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## A COMPARATIVE STUDY OF JUSTICE IN FARABI AND PLATO THOUGHTS

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### ABSTRACT

Plato has explained justice in his main work, "Republic" and Farabi has based his philosophy on justice. According to Farabi and Plato, justice is harmony and rhythm in the individual and the society and as a rule in all human life. This sort of justice, namely "Geometric justice" is in contrast to "Numerical justice"; in addition, compliance with this kind of justice means doing justice in Farabi and Plato utopia. Ethics play a significant role in the administration of political society on the both philosophies. However, what distinguishes Farabi and Plato philosophies is Plato's concern for civic nature of human and civil society, while God plays the central and thematic role in Farabi philosophy.

#### KEYWORDS

farabi, plato, justice, philosophy, human, individual, society.

### 1. JUSTICE IN PLATO VIEW

Justice is not thematically ambiguous concept and is a fundamental discourse in all schools of thoughts, and philosophical and legal discourses. The current challenges in philosophical views on justice concern definitions and examples but not the general meaning of justice. Plato discussed justice in his work, "Republic". Plato calls justice the main infrastructure of powerful city-state system establishment. The term justice or "*dikaioisune*" has a special broad meaning in Plato philosophical language. He finds justice as innate tendency of individuals.

#### 1.1 Theory of justice as the supreme virtue

Plato contended that justice is the quality of soul that moral agent must act upon justice to gain happiness. Individual justice is an innate virtue. Human organism according to Plato contains three elements-Reason, Spirit and Appetite. Innate organisms are three, the reason tends toward knowledge and rule, the tendency of soul is to protect itself and the appetite demands physical desires. Subordination and harmony brought into by spirit is followed by the virtue of courage, subordination and harmony brought into by appetite is followed by the virtue of moderation or self-discipline and the reason by rejection of extremes brings about the wisdom. When all the three acts in harmony, without interfering into each other's affairs, there is justice within the individual. Justice is the source of other attributes, while controls other organisms. Justice is established when organisms' elements, by virtue of their nature, become subordinate and superordinate to each other. Therefore, justice always outbursts from the within and is an innate need by human being [1].

#### 1.2 Impact of social justice on individual justice

Plato tries to interpret individual justice discussing the notion of social justice. In Plato's sociology of the city, there are three classes of guardians, auxiliaries and the class of merchants that justice is gained by harmony among the three, in such a society, every individual having and doing its own. In Plato's utopia, only philosophers must rule, and if the philosophers do not rule, or the rulers do not become philosophers, then the unhappiness continues. Justice is one of the main issues of political philosophy of Plato, he knows justice a human virtue that makes people engage in political relations, brings about human organism and makes them sociable. Justice as a fundamental human right element plays a crucial role in social relations refinement [2].

### 2. JUSTICE IN FARABI VIEW

Justice is a key concept in Farabi political thought and is even broader and more extensive than that of Greek philosophy. Unlike Plato, justice and happiness are the core conceptual issues in Farabi thought. He concludes his discussion, started by theology and prophecy, by justice. He tries to

coordinate reason justice with religious righteousness. He believes that the fundamental problem in the Islamic political system is the decline of Islamic Caliphate, the separation between theory and practice, deviations from the path of righteousness and domination of injustice ideas. Farabi has never overlooked justice in the interest of authoritarianism. Farabi, although influenced by Plato and Aristotle, preserved its character and personalized whatever learned from others. He is a Priest of philosophy. Justice, balance and moderation cannot be discerned at a glance in Farabi reason and scientific discussion method on the concept of justice. To harmonize and reconcile was the trend, prior to Farabi.

Abu Nasr Farabi, though a Muslim philosopher, is distinct from philosophers following him. He classifies justice into two categories of general and particular, that is similar to that of Plato in form, while differs in content. Farabi, using general and particular, intends applying acts of virtue in social relations. Therefore, if an individual act upon respect and attention to moral virtue, that behavior is just. Farabi categorizes particular justice into two; first justice is in distribution of blessings among the city's people. The distribution must be equal in regard to merit and qualifications. The second category of particular justice is justice in preservation, so that everyone's shares obtained by justice is to be maintained. Justice, according to Plato and Farabi, granted and distributed rights on the basis of merit, merely concerns the formal aspect of social justice without taking into account the conceptual meaning of justice [3].

### 3. A COMPARISON OF FARABI, ARISTOTLE AND PLATO PERSPECTIVES ON JUSTICE

Justice is a key concept in Farabi political thought and is even broader and more extensive than that of Plato [4]. Plato in his work "Republic" tries to answer the question if unjust is happier than just. Plato studies his issues in (Politica), since the nature of rules governing the city (polis) is the same thing as justice in the individual, just "writ large" [5]. Some, like Vlastos, point out that Platonic justice, instead of being raised about the human relationship, is more a matter of an individual issue and Plato does not go further in the definition of justice [6].

Notably, close relationship between metaphysics and politics in Farabi thought more reflects his organic view on human and its relationship with God, universe and human fellows, as prevalent in Islamic belief system. Therefore, belief, politics and ethics are continuation and expansion of metaphysics in its highest manifestation, namely Theology. Thus, Farabi's main book on metaphysics "Ara, Ahle Al-Madina al-Fadila", similar to "Republic" by Plato, undoubtedly as the pattern followed by Farabi, does not start with discussion on justice and its correlation with individual and state, but with the discussion on theology and prophecy and related issues and then gets to the discussion of justice as subcategory to both with close correlation.

In Plato view, philosophical contemplation is all about justice, its definition and essential characteristics, but Farabi concerns happiness. He derives the concept of city from his Greek predecessors especially Plato and Aristotle as a civil society as a source of goodness and perfection of its inhabitants; but unlike Plato, happiness instead of justice is the ultimate goal in his mind; the concept of happiness matches Aristotle definition of happiness in many ways. Farabi and Plato, given injustice, oppression, violence, domination and corruption prevailing their lifetime, believed in the establishment of utopia to achieve justice and happiness; however, the idea did not merely pertain to that time.

Accordingly, while both philosophers pursue happiness for man, not essentially an individual, the Greek philosopher "Plato" finds happiness in justice, harmony and rhythm of human soul and the Muslim philosopher "Farabi" finds it in the happiness of city residents. To the first, the utopia has a credential nature to provide definitions and description of justice, while to the later the utopia is the original status to achieve happiness. Farabi gives utopia the original status because its ultimate goal is the human happiness that is the happiness unattained unless lived in a utopia.

#### 4. THE RELATIONSHIP BETWEEN PHILOSOPHY, POLITICS AND HAPPINESS ON FARABI VIEW

Farabi believes philosophy is the knowledge leading us to happiness; happiness is attained in the city, and thus the being should engage in politics. However, politics survival falls at hands of justice and knowledge survives by justice system. Three works by Farabi, namely "*Al-siyasata Al-Madina*", "*Ara*" and "*Al-Madina al-Fadila*" more discussed the issue of justice. Seemingly, he had authored the two later late in life, so they may be regarded as the reflection of his developed thoughts on the issue.

Majid Khadduri, in the discussion of the issue of justice on Farabi view calls it "the rational justice as the ideal justice". He believes that Farabi not only summarized and recited Plato and Aristotle views, but he proposed his own theory of justice based on harmony between reason and religion [7,8].

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