

Islam and citizenship Al-Fârâbî as a paradigm

Dr. Bouzebboudja Ahmed ¹ and PhD Student. Bouzebboudja Souad ²

¹ University of Algiers 2, Algeria

Email: bouzebboudjaahmed.phi@gmail.com; ORCID: 0009-0001-7864-1276

² University of Oran 2 Mohamed Ben Ahmed, Algeria

Email: souadbouzebboudja@gmail.com; ORCID: 0009-0007-1426-0689

Abstract---This article examines Al-Fârâbî's nuanced vision of the interwoven relationship between philosophy, politics, and religion, revealing how his reflections quietly but powerfully foreground the value of citizenship. Far from being a purely theoretical exercise, his project offers an early philosophical framework for imagining the responsible citizen and the well-ordered polity within the Arab-Islamic tradition. The study situates Al-Fârâbî's insights within a broader intellectual landscape alive with debate, where questions of reason, revelation, and power animated some of the richest discussions in medieval Islamic thought. It also highlights how the political philosophies of figures such as Ibn Sînâ, Ibn Bâjjâ, al-Mâwardî, al-Ghazâlî, and Ibn Rushd deepened and diversified this legacy, collectively shaping a tradition of inquiry that remains foundational to the understanding of governance and civic life in the Islamic world.

Keywords---Al-Fârâbî, citizenship, political philosophy, religion and philosophy.

Introduction

It can be said that the general characteristic that marked the Latin Middle Ages was persecution, guardianship over reason, and the authority of the two swords that is the temporal power which exercised sovereignty over the body in all its means and meanings, whether biological desires or socio-cultural ones such as prestige and charisma. The second authority was the spiritual authority, which practiced control and regulation over the mechanisms of thought among Christian believers. Moreover, the term "the Middle Ages" in the cultural history of Christianity expresses many negative connotations. Hence, the life of the Italian philosopher and monk Tommaso Campanella (1568–1639), author of *The City of the Sun*, is the best example to illustrate the implications of "the Middle Ages" in Christian culture. Besides, in 1591 he was imprisoned in Naples because of his famous philosophical treatise on proof. Thereafter, he faced a series of trials, and in 1597 he was again prosecuted because of his ideas

How to Cite:

Bouzebboudja, A., & Souad, B. (2025). Islam and citizenship Al-Fârâbî as a paradigm. *The International Tax Journal*, 52(6), 4910–4917. Retrieved from <https://internationaltaxjournal.online/index.php/itj/article/view/467>

The International tax journal ISSN: 0097-7314 E-ISSN: 3066-2370 © 2025

ITJ is open access and licensed under a Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License.

Submitted: 04 March 2025 | Revised: 20 May 2025 | Accepted: 19 September 2025

4910

about idealism, his defense of the theocratic republic, and his attacks on the Church, he tried a second time in 1599, he feigned madness and despite long torture, he remained firm in his stance until he was sentenced to life imprisonment in 1602. Moreover, he spent 27 years in prison without changing his position or compromising his ideas, making the philosophy of political unity in humanity an absolute principle that defined his philosophy of motion, as for the Middle Ages in the history of Islamic societies, they embodied the meaning of ascension and sublimity. On the other hand, the term "Middle" carried the sense of transition or passage from one stage or bank to another, which was the true meaning of "the middle" in Islamic culture. This era in Arab society's history was a moment of civilization a passage from the darkness of ignorance and superstition to the realm of reason and abstraction, from the rule of customs and traditions to the rule of values, the Arab's highest ideal once represented by lifeless statues lacking even the simplest human sense or movement from vegetal forms such as the "date goddess" to stone idols became the worship of a single, indivisible God, unique in essence and meaning. Inasmuch as, Monotheism meant not imagining Him; justice meant not accusing Him; whatever crosses the human mind God is beyond it. Thus, the transition from the stage of female infanticide and incestuous marriage to this elevated level of thought reflects the positive meaning of "the middle" embraced by Arab societies.

Politically, however, the pre-Islamic Arab world was characterized by political absence. For, the nominal powers of the Ghassanids and the Lakhmids were merely manifestations of dependence on the Persians or the Romans, and their authority extended only over individuals, and thanks to Islam, this society moved from that miserable state to a position of presence and influence regionally and internationally, until the civil society that emerged or more accurately, that the Prophet Muhammad (peace be upon him) began to build was founded on the congruence between word and deed, as both represented the principle and goal of civil conduct for the Muslim citizen which served as a model for civilized behavior, and even if some early Muslims did not fully embody those moral and organizational values, political relations within the Islamic city were governed by laws and constitutional principles. Furthermore, the Constitution of Medina embodied the constitutional dimension of the Islamic community: "It is distinguished by its progressive human approach to relations between the social and political components of a society newly introduced to Islam. Besides, it was the first step toward programming civil and social rights in Islam." (Jawad, 2000, p. 24) It established the principle of citizenship and the idea of civil society in Islam. Similarly, the treaties and agreements that accompanied the conquests reflected the political and constitutional maturity of the Islamic community. Thus, the study of politics was not foreign to Islamic society, as some Orientalists claim, but rather an integral part of daily life. The Friday prayer, as a weekly religious ritual, consisted of two sermons: one moral and religious, the other political, addressing legislative and national security matters or, in modern terms, the security of the nation. The philosopher al-Farabi was not an anomaly in Islamic political thought not to diminish his status or creativity but to emphasize that political inquiry was a religious duty, as the Prophet said: "Whoever among you sees evil, let him change it with his hand; if he cannot, then with his tongue; and if he cannot, then with his heart and that is the weakest of faith." Al-Farabi occupied the intermediate position lacking the power to change reality by force, yet refusing to remain silent in passive disapproval. Instead, he acted through thought and writing. For, writing, as discourse, represents the power of intellect that transcends all other powers, as Professor Abdu al-Hilu put it, al-Farabi was not concerned with politics as such, but with political science (Al-Helou, 1969, p. 52). Further, Abu Nasr Muhammad ibn Muhammad ibn Uzlag ibn Tarkhan al-Farabi was born in 260 AH in Farab, a city in the land of the Turks, in what is today Kazakhstan, his father was a military commander. Al-Farabi lived in Baghdad for a time, then moved to Syria, traveled between multiple regions, and finally settled in Damascus, where he died in 339 AH, he was also known for his noble character, purity of soul, sharp intellect, asceticism, and contentment with little living as the ancient philosophers did, he left behind many works and treatises in various sciences and fields of knowledge, earning the title "The Second Teacher." In logic alone, he wrote around 25 treatises and 11 commentaries, most of which are lost, as noted by Professor Abd al-Rahman Badawi, with some surviving only in Hebrew translations (Badawi, 1984, p. 95).. among his well-known works in logic is

(The Expressions Used in Logic), and in the philosophy of reconciliation, he wrote *The Harmony Between the Opinions of the Two Sages*; in scientific philosophy, *Enumeration of the Sciences*; and in psychology, *Treatise on the Meaning of Intellect*. As for politics and ethics, his notable works include *The Opinions of the People of the Virtuous City*, *Civil Politics*, and *Selected Aphorisms*. Given that, this rich heritage is characterized by its comprehensiveness and diversity, he was also given the title “The Second Teacher.” Scholars have differed regarding the reason for this designation: some attribute it to the abundance of his writings, considering him the successor of the First Teacher, Aristotle. However, according to Hajji Khalifa, the reason lies in his translation of one of Aristotle’s works, which he titled *The Second Teaching*. Yet this view appears weak, since translating a book does not warrant granting the translator a title derived from the name of that book, especially when the book itself is unknown. How, then, could one be titled after an unknown work? (Al-Musawi, 1982, p. 79)

Happiness, according to al-Farabi, represents the ultimate goal to which human beings aspire through their social existence, it is the desire of the individual and the aspiration of the community alike, it also marks the culmination of human refinement and the progress of humanity, a conditional value whose absence drives the pursuit of its realization, he states: “Happiness is the ultimate end desired by every human being, and whoever strives for it does so because it represents the highest perfection, since we find that once happiness is attained, we no longer need to seek anything beyond it for another purpose, it becomes clear that happiness is desired for its own sake, and never, at any time, for the sake of something else (al-Farabi, 1987, p. 179). For, Happiness is a transcendent value that rises above individuals and possesses an ontological dimension, making it desired and sought for its own sake, not for any other purpose. However, to employ it as a means or instrument is intellectually impossible before being socially unacceptable. This value can only be fully realized through philosophy.

The Virtuous City envisioned by al-Farabi is the product of individual self-governance, a soul nourished by the knowledge and ethics of philosophy, oriented toward an ideal suspended in the realm of abstract thought, the path leading to it lies in educating the soul through philosophical values and shaping the intellect through demonstration and reasoning. Thus, the philosopher distinguishes himself and becomes estranged from a society that either falls short of philosophy or stands in opposition to it (Oumlil, 1998, p. 183). It is, therefore, possible to attain happiness on earth, but it is conditional upon cooperation among the members of society, and can only be achieved through virtuous actions. Additionally, every city is capable of attaining happiness; however, according to al-Farabi, the most perfect human association is the one that encompasses all the nations of the earth, and the best state through which happiness is achieved is the Great State (Saliba, p. 65).

In his political system, al-Farabi establishes a hierarchy of political communities based on civic principles. Likewise, what we now call civilized behavior corresponds, in his terms, to virtue, which serves as the measure of excellence and superiority. Moreover, the Great State, which occupies the ideal position among political communities in al-Farabi’s thought, intersects with many of the principles later articulated by the Italian writer Dante Alighieri in his work *De Monarchia* (On Monarchy). Dante wrote: “The parts of the human race, considered as a whole, are perfected by following a single principle namely, that they should be subject to the government of one monarch, when this happens humanity as a part corresponds to the world, and the world itself is ruled by one monarch, God. Thus, in both cases, the principle is the same: the rule of the one sovereign (Becker, 1958, p. 54). Thus, the highest rank among all societies belongs to the world empire. And since reason is the distinctive attribute of the human being, the ultimate goal or function of humanity is to strive for a life in accordance with the dictates of reason. This can only be achieved when there is universal peace: “For the more a people perceive the truth, the stronger their unity becomes; and the stronger their unity, the better they are as a people.”

Al-Farabi’s *The Opinions of the People of the Virtuous City* is considered one of his most important works, as it encapsulates his ideas and philosophy. The book consists of thirty-seven chapters divided

into two main parts: a philosophical section and a social and political section. The second section represents an attempt to understand the political reality with the aim of transcending it toward what ought to be. As one thinker, S. N. Grigoryan, noted, in this part al-Farabi made for the first time in the Near and Middle East during the Middle Ages an effort through philosophy to comprehend the political and moral condition of the feudal society torn by social contradictions (Saad, 1982, p. 57). The ideal city, or utopia, presented by al-Farabi is, as Professor Imam Abdel-Fattah Imam notes, a moral city and society from the very outset, even in its name, and what is sought is a virtuous city composed of virtuous citizens who have attained a certain degree of perfection. Although it is organized under the absolute authority of a philosopher-king and prophet, it exists for the sake of the individual, not the other way around. Its citizens are not virtuous because the city is virtuous; rather, the city is virtuous because its citizens are virtuous. The righteousness of leadership results in the righteousness of its citizens. In this respect, al-Farabi's thought intersects with that of the philosopher Plato. For Plato, wisdom is the foundation of virtue, followed by justice. If the ruler is not just, his existence as ruler loses its legitimacy for justice is the essential virtue that defines the existence of a just and virtuous leader (Chiconi, 1986, p. 129). This city, as stated by al-Farabi, is founded on a natural impulse, not an artificial one, unlike what Thomas Hobbes would later claim. Thus, Al-Farabi formulates this premise in Chapter Twenty-Six of *The Opinions of the People of the Virtuous City*, stating: "Every human being is by nature in need, for his existence and in order to attain his highest perfection, of many things that he cannot achieve alone, he therefore requires others, each of whom undertakes something of what is needed, and thus each depends on the other in this way." (Abu Nasr al-Farabi, 1968, p. 117) Before addressing al-Farabi's conception of citizenship, it is worth elucidating the meaning of the term. Linguistically, *muwāṭana* (citizenship) is derived from the quadrilateral verb *wāṭana* (to dwell together), following the morphological pattern *mufā'ala*, as in *jālasa* (to sit with) → *mujālasa* (companionship), or *qātala* (to fight) → *muqātala* (combat). Hence, *muwāṭana* denotes the state of sharing a homeland. In terminology, citizenship is defined as: "The status of a citizen who enjoys the rights and fulfills the duties imposed by his belonging to a homeland, and the most important of which are the duty of military service and the duty of financial contribution to the state's budget." (Abdul Wahab al-Kayyali, 1996, p. 373) From this definition found in the encyclopedia, it becomes clear that citizenship is a conditional attribute or value: it can exist or be absent. It is not an inherent, essential quality that one possesses simply by being, but rather a status that arises from certain indicators, the most important of which is belonging to a homeland, which serves as the public domain in which citizenship is exercised; there can be no citizenship without a homeland. There are four primary indicators of citizenship:

Political indicator: The rights a citizen holds within a given political system, such as the right to vote, as a member of the political community that is, the city.

Birth indicator: Citizenship inherited through parentage; a citizen is the child of a citizen who has not been deprived of citizenship rights. This is the oldest form of definition, which allowed ancient cities to distinguish a small number of citizens from the larger population of the city.

Legal (rights-based) indicator: Reflects the citizen's status under the law, the Roman model of citizenship is a prime example.

Economic (financial) indicator: Citizenship defined by specific property ownership, which determines contribution to the state's budget under certain conditions, whereas the Encyclopedia Britannica defines citizenship as: "A relationship between an individual and a state as defined by the laws of that state, encompassing the rights and duties inherent in that relationship." (Britannica, 2003, p. 332) The definition above distinguishes between citizenship and nationality, as nationality entails additional rights, such as diplomatic protection abroad, which are not automatically conferred by citizenship alone. In contrast, the Collier's Encyclopedia does not separate citizenship from nationality, defining it as full membership in a state or some of its governing units. This encyclopedia emphasizes that citizens possess certain rights such as voting and holding public office and assume duties, including paying taxes and defending their country. Citizenship, accordingly, represents the most complete form of membership within a political community. Citizenship is a relationship of loyalty to political authority and a protection of the citizen from that authority, including diplomatic protection outside one's homeland. It encompasses participation in political life and the exercise of civil and political rights: the

citizen engages with state authority, enjoys civil rights, and fulfills duties toward the state to which they belong. This notion of belonging implies a connection to a specific national identity. Citizenship can be structured into several elements: Attachment and loyalty to the land, both in peace and war, and cooperation with fellow citizens to achieve social security, the legal relationship between the individual and the state, as defined by the constitution and laws, including rights (e.g., voting, holding office) and duties and relations with other individuals, guided by mutual moral respect and penal laws that deter violations, relations with society at large, defined by norms for serving the community through available means, whether codified in law or embedded in customary practices, provided they do not contradict the law, relations with civil institutions, expressed through scientific programs and plans designed to ensure public safety and social order. Citizenship therefore encompasses multiple dimensions, with the legal dimension at its core, reflecting the fundamental relationship between individual and state through which nationality is granted according to legal regulations. The political dimension defines mechanisms protecting rights, freedoms, and obligations; citizens enjoy economic and social benefits, exercise political rights such as voting, forming parties, and holding office, and bear duties like military service. For, the emotional and moral dimension captures the bond between the citizen and the homeland shaping the content and reference of loyalty toward its symbols and identity markers. Notably, in al-Farabi's philosophical and political project, the concept of citizenship is closely tied to his notion of the state and its hierarchical structure. His conception of the state aligns with the political structures of the Eastern world and classical Greek thought: the state is the whole, and citizens are its parts. Citizens derive their existence from the whole, lacking independent autonomy within the state system. They are subordinated in a hierarchical order of social and political ranks, all owing absolute loyalty to the primary ruler and unified through a chain of dependence. This hierarchy is executed with bureaucratic precision, based on functional specialization, division of labor according to psychological capacities, and inequality determined by the nature of each role and contribution to the sovereign plan. Al-Farabi illustrates the hierarchical structure of citizens by analogy with the human body: "The Virtuous City resembles a complete and sound body, whose members all cooperate to perfect the life of the living being (meaning the life of the city) and to maintain it. Just as the body's members differ in nature and power, with a single principal member which is the heart, other members approach the rank of this principal member and each is endowed with the natural power to perform its function in pursuit of the goal of the principal member." This analogy underscores the interdependence of citizens and the guiding role of the ruler in maintaining the harmony and purpose of the state (Abu Nasr al-Farabi, 1968, p. 118).

Al-Farabi's city is distinguished by a structured hierarchy of citizens, organized according to their functions, which are not assigned externally but determined by the capabilities and capacities of each citizen. It is the citizen's ability that defines the function, not the governing authority assigning roles arbitrarily. This principle resonates with the Qur'anic verse: "Allah does not burden a soul beyond that it can bear; it will have [the consequence of] what [good] it has earned, and it will bear [the consequence of] what [evil] it has earned." Thus, the law adheres to justice and wisdom in distributing functions and responsibilities. In the following passage, the hierarchical organization becomes evident: "Just as the principal member of the body is naturally the most complete of its parts and the most perfect in itself and in what pertains to it, possessing the best of everything that other members participate in, and other members are subordinate to it while still ruling over those beneath them, so too is the ruler of the city the most complete part of the city in what pertains to him, he possesses the best of everything that other citizens share in, and beneath him are subjects who rule over others." This analogy emphasizes functional interdependence, where each citizen has a role aligned with their natural abilities, and leadership operates as a layered hierarchy ensuring both authority and responsibility in the service of the city's harmony and perfection (Abu Nasr al-Farabi, 1968, p. 120).

As for the values of citizenship, they are generally conceived as a system of attributes and principles that possess ontological independence and a transcendental dimension (in Kantian terms). In Islamic thought, however, the values of citizenship carry a relative dimension, functioning within a hierarchical

movement: the citizen's values are not of the same nature as the duties incumbent upon the ruler. In al-Farabi's thought, the values of citizenship are holistic and integrative. This universality or comprehensiveness, according to Islamic limits, differs from the universality conceived in Western thought, and the fulfillment of a citizen's duties generates values both at the individual and collective levels, and the moral excellence of the ruler and the performance of his civil and ethical duties confer moral qualities upon the citizens themselves. Al-Farabi states: "The people governed under the leadership of this ruler are virtuous, righteous, and happy." Thus, the ethical character of governance shapes the moral and civic life of the entire community, linking leadership, civic duty, and collective well-being in a coherent ethical framework (Abu Nasr al-Farabi C. b., 1964, p. 80). At the level of the citizens, the exercise of functions and duties does not produce mere incidental effects on the individual's personality; it also shapes their capacities and psychological dispositions. Al-Farabi explains: "If each member of the city performs what is assigned to them whether by their own knowledge or guided and encouraged by the ruler, their actions cultivate good psychological dispositions, just as regular practice in good acts, such as writing, cultivates skill in writing..." Thus, a citizen's proper execution of duties enhances their abilities and prepares them for larger and more complex responsibilities. Complete and virtuous citizenship exists within the Virtuous City, whose core values include cooperation to attain virtue and the noble performance of tasks and functions. Happiness, as a supreme value, becomes the ultimate outcome of virtuous practices. Moreover, the theoretical and practical knowledge that enables citizens to distinguish between noble and base, virtue and vice, is central to al-Farabi's vision of citizenship. Citizenship is inseparable from ethics or moral craft, which allows one: "...to acquire beautiful actions, the virtues from which these actions arise, and the capacity to bring them about, making beautiful things a part of our nature." The link between ethics and politics led al-Farabi to unify them under a single discipline: civic science, concerned with the moral formation of the individual and the reform of the community. The transition from individual happiness to communal happiness, from the virtuous individual to the virtuous city represents a movement from ethics to politics (Ati, 1993, p. 248). Al-Farabi's ethical values of citizenship can be illustrated by comparing the Virtuous City with non-virtuous cities, where the virtuous city is contrasted with the city of ignorance, the corrupt city, the unstable city, and the misguided city, and is opposed in a similar way by the vices and faults found among individuals within these cities (Abu Nasr al-Farabi ., c., 1968, p. 131).

In al-Farabi's Virtuous City, knowledge forms the foundation of values, it is the quality absent in every form of the ignorant city, and correct knowledge guides citizens toward embodying virtue, whereas its absence places them among the exemplars of ignorant citizenship. Al-Farabi identifies six models of ignorant citizens and cities:

The citizen of the "Necessary City": This individual seeks only basic bodily needs such as food, drink, clothing, shelter, and reproduction and cooperation is limited to fulfilling these necessities, as al-Farabi puts it: "...whose inhabitants intend only to provide for the necessities that sustain the body... and cooperate to obtain them." (Abu Nasr al-Farabi ., c., 1968, p. 131) Such a citizen makes personal desires the ultimate goal, neglects the interests of others, and lacks the capacity for civic responsibility, ranking morally below animals.

The citizen of the "City of Wealth" (al-Baddālah): Here, inhabitants strive to amass wealth as an end in itself, misunderstanding the proper role of wealth as a means to satisfy human needs (Abu Nasr al-Farabi ., c., 1968, p. 132), as explained by Professor Abdul-Wahid Wafi, the city is called Baddālah because it turns means into ends, making tools the object of pursuit (Wahid, p. 82). On the other hand, while wealth is necessary for a city's strength, its worship cultivates vice in citizens.

The citizen of the "City of Base Pleasures" (al-Khissah) is focused on sensory gratification as food, drink, sexual pleasure, and entertainment, such citizens prioritize personal indulgence and are willing to betray their homeland to satisfy desires, they also lack the moral sense and responsibility essential for virtuous citizenship.

The citizen of the “City of Dignity”: Dedicated to honor, fame, and status, this citizen seeks recognition rather than performing work sincerely. While others may admire their actions, converting deeds into a goal in itself removes the moral dimension from behavior.

The citizen of the “City of Domination or Tyranny”: This city lacks a moral foundation in political practice. Citizens cannot feel secure under authority, and neither personal safety nor property is guaranteed.

The citizen of the “Collective or Democratic City”: Freedom and equality dominate, allowing each person to pursue desires without restraint. Plato referred to this as a free system of governance. However, unrestricted pursuit of desires leads to chaos, as absolute equality ignores justice and the necessity of proportionality in social order. Al-Farabi emphasizes that the moral basis of citizenship underpins all virtuous cities. Corruption of knowledge or ideology erodes the ethical dimension of citizenship, and among the ethical values he defines are civic manners and conduct, detailed in his treatise (*Treatise on Politics*), which provides guidance applicable to every individual and social group. These guidelines, which he calls political laws, ensure that citizens act virtuously and uphold the moral and civic order of the city, he states: “In this treatise, we intended to mention political laws whose benefits extend to all who practice them, across all classes of people, in their dealings with each group, those above equal to or below them, presented here briefly and concisely.” (Cheikho, 1911, p. 18) Among these values is dedication to performing one’s duties. He emphasizes: “It is incumbent upon a person, in dealing with those under his service, to adhere to what is assigned to them and to be diligent in carrying out the responsibilities entrusted to him.” This underscores that citizenship and civic virtue involve faithful and conscientious fulfillment of one’s obligations, not merely for personal gain but as part of the ethical and functional cohesion of the community (Cheikho, 1911, p. 23), Al-Farabi then turns to defining the etiquette of interaction between the citizen and the ruler. Therefore, he advises the minister; a citizen appointed by the ruler who contributes to managing the city with the ruler acting as the heart or head of the city, to avoid boredom with kings. Besides, he clarifies the concept of boredom, stating: “Boredom arises where people have many idle tasks for which they have no responsibility.” (Cheikho, 1911, pp. 23-24) Interacting with the ruler is not trivial and, according to al-Farabi, must be regulated through rules taught to students of politics. He identifies several key principles: Observing the ruler’s psychological state: This helps detect dissatisfaction or displeasure on the part of the ruler. Praising the ruler: As the Prophet Muhammad (peace be upon him) noted, the soul inclines toward those who treat it well. Praise here is not flattery, but a necessary prelude to offering counsel and advice. Avoiding force or aggression toward the ruler: Due to the ruler’s overwhelming authority, al-Farabi compares him to a torrent: “...know that the ruler is like a flood descending from a hill, if one tries to divert it without care, one will destroy oneself and be swept away by the torrent.” Structuring discourse through stories or indirect narratives, which al-Farabi considers the best method for conveying advice and maintaining secrecy, especially regarding confidential matters, never asking the ruler for personal favors the most important rule of all, a simple reading of these rules reveals al-Farabi’s philosophical and legal depth, he demonstrates profound insight into the psychological states of citizens (subjects), the dispositions of rulers, and the unity of human nature. His guidance predates many modern psychological interpretations of the political history of societies, highlighting his originality as a thinker who integrates ethics, politics, and human behavior into a coherent civic philosophy.

The approach proposed by the philosopher al-Farabi regarding the relationship between philosophy, politics, and religion encompasses a rich array of philosophical and political concepts and values, among which the value of citizenship stands out as both a motive and an ultimate aim of his writings. His work represents a foundational philosophical attempt to establish the values of citizenship, though it is but a small part of a broader intellectual tradition. Indeed, Islamic-Arab civilization witnessed extensive debate and discussion on the relationship between philosophy, religion, and politics. This led to the emergence of varied philosophical approaches to understanding religion and governance, as well as a rich dialogue on questions concerning the world, humanity, and the nature of things. These discussions were accompanied by intellectual disputes in political thought, sparked by numerous philosophers such as Ibn Sina, Ibn Bajja, Al-Mawardi, Al-Ghazali, Ibn Rushd, and others, whose contributions

significantly shaped the field of Islamic political philosophy. Al-Farabi's reflections on citizenship, ethics, and governance thus belong to a broader tapestry of philosophical inquiry that sought to reconcile morality, politics, and the human quest for virtue and societal well-being.

List of References:

1. Abdul Wahab al-Kayyali, e. a. (1996). *Encyclopedia of Politics* (éd. 3, Vol. 5). Beirut: Arab Foundation for Studies and Publishing.
2. Abu Nasr al-Farabi, , c. (1968). *The Views of the Inhabitants of the Virtuous City* (éd. 2). Beirut: Dar al-Mashriq.
3. Abu Nasr al-Farabi, C. b. (1964). *Civil Politics*. Beirut: Catholic Press.
4. al-Farabi, A. N. (1987). *Epistle of Admonition on the Path to Happiness, edited by Sabban Khalifat* (éd. 1). Jordan: University of Jordan Publications.
5. Al-Helou, A. (1969). *Al-Farabi* (éd. 1). Beirut: Bayt Al-Hikma.
6. Al-Musawi, M. (1982). *From al-Kindi to Ibn Rushd* (éd. 3). Beirut-Paris: Oueidat Publications.
7. Ati, I. (1993). *Man in Islamic Philosophy (The Al-Farabi Model)*. Egypt: Egyptian General Book Organization.
8. Badawi, A. a.-R. (1984). *Encyclopedia of Philosophy, Volume Two* (éd. 1). Beirut: Arab Foundation for Studies and Publishing.
9. Becker, K. (1958). *The Ideal City in the Thought of Eighteenth-Century Philosophers* (éd. 2). (M. S. Gharbal, Trad.) Egypt: Anglo-Egyptian Library.
10. Britannica, T. N. (2003). *micropaedia* (éd. 15, Vol. 3). USA: Library of congress*.
11. Cheikho, L. (1911). *Ancient Philosophical Essays* (éd. 2). Beirut: Catholic Press.
12. Chiconi, A. (1986). *Plato and Virtue* (éd. 1). (M. Saghbin, Trad.) Beirut: Dar al-Jil.
13. Jawad, G. (2000). *The Right is Ancient: Human Rights Documents in Islamic Culture*. Cairo : Cairo Center for Human Rights Studies.
14. Oumlil, A. (1998). *Cultural Authority and Political Authority* (éd. 2). Beirut: Center for Arab Unity Studies.
15. Saad, F. (1982). *With al-Farabi and Ideal Cities* (éd. 1). Lebanon: Dar al-Shorouk.
16. Saliba, J. (s.d.). *From Plato to Ibn Sina*. Beirut: Dar al-Andalus.
17. Wahid, W. A. (s.d.). *Al-Farabi's Ideal City*.