

# ABU NAÄR FÄRÄBÂ AND MUHAMMAD IQBAL ON IDEAL SOCIETY

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Utopic ideas were inherent to humanity during the whole history of its social, cultural and scientific development; they expressed the sense of dissatisfaction of the majority with the existing order, social and political ideal of progressive thinkers, dreams and ideas of progressive people on equality and justice, happy life, free labor, intellectual and virtual perfectness, developed personality, ways and tools of achieving of an ideal social order, embodied the highest results of social progress. Even in ancient times Plato dreamt on building of ideal society. This ideal society should be ruled by selected people, as it is done in oligarchy. But, dislike to oligarchy, these selected persons should be those really able to govern well. First, on the ground of their *natural* talents and abilities; secondly, thanks to their beforehand and long-term training. The main principle of this ideal odes was considered justice. Each member of such society is given with special place and special job due to social justice. The supremacy of justice unite different and even heterogenous parts of the state into one body characterized by unity and harmony. This best social system must, according to Plato, be moral one; this morality will enable the state to settle the most important social issues. Such a state must, first of all, provide its own security and defense for protection against its enormous environment, secondly, it must provide systematic supply all its members with material goods, then it must promote and protect the spiritual creativity of its members. All it will mean the implementation the idea of the Good, as that governing the world. The source of such ideas was Plato's reflections on social order of Egypt of that time. Plato's ideal society is Athenic idealization of Egyptian social organization. Plato's ideas on perfect society were continued and developed in medieval Orient. The prominent place is occupied among the thinkers developing Plato's heritage, NaÄr Färâbâ, who, in his turn gave impetus for reflections to the thinkers of modern world, and modern East, particularly.

Social Utopic ideas of medeival Middle East and Asia Minor and, of course, Central Asia influenced the dissemination of utopic ideas all over the world. The great thinker of medieval Orient. Abu NaÄr Färâbâ was the first

to establish the science on ideal society as foundation for his social and political ideas.

Fārābâ gave comprehensive theoretic research on the state based on reason. The main idea of such a state was the idea of happiness of all its members.

The ideas on ideal society was, surely, the logical conclusions of Muhammad Iqbal's progressive thoughts on settling the problem of "a human being – a society;" he believed in the creative power of a man, recognised the necessity of prevailing of community interests over individual ones, protest against social inequality and suppression. Iqbal gave his own interpretation of main moral principles of ideal society. Though Iqbal's conception of ideal society was religious, it also had brightly – expressed social and political character, being, as well as his conception of Khudi, the synthesis of utopic ideas of common Muslims on social justice, in appeals to revive early Islamic traditions with ideas of Western democracy.

As N. Prigarine truly noted in her work, "it was his philosophic poem "Ramuz e bekhudi", where the main principles of Iqbal's ideal society were explicated. The main obstacles in the way of human liberation, according to Iqbal, was social inequality, religious and social prejudices, conservative traditions, separating people, seeding entrust and enmity among them. In this connection Iqbal criticized social injustice not only his contemporary society, but inhuman, exploitative civilisation of the West. His criticism on social shortcomings of existing reality is undeviatingly connected with his ideas on ideal social order, promoting all gently creative abilities of a person. The brightest expression of Iqbal's ideas on ideal society are contained in his wonderful poem "Javid-Nama", called by himself his seven song.

M. Iqbal suggested that for the purpose of building the perfect society, a man should attempt to dominate over nature. He considered it a stimula for development of science, contributing the overcoming of Orient's being behind the West. In his "Javid Nama" the poet- philosopher emphasized that the power of the West is in nothing but development of science, that enabled it to dominate the East.

The West is obliged for his power to knowledge and science.

His lamp was lit by the fire of knowledge only.

Knowledge is not dependent on the form of governance.

Turban on a head is not an obstacle for getting knowledge.<sup>218</sup>

The important place in Iqbal's heritage is occupied by the idea on necessity of experience and knowledge for establishing man's superiority on nature and deliberation of his abilities for reconstruction of the world for social benefit. In his "Javid Nama" M. Iqbal described his journey around celestial planets; the Moon (Falak e Kamar). Mars (Falak e Mirrikh), Venus (Falak e Zuhra), etc.

Iqbal compared his ideal society with a human body ; as human's organs are connected with each other, fulfilling their vital function, helping and assisting each other, so members of the ideal society must live in close cooperation because, otherwise, it will perish.

Flourishing and progress of ideal society was considered by Iqbal in spiritual perfecting of people. Justice is established by moral and intellectual education of people by reconstructed and renewed Islam.

Human being was the main engine of social progress in Iqbal's ideas. Iqbal believed, that a man can win the society of endless competition, civilisation lacking its inherent unity because of the conflict of religious and political values.<sup>219</sup> Thus, social development was defined by the character of human activity, as a man can (according to Iqbal) change his living conditions.

In one of his letters Iqbal wrote: "The aim of my Persian poems is not the advocating of Islam. In reality, I am eager to find the best social order and in this search one cannot ignore the existing social system aiming the overcoming of all differences based on race, caste and colour of skin".<sup>220</sup>

In his rhyme "Ahl e Mirrikh" (Inhabitants of Mars), he criticized the bourgeois order on the Earth confronting to it the imaginary Society of Mars.

Our soul is termanted by bitterness of life,  
But they (Marsians – S. A.) spend time happily.

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<sup>218</sup> Iqbal in. *Javid Nama*.

<sup>219</sup> M. Iqbal: *Reconstruction of Religious Thought in Islam*, p. 85.

<sup>220</sup> M. I. Prigarina.

M. Iqbal called his nation for establishing of such a society, where all people will be equal, will love and pay respect to each other. Only having in mind this real equality, not depending on their religious and race status, one can establish ideal society.

Iqbal's views on social life were two-fold. On one hand, he approved socialistic ideas, but at the same time he criticized socialism for its atheistic ideology. Such his ideas were expressed in his "Javid Nama" (Book of Eternity) describing, as well, his meeting with Jamaluddin Afghani, their conversation on different social and political problems. Iqbal asked Afghani to remember him to Russian peoples, which, to some extent, was realising in practical life the ideals of Islam, for example, liberation of man, neglecting necessity of church:

There are large and high buildings in Margdin.  
The life there is like honey  
He broke the magic of Czar and Palace  
He refused from private property  
He turned over reason, feelings and customs

Peoples of the former USSR really believed that they made a miracle that they gained freedom, equality, justice, democracy and national self – determination. Therefore, many progressive thinking people approved the revolution. One of those was Muhammad Iqbal. He appreciated the establishing of equality, democracy and freedom in Russia.

But these ideas were only declared, and could not be put into reality.

Totalitarian political system expressed enmity against any struggle for independence. Turkestan was divided into parts, in this way, new national republics were established.

Isolated from each other brotherly peoples (Uzbeks, Tajiks, Kazakhs, Kirghizes, Turkmens) found themselves even more dependent than they were before. Turkestan continued playing role of raw material base of the USSR.

During more than seventy years, the Centre proclaiming independence of Uzbekistan, in reality, governed all spheres of social and economic life of the Republic. But this proclamation illusioned the world community.

Totalitarian system deprived our history from its historical roots. But now we are doing our best to gain them, standing of real way of independence. Every member of a society must do work hard for strengthening the independence of his society.

For example, Fārābâ could not imagine his ideal society without useful labour. Therefore he appealed all strata of a society to work hard to master any socially useful craft. Such views of the thinker was of a high importance for his epoch, when ruling class demonstrated contemptuous attitude toward labor.

Fārābâ's dreams on social reconstruction are connected with his ideal of peaceful coexistence among nations. To his opinion the whole world will become virtuous, if peoples will help each other in achieving of happiness".<sup>221</sup>

"Ideal state, by Fārābâ, is the guarantee for peace and war is considered by it as a crime. Ideal state fights only for the sake of defence and also for the prevention of other states violations".<sup>222</sup>

The most important task of Fārābâ's ideal state is fulfilment of measures aimed for achieving real happiness of all its citizens such as establishing of justice, enlightenment of people, their moral education, etc. Muhammad Iqbal, as Abë NaÄr Fārābâ, considered a man able to build his own happiness by his own power. Iqbal imagined the future society without capitalists and exploitation, without rulers, without clerics. It is governed by justice, equality, friendship, love to each other. Iqbal described the city of Margdin where he found himself during his imaginatory celestial travellings.

Inhabitants of Margdin don't  
live in luxury and debauch  
at the expense of other people's labor

Inhabitants of Margdin have neither gold, nor silver, they live honestly.  
They don't know what is religions, races and castes.

People are well-shaped, dressed very simply.

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<sup>221</sup> Al- Fārābâ

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The climate there is mild and pleasant.  
Nobody suffers from misfortune and evil.  
Everybody enjoys all benefits of the world.  
They get salt from salty water  
Science and technology serve for beneficial purposes.  
And they are not exchanged for gold  
They know neither dirhem, nor dollar  
Working people have light buildings  
A machine does not govern nature,  
They do not have masters to be afraid of  
Without enmity a peasant waters his fields  
Nobody deprives his yield  
There are neither soldiers, nor wars  
Nobody drinks people's blood.

It is remarkable, that it is Mars, embodying active, willing and military nature, was chosen by the poet as a possible place for realisation of his ideal of a harmonious person in a harmonious society, stressing thereby that its achievement is possible only through struggle.

Thus, on one hand, the thinker, defending interests of suppressed people, criticized rich people, hated their luxury, richness, and on other hand, he approved role and importance of labor in development of a human community, its social nature.

But, although the thinker raised this problem in ethic aspect mainly, his ideas on ideal society free from landlords, exploitators and slaves were of progressive character in colonial conditions of peoples of Indian subcontinent of that time.