of philosophy is the awareness and

understanding of the creator. It is essential for philosophy to guide individuals to act as closely as possible to what God has prescribed, improve oneself, reform one's community, and focus on the betterment of the state. Humans learn through active reason, acquire knowledge, and distinguish between good and bad. The foundation of the difference between humans and animals lies in human progress, development and being among the best of creatures, which are all ineffective without this intelligence. Through the power of contention, humans experience emotions such as love, hatred, and sorrow. The power of reason enables humans to control their nature, and the power of speech sheds light on human disposition and leading to self-control. Farabi's philosophical works had a profound impact on both the Islamic and Western worlds. Farabi helped a lot by introducing Greek philosophy to the Muslim world and contributing to the rise of Islamic philosophy and science. Farabi's philosophy can be divided into three fundamental branches: Logic, Ontology (Metaphysics), and Ethics (منطق، علم الوجود، فلسفه اخلاق). Logic is considered the foundational means of acquiring knowledge, Ontology (Metaphysics) deals with the science of existence, and ethics involves the study of human ethical life.²⁰ Farabi has identified both moral virtues and vices in his ethical philosophy.

Rule of State

According to Farabi, some people have more ability to draw conclusions and extract results from events than others. Such people lead others and he says that it is not necessary for a ruler to lead people in every field. In any domain, individuals with these abilities, qualities, characteristics and qualifications can serve as the first leader or the second leader. The following qualities should be present in the first leader and supreme leader:

تام الأعضاء ، جيد الفهم والتصور، جيد الحفظ، جيد الفطنة، ذكيا، حسن العبارة، محبا للتعليم والاستفادة، غير شره

على الماكول والمشرب والمنكوح، محبا للصدق، كبير النفس، محبا للعدل، قوى العزيمة.^{٢١}

He has perfect limbs, good in understanding and perception, good and sharp in memory, good in mind, intelligent, good in speech, loves learning and benefiting, abstaining from forbidden and unlawful food, drink, and marriage, loves honesty and truthfulness, magnanimous, loves justice, strong-willed.

Farabi suggests that if it is impossible for one person to have all these qualities, priority should be given to individuals with more of these traits. Alternatively, a body of individuals with these qualifications should be established to lead under the guidance of the supreme ruler.

Farabi is the first and unique political thinker and philosopher who has described in such detail qualities and characteristics of an ideal head of state, apparently aligning them with the ideal of the Caliph of the Muslims. However, the fundamental philosophy can play a role in creating an ideal state for any ruler. While the concept of an ideal head of state seems straightforward, its practical realization in the real world is challenging. The concept of such a head of state is easy, but it is not impossible to find him in the practical world, it is definitely difficult.

Farabi's concept of "Ra'is al-Awwal" (رئيس الأول) draws inspiration both from the

Quranic command 22 بسطة في العلم و الجسم and Plato's philosophical ruler. The Holy Quran has supported the concept of such a head of state through The Prophet by describing this characteristic of the King of Israel, Kind Talut (King Saul is the Hebrew name). This theory shows a beautiful combination of the modern and the ancient, portraying a ruler with these qualities as capable and successful in maintaining good governance and safeguarding human rights.

Structure of the State

Farabi says that the supreme ruler resembles Allah Almighty because he derives lessons from God's system of power, according to which all things in the universe are placed in their appropriate positions.

وكما ان العضو الرئيسي في البدن هو بالطبع اكمل اعضاء و اتمها و نفسى و فيما يخصه . . . كذلك رئيس المدينة هو

اكمل اجزاء المدينة فيما يخصه-٢٣

Farabi relates the system of government to the human body. He says that just as the heart is the most important part of the human body and should be in good condition, so the ruler and emir of the state should be as faultless and flawless as possible. Furthermore, just as the heart determines the importance and functioning of various organs of the body, the ruler of the state also considers and takes care of the rights of different classes. According to Farabi, the farther an organ is from the heart, the less important it is. Along these lines, in the state, the significance of officials depends on their proximity or distance from the ruler. The supreme ruler organizes all the activities of the government in an appropriate manner.

Concept of Democracy

Farabi has divided the standard and non-standard empires almost according to the concepts of Aristotle, but he has described the characteristics of the head of state and government in detail. Among the undesirable and non-standard empires, he has mentioned coercive and forced rule government (مدينة التغلب) (Madinah al-Taghlib), totalitarianism (مدينة الجاهلية) (مطلق العنانيت) (Madinah al-Jahliyyah), democracy and republicanism (مدينة الجماعة) (Madinah al-Jama'iyah). He designates republicanism as a government dependent on the desires of free individuals.

المدينة الجماعية هي التي قصد اهلها ان يكونوا احرارا ، يعمل كل واحد منهم ما شاء لا يمنع هواه في شئ اصلا-٢٤

Farabi allows individual ownership in the state, as in democratic societies, similar to Aristotelian concepts. However, he establishes a balance between the extremes of capitalist and socialist systems. Although Farabi agrees with Plato's view that the citizens of an ideal state should have common goods, he does not go to the extreme of Plato's view that all goods should be owned in common. Individuals should be allowed to acquire individual knowledge and individual actions with the right to their own private property with Farabi common ownership. He gives great importance to individual rights and declares collectivism against human nature and says that this ideology cannot be practiced.

Farabi's ideas about neo-demography are remarkably innovative and modern. He has a clear concept of establishing a neo-demographic system in mind. He

describes that it is possible for the inhabitants of a state to migrate to other parts of the world due to external threats (enemies' attacks) epidemics or economic needs. In this case, they will either establish a commonwealth or divide themselves into different political parties. The neo-democracy founders will make new laws according to their needs or adopt the old constitution based on the majority's desires. They can also amend old laws and existing laws.

Conclusion

Farabi, the Muslim philosopher of the third century hijri, is primarily known as an expositor of Aristotle and secondarily known as a Second Master and Teacher. However, it cannot be denied that his political thoughts are derived from Islamic teachings, and he is likely the first Islamic thinker and philosopher to systematically present his ideas on state affairs. In the 10th century AD, Farabi had already described the principles and characteristics of the social contract and agreement (Umrani Covenant). He considers the state as the result of the social contract between people. Farabi's social contract (Umrani covenant) establishes the foundation of the state and grants some portion of individual rights to the supreme authority, establishing a republican and democratic system. Farabi proposed a social contract among human beings, centered on mutual cooperation to achieve happiness as the cornerstone of a stable state. Seven centuries later, Western political philosophers and thinkers such as Hobbes, Locke, and Rousseau identified this concept as the foundation of the state. Hobbes believed that the basis of this contract was mutual distrust and the collective protection of rights. Al-Farabi's ideas heavily influenced later thinkers and philosophers who developed their social theories based on his work. Farabi believed that an ideal state goes beyond meeting basic needs and instead follows the principles outlined in the Madinah Al-Fadhila constitution. The Madinah state serves as the best example of an ideal state, as it established the principles of the best state. Its success is evident in the golden era it ushered in for world history.



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¹⁵Fārābī, Abū al-Naṣr. *Kitāb Arā' Ahl al-Madīnah al-Fāḍilah*. 79-81.

¹⁶Fārābī, Abū al-Naṣr. *Kitāb Arā' Ahl al-Madīnah al-Fāḍilah*. 79-81.

¹⁷Fārābī, Abū al-Naṣr. *Kitāb Arā' Ahl al-Madīnah al-Fāḍilah*. 75-76.

¹⁸Fārābī, Abū al-Naṣr. *Siyasat al-Madniyah*. 10-17; Rāfaqat Ali, Chauhdri. *Muslim Siyasi Mufakkirīn*. Lahore: Nazeer Sons Publishers, 2010. 64-66.

¹⁹Fārābī, Abū al-Naṣr. *Kitāb Arā' Ahl al-Madīnah al-Fāḍilah*. 59-60.

²⁰Urdū dā'irah-yi ma'ārif-i Islāmiyyah. Lahore: University of the Punjab, 2007, 15/7-9; Rāfaqat Ali, Chauhdri. *Muslim Siyasi Mufakkirīn*. 62-64.

²¹Fārābī, Abū al-Naṣr. *Kitāb Arā' Ahl al-Madīnah al-Fāḍilah*. 75-76.

²²Al-Baqarah 2: 247.

²³Fārābī, Abū al-Naṣr. *Kitāb Arā' Ahl al-Madīnah al-Fāḍilah*. 71.

²⁴Fārābī, Abū al-Naṣr. *Kitāb Arā' Ahl al-Madīnah al-Fāḍilah*. 80.