

A COMPARATIVE STUDY OF ABU NASR MUHAMMAD FARABI'S "UTOPIA" WITH DAVID HARVEY'S "RIGHT TO THE CITY"

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Abstract: The aim of the present study is a comparative study of Farabi and Harvey's theoretical apparatus about their ideal city. The method of this research is theoretical comparison using content analysis method. According to the theoretical framework and dimensions of the research methodology of the theoretical system, in this section, the views of Farabi and Harvey are compared. The research results show that Farabi's theoretical metaphor is organic and Harvey's metaphor is construction (infrastructure and superstructure). Farabi also uses the exponential method to explain the ideal city, but Harvey uses the dialectical method. Farabi sees the ideal city as having an orderly hierarchy but a class-military Harvey with conflict. Farabi proposes help and cooperation as a way to prosperity in the city, but Harvey proposes focused global movements to achieve the right of the city, and awaits "moments of creative destruction." Finally, the results showed that there is a fundamental difference between the utopia of Farabi and Hawari, one that emphasizes order, stability, hierarchy and the other on conflict, change and expropriation.

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Introduction

Human history has been the history of human thought to build an ideal society for a better life, in the sense that human beings have always thought of an ideal society that can provide the best and most suitable life for itself. These ideals about society or the city are crystallized in human thought and in different cultures in different ways. The city is on the one hand a “philosophical-scientific” category and on the other hand a “spatial-temporal” phenomenon. It is philosophical because its mental-identity dimensions are within the range of dynamic cultural-artistic values and it is a scientific

category because it has objective and physical dimensions that in all socio-economic, spatial, etc. fields have scientific criteria and standards that can be measured and evaluated. . The city, as a temporal-spatial category, was created at a specific point, evolved in space, and grew over time. Over time, ideas about the city have shifted from philosophical thoughts to theories of science, but in both of these areas of human knowledge, he has sought a society in which there are no signs and anomalies, and in fact is an earthly paradise in which man can Live according to your desires and realize your talents. Examples of these idealizations of Farabi’s “utopia” in the history of Islam, and perhaps in other ways, can be seen in David Harvey’s theory of “right to the city.” Of course, this adaptation may be criticized by some who think

that two thinkers are different in terms of time and epistemology, which is predictable and thought-provoking, but a comparison of two thinkers can be of epistemological benefit to our scientific community, so this article seeks By comparing the two theories about the ideal city to the differences and similarities as well as the nested connection of human thought to provide a solution for a better life.

Abu Nasr Muhammad ibn Ozalgh Ibn Tarkhan, known as Farabi, was born in 257 AH, coinciding with 870 AD, in the city of Farab. Although he was from a noble and great family and for him there were more opportunities for a prosperous life than others, but he avoided everything and in the corner of seclusion pondered on the mysteries of life and existence (Hashemi, 1351: 20-29). Reflecting on the his-

tory of Muslim social thought, it can be acknowledged that the first thinker to combine different theoretical frameworks was Abu Nasr al-Farabi. Farabi is considered to be the founder of Islamic philosophy because he dealt with philosophical discussions at a time when there was no specific tradition of Islamic philosophy and most of the efforts were made to translate the main works from Roman and Greek culture to Islamic culture (Azad Armaki, 1997, 15-16). . Farabi utopia seeks to achieve a social order in which everyone is in their place in the social ranks and the cooperation of individuals in achieving the goal is formed in its best form. In his opinion, there is no conflict and contradiction in Madain and he has an organic view of society (Azad Armaki, 1374: 223). According to Farabi, goodness and ultimate perfection are achieved

first by the urban community and not by a society that was less and less imperfect (Farabi, translated by Sajjadi, 1982: 253).

David Harvey may be considered one of the most important and influential experts on the idea of the right to the city in the contemporary world. Harvey). And is a rebel city (2012, Harvey). Recognizing that human rights have become a central issue of moral and political importance, Harvey in his book *Rebel City and the Right to His City* article challenges the process of pursuing them because he sees them as individualistic and property-oriented in order to overcome the hegemony of logic. The neoliberal and liberal markets and liberal governmental and legal actions do nothing. He sees property rights and interest rates as elements that overshadow all other rights, and sees this historic

time as an opportunity in which human rights have taken a collective approach, leading to such controversies over collective rights as important results, such as The rights of women, workers and homosexuals (Harvey, 2012, 2003). Here Harvey considers the right to the city of Lefebvre, which is one of the collective rights, to be the source of many social movements in the world, and for a brief definition borrows it from Robert Park, who created the world city in which man is condemned to live. And without knowing the nature of work, he recreates himself. He therefore considers the right to the city to be “beyond the individual’s freedom of access to urban resources and the right to change ourselves by changing the city” (Harvey, 2003).

Abu Nasr Farabi and David Harvey both try to depict

a city in which man achieves his actuality and happiness. But each of them is from a different theoretical system of metaphor, method, obvious principles, procedure, key concept and ideal vision to reach their ideal urban example, which makes them different from each other while being similar in purpose. The main question of the present study is what are the differences and similarities in the characteristics of Farabi and Harvey's theoretical systems in explaining the ideal city?

The research questions are divided into the following six sub-questions:

1. On what metaphors are Farabi and Harvey's theories of the city based?
2. What methods do Farabi and Harvey use to explain their urban theory?
3. What are the obvious

principles of Harvey and Farabi's theory about the city?

4. What are the theoretical practices of Farabi and Harvey about the city?

5. What are the basic concepts of Farabi and Harvey theories about the city?

6- The ideal cities of Farabi and Harvey are formed and how is it realized?

Conceptual framework

“This study seeks to make a comparative comparison of the theories of Farabi and Harvey, so it seeks to examine the dimensions of these theories.”

A rational model has two components: For some, for example, the goal of science is to produce truthful explanatory theories. Others see it as the goal of finding theories that are more useful, or better predict. The second

component of the rational model of explanation is the presentation of a specific principle or set of principles to compare competing theories based on available evidence. These principles are what is often called methodology (Ashuri, 2016: 79). Cohen is one of the theorists who offers key and important views on science and its paradigms, as well as theories, which he offers regarding the interpretation of old theories. “Cohen sees the interpretation of outdated theories as a hermeneutic activity. In this activity, the historian, in addition to determining the references, must identify those concepts that are defined together. In Newtonian physics, for example, mass, force, and the second law are defined by each other, not independently. In eighteenth-century chemistry, component and principle are defined together. The historian, by

considering this group of sentences and concepts, must show the world that that theory depicts (Cohen, 46-44).

Also, in relation to concepts and words in “Kitcher” theories, according to the causal theory of reference in the philosophy of language, the general method of understanding which words have a fixed reference in the language of science depends on any instance or event that triggers the causal chain. . Some events are proven by explicit descriptions, but in some events, the word is attached to a present type or object. Based on the theory of causal reference, he speaks of the referential potential of a word-type for a scientific community. This is why scientific terms often have complex reference potentials, because different events and consequently different causal chains have led to the expla-

nation of these terms (Kitcher, 1983: 695). In response to Kitcher Cohen, he states that the key sentences of the old theories include things that are considered only descriptively and cannot be translated into the language of later science (Cohen, 1983: 55-54).

Rationalists claim that they can explain scientific change and progress. Although their explanations differ markedly, they all emphasize the need to explain how to judge competing theories. Also, according to the relevant and available evidence, choose the best theory from among various theories. Explaining them to guide scientists in how to decide on competing theories and choosing the possibly superior theory will help our scientific progress, and the history of science will explain the loyalties that have been made to scientific theories. They resort to rationa-

list models to provide such an explanation. In them, both the purpose of scientific action and preoccupation are specified and the principles and rules of comparing theories are known. Are they really incomparable theories? The claim of relativists and scientific skepticism is that we cannot compare theories. As a result, I do not have a reasonable reason to consider one theory better than another. Accepting this view means that in fact we cannot choose any belief reasonably and provide logical and reasonable reasons for preferring one over the other (Ashuri, 2016: 90)

Each view has a different approach to comparing its theories and concepts. In this research, we do not seek to prove the superiority or legitimacy of the old or contemporary theory, but only a theoretical comparison

that according to the structure and conceptual elements in the dimensions of metaphor, method, obvious principles, theoretical procedure, basic concepts and ideal city of Farabi and Harvey theories. I'll pay.

Research findings

In the research findings section, the analyzed content of the works of two thinkers in the dimensions and elements that were introduced based on the research method is presented in relation to the concepts proposed by each of the research methods.

In this research, comparative research method is used for several reasons and the research tool is content analysis. General conditions of content analysis include determining the theoretical framework, sampling, content unit and preparation of analy-

sis classification. "Conclusion about the thought and opinions of the subject of study requires theory in order to introduce the hypotheses and variables under study" (Rafipour, 2003: 119). In this research, the analysis unit is two books, "The views of the people of the utopia of Farabi" and the book "Right to the City" by Harvey, which are analyzed and compared according to the theoretical framework of the research and the objectives of the research. Classification and analysis of the contents of the studied book is based on metaphor, method, obvious principles, theoretical procedure, basic concepts and ideal city. Content analysis is presented in the next section based on this theoretical classification.

Metaphor: A term in cognitive linguistics that refers to the understanding of an idea, or a conceptual domain based on

an idea, or another conceptual domain. Like the metaphor of organism in the functional structural school, and the metaphor of infrastructure and superstructure in Marxism.

Methodology:

Refers to the methods that are used to achieve scientific knowledge and the methodology of each science is the appropriate and accepted methods of that science to know its norms and rules. Like positivism or objectivism.

Postulate principle:

The accepted principle is in a theory that is taken for granted. Like the principle of contradiction (Marxism), the principle of trade (exchange).

Procedure: A procedure is a chain of actions, tasks, steps, calculations, decisions, and

other processes that, after completion, provide a specific result, product, or achievement. Functionalism, for example, speaks of meeting a need.

Concepts

Concepts that explain the main point of view of the theory with the help of each other. Like dysfunction in functionalism.

Utopianism is the attachment to creating or imagining an ideal social order (Ashouri, 2008, 19). Armanshahr is an imaginary society and an ideal in which a perfect system rules for the happiness of human beings and is free from any evil such as poverty and misery, and its people have reached scientific and practical perfection and are free from whims and desires (Moein, 2006: 66). It is actually a trans-

lation of the word “utopia”. The word utopia has its roots in the two Greek words “entopus” and “ontopus”, which mean “good place” and “nowhere”, respectively.

Metaphor: Farabi likens the utopia to the human body and brings the equivalent of the “heart” in the body to the “first chief” in Medina. He also says that just as the members of the body are different in terms of natural strength, so are the members of Medina, in that there is a human being as the first leader, followed by other members and individuals who are close to the leader. After that, there are those who do their work according to their intentions and are in the second place. In the third place, there are those who do their work according to the intentions of the second-class chiefs, and thus the components of Medina are clas-

sified, to the extent that they end up in classes that only serve.

The difference between the members of Medina or the organs of the body is that in Medina, the difference between the classes of people is not only due to their natures and natures, but also their voluntary actions that have acquired a body and a place in it and caused their difference (Farabi, 1982, 258- 256). “And the utopia was like a full-bodied and healthy body, and it was like a body in which all its members cooperate for the integrity and continuation of animal life and its preservation” (Farabi, 1361: 256).

According to him, there are three classes in the utopia: The class of leaders: There are those who only preside and have no presidency at all.

Servant class: There are those who only serve and

have no presidency.

The middle class: those who are subordinate to the chiefs and chiefs of the subordinates after them. In his hierarchical system, he places the greatest responsibility of society on the middle class and in fact, the ruler and ruler of society, through this class, applies all government measures in society (Nasar, 1987, 279).

The two main elements in Farabi's definition of the utopia are happiness and cooperation. He defines cooperation in the hierarchical and unequal space of Medina as cooperation based on existential and social levels and, finally, compromise and compatibility. Just as the head of the body, of course, is the most complete and complete organ, both in itself and in the actions that are specific to it ..., so the head of Medina is what is specific to him,

the most complete individuals and components of Medina. Just as the part of the heart is present in man and then he causes the development of other organs of the body and causes the strength of the organs of the body and their order, so the situation of the head of Medina is such that he must be established first and then he also causes the formation of Medina. And it becomes its components and also causes the acquisition of the voluntary properties of its components and individuals and their order ... and this is the state of the beings of the universe (Farabi, 1361: 262-260).

In Harvey's theory, the city is a metaphor for the infrastructure (economy) and the superstructure (the city). This is in a fundamental and radical way. Cities have emerged from the beginning through the geographical and social concentration

of surplus produce. Thus, urban sprawl has always been a class phenomenon, because surpluses are taken from and taken from someone while surplus control is in the hands of a few (such as religious elites or warriors with imperial ambitions). This is a relatively different scan. As Marx tells us, capitalism is based on the constant search for surplus value (profit). But to produce surplus value, investors must produce surplus product. This means that capitalists are constantly producing products in excess of what cities's need to produce. The reverse is also true. Capitalism needs to absorb the urban surplus of the surplus product that it is constantly producing. Thus, there is an internal relationship between the development of capitalism and urban growth. Therefore, it is not surprising that the logistics curves of capitalist

production growth over time have been broadly parallel to the logistics curves of urban population growth (Harvey, 2016: 30). In his article and book, Harvey expresses a Marxist view of the city as a product of the geographical and social concentration of surplus production, and introduces urbanization as a class phenomenon. This is where cities are taken from humans and enter the cycles of capital accumulation, and this trend is evidenced by the similarity of the capitalist growth curve over time with the urban population growth curve (Harvey, 2012, 2003).

Here, Harvey cites obstacles to the capitalist path to the development of profitable activity, and sees the need to overcome these obstacles as a stimulus for the urbanization of capitalism. The working class, but also through the middle class such

as feminists in the United States and students in France in the 1970s. He argues that “in a world where consumerism, tourism, and the cultural and knowledge-based industries have become fundamental aspects of political economy,” the commodification of quality of life will have consequences. Here, Harvey well links political economy to everyday life, interpreting the contemporary urban experience as an “aura of freedom of choice in the market” to fulfill the “desire for urbanization.” He attributes this lifestyle to “individualistic, neo-liberal property-oriented ethics” that only result in increased personal isolation, anxiety, and mental disorders, in an environment he sees as one of the greatest social achievements in human history to fulfill our inner desires. Is (Harvey, 2012, 2003)

Thus, in Harvey’s view,

the city is a superstructure for the economy that creates surplus economic growth in cities. In addition, Harvey refers to the class antagonism in which the bourgeoisie seeks to dominate the city and the pro-pariah classes seek to revolt against the recapture of the city. In our time, precisely because the process of urban regeneration is now on a global scale and under the pressure of all kinds of gaps, insecurities and uneven geographical developments. Political responses will inevitably be much more complex. But the cracks in the system are just like when Leonard Cohen sang “What Sparks”. Signs of rebellion are everywhere ... Each of these rebellions can be suddenly contagious (Harvey, 2016: 55).

Farabi and Harvey both use specific and different metaphors in their urban theory, me-

aning that Farabi has an organic metaphor and likens society to a body that works together, but Harvey has an underlying metaphor that was previously used in Marx's interpretation. The economic surplus underlies the creation of the city, and the city is a class phenomenon in which the bourgeoisie dominates and other classes revolt to reclaim it.

Methodolog

Farabi has used both exponential and regressive methods in studying intellectual issues. He usually uses the second method in metaphysics and theology, and the first method in human and social issues. In terms of communities, he starts from the individual and reaches the family, the neighborhood, the neighborhood, Deh, Medina, the ummah, and finally the world

government. In the nature and necessity of civil science, Farabi uses the same exponential method. By explaining the ends of these actions, civil science states what properties are worthy of human beings and how it is possible to provide the ground for the acceptance of these properties in human beings in order to be permanently stable in human beings (Mohajernia, 2001: 176-167) As he says in the book of Thoughts of the Virtuous City: Animal society is performed by nature and instinct and without regard to a reasonable goal and purpose, while human society is based on animal nature and instinct according to a rational goal and end, and finally familiarity with the virtues and perfections that are worthy and beautiful of a wise and prudent man. And reaching and achieving that in fact is worldly happiness and bliss in the life

and life of this world and finally reaching the ultimate and eternal happiness in the life and life of the other world, ie the Hereafter (Hashemi, 1351: 219).

Farabi extends his ontological analysis from the supermoon to Medina and the world of politics, and from Medina to hierarchical. He considers the position of the head of Medina as the first cause, which, according to the hierarchy of intellects, connects the leader of Medina with the supermoon and the divine world. In Statistics of Sciences, Farabi divides sciences into languages of science, logic, mathematics, natural and divine sciences (physics and metaphysics of nature and metaphysics) and civil science, and considers political issues as part of civil science and civil science as a variety of voluntary actions and behavior. And defines those properties, morals,

etiquettes and habits from which voluntary actions and behaviors originate (Ghaderi; 1379: 140).

Harvey wrote his theory of the right to the city alongside the theory of the right to the city of Lefebvre, and both can be said to have a Marxist view of the mayor. In his article, Harvey expresses a Marxist view of the city as the product of a surplus geographical and social concentration of production, and introduces urbanization as a class phenomenon. Explaining the theory of the right to the city of Lefebvre, Harvey himself praises Lefebvre's dialectic. Let's explain this renaissance. What happens on the streets, in the heart of the city's social movements, is much more important, and Lefebvre, as a great dialectician and a lifelong critic, unequivocally agreed with it "(Harvey, 2016: 14).

Harvey therefore uses

the dialectical method to explain himself theoretically, describing his dialectical system as follows: “Until now we lacked a clear understanding of the nature of our work. We have created and re-created powerful social forces ... Let’s take a closer look at what the capitalist is doing. They start the day with a certain amount of money and at the end of the day they have more money as a profit. The next day they decide what to do with the extra money they earned the day before. They face the Faustian riddle: to reinvest to make as much money as possible or to spend their surplus on entertainment. Enforced competition laws force them to reinvest ... and the result of permanent reinvestment is the expansion of surplus production. More importantly, it requires compound rate expansion - hence all logistical growth curves (money, capital,

production, and population) in relation to the history of capital accumulation. Capitalist policy is affected by the constant need to find a profitable territory for the production and absorption of surplus capital, and it faces obstacles in this direction ... and in this path, urban growth plays a very active role in attracting surplus product, which is constantly seeking value for investors. They produce surpluses (Harvey, 2016: 31-29).

Therefore, according to the data analysis, we see that the method used by Farabi and Harvey is different. Farabi uses the exponential method to explain the city and uses it to explain human communities. But for his theoretical explanation, Harvey chooses the dialectical method in which the existence of surplus capital is production (thesis), barriers to investment (antithesis),

and the birth of the city (synthesis), which is always produced and reproduced.

Postulate principles

The design of Farabi's anthropological, epistemological, and sociological debates is based on the following principles: Just as there is a hierarchy in the system of creation, so must hierarchy be considered in the study of man and society. Conflict and contradiction belong only to the world of nature and the cause of this contradiction goes back to the celestial spheres. There is no conflict and contradiction in the world of humans or the worlds. Farabi used the views of Aristotle and Plato, who considered man to have a certain system and society to be systematic. Knowledge of the concepts that were used in that era and are also applicable in

modern social sciences, such as voluntary actions and behavior, actions and traditions, ummah, government, politics, Medina, jihad, war, utopia and ignorance, is important. Is) Azad Armaki, 1374: 223).

Farabi is a philosopher who believes in maintaining the desired conditions, otherwise it is possible for the ideal utopia to become an ignorant city. Farabi's deep foundation is on the importance of society, but as we advance in his theories, we see the approach to individuality to the extent that he does not even consider it serious to reform social systems, and in the words of the author, The result is that it is appropriate that if one of the people of the utopia is in a non-utopia, he should migrate to the utopia (if any) (Hashemi, 1382: 41).

He distinguished between human and animal society in

such a way that animal society is done by nature and instinct and without regard to a reasonable goal and purpose, while human society is based on animal nature and instinct according to rational purpose and end, and finally familiarity with The virtues and perfections that are worthy and beautiful of a wise and prudent man and the attainment and attainment of that which is in fact worldly happiness and bliss in the life of this world and finally the attainment of ultimate and eternal happiness in the life of the next world, ie the Hereafter (Hashemi, 1351: 219 Farabi considers the signs of collective life in four characteristics: many individuals and groups, a single place, continuity, communication and purposefulness (Azad Ar-maki, 1374: 233). From Farabi's point of view, society has ranks and individuals are each in a spe-

cial rank and position. The division of labor between members of society is based on innate talents and business abilities from the highest to the lowest ranks. These various levels are regulated by the head of the society and are governed by wisdom and with full power. He is not only the political ruler of society but also the social, religious, cultural, economic and military ruler and enjoys the highest degrees. Thus, the dominant aspect and the main foundation of society is politics, which is implemented by the presidency and is based on the government. It becomes consistent with the politics of society and with wisdom, politics becomes stable and legitimate (Khoshrou, 1372: 43-37(.

In Harvey's view, conflict is the main concept and the attempt to change society through labor movements is the main

way to realize the right to the city. Even this conflict grows in a way that becomes a global phenomenon. “Most current concepts are individualistic and property-based, and in the strict sense of the word have nothing to do with challenging the logic of liberal and neoliberal hegemonic markets or neoliberal methods of legitimacy and state action. We live in a world where, above all, private property rights and interest rates overshadow all the legal concepts that can be thought of (Harvey, 2016: 27). Cities have emerged from the beginning through the geographical and social concentration of surplus produce. Thus, urban sprawl has always been a class phenomenon because surpluses are taken from somewhere and from someone while surplus control is in the hands of a few (ibid., 30).

The right to the city is

something beyond the right of an individual or group to have access to the resources that are crystallized in the city: the right to change and transform the city is based on the desire of our heart. Moreover, it is a collective right, not an individual one, because the transformation of the city inevitably depends on the exercise of collective power over the processes of urban regeneration (ibid., P. 28). The city has now reached a global scale and is under the pressure of all kinds of gaps, names and uneven geographical developments (ibid., 54).

The observed content shows that Farabi’s principle of hierarchy in the urban system, the absence of conflict in the urban system and the existence of order in which there is a division of labor in which everyone has their work and duties, in his view maintaining the system and

the individual in the system Farabi city is of great importance. Human society by nature is like receiving and achieving worldly happiness and happiness in the life of this world and finally achieving the ultimate and eternal happiness in the life of the next world, the Hereafter. In Harvey's view, the system that governs the city is a class system, and conflict is the main feature of such a system, and the bourgeoisie has been able to dominate other classes, and changing such a class system is the main task of social movements in the city. In Harvey city theory, the right to the city is not an individual right but a collective right.

Procedure

According to Farabi, man is a social being whose highest goal in life is to achieve ha-

ppiness, and for this he needs organization that he can find in the city or Medina. In his opinion, in order to meet the basic and essential needs of life and the degree of perfection and superiority related to group biology and community, groups know groups in a single and continuous place with each other. According to him, the way of human creation is the reason for the need for society, and this need has two natural and biological aspects and attainment of moral perfections and virtues. He does not consider this need as a coercive thing, but believes that social life is the means and condition for the emergence of perfection (Khoshrou, 1372: 42-40). According to Farabi, cooperation and prosperity are the two main elements of the utopia. In his definition of happiness, he says: Happiness is absolute goodness and everything that is useful in

achieving happiness is not good in essence, but its goodness is in terms of the benefits that come with achieving happiness, and vice versa, whatever in some way prevents Achieving happiness is absolutely evil (Farabi, 1358, 144).

Farabi has studied communities at two levels: first, the general level and in terms of geographical criteria; Communities at this level are divided into two types, complete and incomplete. Complete communities, including large, medium and small, are able to meet their needs, but incomplete communities, including ten, neighborhood, dormitory and home, are not able to meet their needs. Farabi believed that the wider the scope of a society, the more complete that society would be, and that it would be able to rule over needs smaller than itself. The second is

the specific level and according to the doctrinal and practical criteria; In his view, “the best good and ultimate perfection is first achieved by civil society.” He also classifies communities according to the type of presidency and their goals and objectives, as well as based on the views and opinions of the people. Farabi calls a society whose main goal is cooperation in matters that lead to charity and achieving happiness a utopia, and a community whose main goal is to turn a person away from happiness and bring him closer to evil and evil, a non-utopia city. Named (Khoshrou, *ibid* .: 47-46).

The people of each city work together to achieve common goals, and each city may be a means to happiness or misery. The city in which the real purpose of society is to cooperate in matters that lead to the attain-

ment of true human happiness is called the utopia. In the utopia, there is a person named the head of the utopia, and he must have the qualities and characteristics that are more complete and superior to the characteristics of the people. He must be able to ensure the well-being of the people, and the other members, in their turn, serve him directly or indirectly. If there is a gap in the system of the utopia and its head does not have the necessary conditions, the head of the utopia will no longer be the head of the utopia and his utopia will not be the utopia (Davari Ardakani, 1374: 183 and Farabi, 1361: 261-260)

It depicts today's cities apart, fragmented and prone to conflict, in which the ideals of urban identity, citizenship and a sense of belonging are threatened. In these scattered cities, Harvey considers the possibility

of the formation of progressive movements in such a city unlikely, and introduces the separation of these movements from each other as an important cause of this inefficiency. The city pulls and expresses the absorption of surplus requires violence, and they attribute it to the class struggle that has always been the driven class in the economy and politics of the losers of this conflict. Babian argues that urban social movements, unlike the financial system, are not closely related to each other. And their response is: "Democratic control over the production and use of surplus." Which is the right of the city. In his article, he considers the need to achieve this alliance in the formation of global struggles, which are mainly struggling with financial capital, and although it finds it difficult to organize, it provides the conditions for it. He sees a

step towards unifying these struggles as focusing on the “moments of creative destruction” in which the economy of pathological accumulation of wealth goes back to the economy of expropriation, and that is where the right to the city is realized. He sees this right as both a practical slogan and an all-political ideal that brings us back to Lefebvre, who insisted that the revolution must either be urban or not. (Harvey, 2012, 2003)

As the mentioned content points out, Farabi considers the necessary procedure to reach the utopia to be cooperation and collaboration to achieve prosperity in the city. If one day this leader fails to prove his worthiness, then the utopia will be invalidated. In Howeri’s view, in order to achieve the right to the city, global movements must be concentrated.

Basic Concepts

According to the content presented, the following concepts can be mentioned in Farabi and Harvey theories:

Hierarchy, order, society as body, duty and function, utopia, chief, servants, middle class, large, middle, small, exponential method, social man, meeting needs and natural nature in Farabi’s theories and class society, contradiction He mentioned urban growth, surplus production, bourgeois domination, the right to the city, the patriarchy, the proletariat, surplus globalization, urban movements, property, moments of creative destruction, the democratic control of capital and capitalism.

Utopia

Reza Davari says in his book “Age of Utopia” about the definition of “utopia”: “Utopia is a Greek word meaning Lamkani. It is meant in the dictionary of a country or a state as imaginary and ideal, but it seems to be a mere earthly and human city, and according to the definition of utopia, it can be said that utopia is a dream city whose people are free from any suffering and ultimately They lived in peace and comfort (Davari, 2006: 25).

According to Farabi, the goal of the utopia is to ensure the well-being of human beings. “People in Medina work together to achieve common goals, and each Medina may be a means to happiness or misery. The city in which the real purpose of society is to cooperate in matters that lead to the true happiness of human beings is called the utopia. In the utopia, there is a person

called the head of the city, and he must have the qualities that are more complete and superior to the characteristics of the people, he must be able to ensure the well-being of the people, and the other members each serve him, directly or indirectly. If there is a gap in the system of the utopia and its head does not have the necessary conditions, the head of the utopia will no longer be the head of the utopia and his city will no longer be the utopia.

According to Farabi, the purpose of human creation is to achieve the happiness of the hereafter, and in order to achieve this happiness, one must first know its meaning and aim for it, and then one needs to know the deeds that directly lead to happiness and to them. To act. But no human being by nature knows happiness and the way to achieve it, but needs a guide and a teacher, and of

course it is not in the ability of every human being to be a guide to other human beings. A person who does not need the guidance of another person in this regard and is himself the guide of others is called the boss (12: 78). He is the Imam and the first head of the utopia, the head of the utopia and the head of all people. No human being has his status and dignity, except someone who by nature has twelve qualities: 1- Health of physical perfection 2- Strength of perception and speed of imagination 3- Power of memory 4- Cleverness and alertness 5- Being eloquent 6- Loving education and teaching 7- Moderation in eating, drinking and intercourse with women and abstaining from play and play 5- Loving the truth and the truthful and the enemy of lies and liars 9- Being noble and loving greatness - Lover of justice and being an enemy of oppres-

sion and oppressor 12- Having the power of will and patience.

According to Farabi, citizens fall into different categories in the utopia. “The utopia is like the human body, which is equivalent to the heart in the body of the first leader. Just as the members of the body are different in terms of natural powers, so are the members of Medina, in that there is a human being as the first chief, and after him, there are other members who are close to the chief. Then there are those who do their work according to their intentions and are in the second place. In the third place, there are those who do their work according to the intentions of the second-class chiefs, and thus the components of Medina are classified, to the extent that the lower class should serve and be servants, not servants. The difference between the members

of Medina and the organs of the body is that in Medina, the difference between the classes of people is not only due to their nature and the medicine of their allegiances, but also their voluntary actions that have acquired a body and property in them and caused their difference.

According to Farabi, the people of the utopia have common things that everyone should know and act on, as well as other things that are specific to each particular rank and class, and their happiness depends on the practice of these two things. As a result of performing these deeds, each person has a special virtue and carnal possessions, and the repetition and continuity of those deeds make his body and possessions stronger and superior, so that in the end, they reach a level of perfection that eliminates the need for belonging to matter.

With the disappearance of matter disappears, not even when matter is needed. Thus, the population of the citizens of the utopia will be in eternal bliss after death.

After describing the domination of surplus production and its role in urban sprawl and the domination of the bourgeoisie over the city, Harvey describes the conditions in which his ideal city is formed. A homogeneous urban policy that had previously been threatened by the disease of the spread of neoliberal individualistic morality is very difficult. Even the idea that the city can function as a collective physical policy, a place in the heart of which and from which progressive social movements can emerge, becomes at least seemingly increasingly unlikely. Yet, in fact, all sorts of urban social movements are clearly overcoming these isolations and wanting to

reshape the city to a different social image than what the power of builders is backed by the increasingly business-minded financial, corporate and local government structures. The city is depicted. Even relatively conservative city administrations are looking for ways to use their powers to experiment with new ways of both urban production and democratization of governance (Harvey, 2016: 45).

Harvey then asks a fundamental question for the theoretical construction of his ideal city: Is there an urban alternative, and if so, where does this alternative emerge?

To answer such a question, Hari states, “Nevertheless, the absorption of surplus through urban alteration has an even darker aspect. This requires repeated attacks on urban infrastructure through “creative des-

truction.” This has more or less always had a class dimension, because it is usually the poor, the underprivileged, and those who have been marginalized from political power who suffer first and foremost from this process. Violence is necessary to achieve a new urban world on the old ruins ... In comparison with the changes in the financial system, in our time it is precisely because the process of urban regeneration is now global in scale and under the pressure of all kinds of gaps, insecurities and uneven geographical development. The political response will inevitably be complicated ... Signs of insurgency are everywhere, and any of these insurgencies can suddenly become contagious. But unlike the financial system, the urban and suburban social movement opposes, many of which exist around the world, no local connection at

all. In fact, many have nothing to do with each other at all ... (and to spark) it needs something more systematic. But if the various opposition movements come together in some way - for example, around the poem “Right to the City” - then what should they demand?

The answer to this question lays the foundation for his right to the city: Harvey states: “The answer to the latter question is simple: more democratic control over the production and use of surplus. Since the urban process is the main channel of exploitation, then the right to the city is through the establishment of democratic control over the organization of surpluses through urban regeneration. Having a surplus product is not a bad thing: in fact, in many situations, a surplus is necessary for sufficient survival. Throughout the

history of capitalism, part of the surplus value created through taxation has passed to the government. The surplus was placed under government control. The whole neoliberal project over the past thirty years has been about privatizing control of the surplus ... It is only effective if the government itself is reformed and placed under the democratic control of the people ... We have not seen a coherence to embrace all of this in the 21st century ... These movements still need to converge on a single goal of gaining more control over surplus use (regardless of the conditions under which it is produced). A step that, while by no means a final step in unifying these struggles, is to pay attention to those moments of creative destruction that are forcibly based on the economy of wealth accumulation economics and then declared by the dispossessed to

have their right to the city. The right of the dispossessed to change the world, change their lives, and rebuild the city according to their heart's desire. This collective right, both as a slogan and as a political ideal, brings us back to the age-old question of who commands the internal link between urban sprawl and surplus production and use. Perhaps this is why more than fifty years ago, Lefebvre had the right to insist that the revolution in our time or the city should be or is not (Hawry, 2016: 59-45).

Farabi's ideal city is a place where man reaches worldly and otherworldly happiness. In Farabi's ideal city, people work together to achieve happiness, and this cooperation takes place according to the hierarchy that exists in that city. In Farabi's ideal system, the boss has a very important role and other citizens are

important according to the boss, who is the heart of the city, and they adjust their work and duties according to the boss, who has characteristics that enable him to lead other people to happiness. has it. In the ideal city of Farabi, human beings perform deeds according to which each person has a special virtue of carnal body and properties, and the repetition and continuity of those actions make his body and properties stronger and superior, so that they finally reach a level of perfection that belongs to them. They do not need matter and, as a result, they do not disappear with the destruction of matter, nor do they need it even when matter exists. Thus, the population of the citizens of the utopia will be in eternal bliss after death.

But the ideal city for Harvey is very different from the ideal city of Farabi. Harvey's

ideal city is formed to control the surplus of production that dominates the city, even in the global sense, and to do so Harvey promotes social movements in the sense that the movements must unite and revolutionize against the global union of capitalists and control after the revolution. Democratic over production surplus. According to Harvey, surplus production will be very positive if it is controlled democratically. Harvey argues that in order to unite these struggles, it is important to pay attention to those moments of creative destruction that are forcibly based on the economy of amassing wealth in the economy of accumulation of wealth and then the expropriation of the city by the expropriated - the expropriated. On changing the world, changing lives, and rebuilding the city based on their heart's desire. This

collective right, both as a slogan and as a political ideal, dictates the internal link between urban sprawl and surplus production and use. Thus the ideal city of Harvey ends with the domination of those who have been expropriated over the surplus of production.

Conclusion

The main question of the research was what are the similarities and differences in the theoretical characteristics of Farabi and Harvey in explaining the ideal city? In fact, the aim of the research is to make a comparative study of Farabi and Harvey's theoretical apparatus about their ideal city. According to the theoretical framework and dimensions proposed in the research methodology of the theoretical system, in this section, the

opinions of two thinkers in the identified dimensions of the ideal city are presented and finally their results are presented in a final table.

Farby's theoretical metaphor is an organic one in which the city is likened to a human body, each performing its duties according to its position to the first chief (heart), whose members are divided into three classes, the chief class, the servants, and the middle class. Achieving happiness works together. But in Harvey's metaphorical theory, the city is a metaphor of a building in which there is an infrastructure (economy) and a superstructure (city) in which there is a surplus of power that creates and recreates this building. Thus, the city is a class phenomenon that has been taken from man, and people who have been deprived of property must create move-

ments to regain the city.

In terms of methodology, it was found that in his studies, Farabi uses an exponential method to explain his ideal city and social issues. . But Harvey uses the dialectical method to explain his urban theory in such a way that capital is considered (thesis), investment barriers (antithesis) and the birth of the city (synthesis) that this dialectical process continues and even becomes a global phenomenon.

Farabi's principle of hierarchy in the urban system, the absence of conflict in the urban system and the existence of order in which there is a division of labor in which everyone has their work and duties, in his view maintaining the system is very important and the individual in the urban system Farabi is very important Enjoys. The human community is by nature a de-

sire to attain and attain worldly happiness and bliss in the life of this world, and finally to attain ultimate and eternal happiness in the life of the next world, the Hereafter. In Harvey's view, the system that governs the city is a class system, and conflict is the main feature of such a system, and the bourgeoisie has been able to dominate other classes, and changing such a class system is the main task of social movements in the city. In Harvey city theory, the right to the city is not an individual right but a collective right.

Farabi considers the necessary procedure to reach the utopia to be cooperation and collaboration to achieve prosperity in the city. The chief cannot prove his worthiness, so the utopia is invalidated. In Howeri's view, in order to achieve the right to the city, global movements

must be concentrated. Harvey believes that democratic control over surplus production is ultimately achieved through revolution. Here, those who have been expropriated play a major role. The basic concepts that shape their theories in Farabi and Harvey's theories are: hierarchy, order, society as body, duty and function, utopia, boss, servants, middle class, large communities, middle, small, exponential method, human Social, natural needs in Farabi's theories of class society, conflict, urban sprawl, surplus production, bourgeois domination, right to the city, patriarchy, proletariat, surplus globalization, urban movements, property, moments of creative destruction, revolution, democratic control Capital and capitalism pointed out.

Finally, in comparison with utopia or the ideal city of two thinkers, it can be said that

according to Farabi, the ideal city is a place where man achieves worldly and otherworldly happiness. That city is happening there. In Farabi's ideal system, the boss has a very important role and other citizens are important according to the boss, who is the heart of the city, and they adjust their work and duties according to the boss, who has characteristics that enable him to lead other people to happiness. Has it. In the ideal city of Farabi, human beings perform deeds according to which each person has a special virtue of carnal body and properties, and the repetition and continuity of those actions make his body and properties stronger and superior until they finally reach a level of perfection. The population of the citizens of the utopia will be in eternal bliss after death. But the ideal city for Harvey is very different from the ide-

al city of Farabi. Harvey's ideal city is formed to control the surplus of production that dominates the city, even in the global sense, and to do so Harvey promotes social movements in the sense that the movements must unite and revolutionize against the global union of capitalists and control after the revolution. Democratic over production surplus. According to Harvey, surplus production will be very positive if it is controlled democratically. Harvey argues that in order to unite these struggles, it is important to pay attention to those moments of creative destruction that are forcibly based on the economy of amassing wealth in the economy of accumulation of wealth and then the expropriation of the city by the expropriated - the expropriated. On changing the world, changing lives, and rebuilding the city based on their heart's de-

sire. This collective right, both as a slogan and as a political ideal, dictates the internal link between urban sprawl and surplus production and use. Thus the ideal city of Harvey ends with the domination of those who have been expropriated over the surplus of production. Table (1) is presented in order to clearly deal with the comparative results of the two thinkers.

Table (1) Comparison of the theoretical systems of Abu Nasr al-Farabi and David Harvey

Research Question	Abu Nasr Farabi	David Harvey
Metaphor	the organism, the city as the human body each of the members of which performs its duties and cooperates with each other.	Infrastructure (economy), superstructure (city), surplus production of the creative and re-creating force of the city. The city of class phenomena.
Methodology	Expansionary (individual, family, dormitory, neighborhood, ten, city, nation and world government)	Dialectical (thesis capital, the barriers to capitalism, the antithesis, and the rise of the city of synthesis, which is becoming a global phenomenon)
Principles	Hierarchy Existence of order and non-contradiction Division of work and function Maintaining the system Desire for prosperity	Class system Contradiction The domination of the bourgeoisie Revolution
Procedure	cooperation for happiness Coordination with the first boss Competencies of the first boss Perform tasks according to the individual's position in the hierarchy Repeating actions to achieve worldly and otherworldly happiness	Uniting world movements Use creative destruction moments Revolution by expropriation Democratic control over production surplus
Basic concepts	Hierarchy Order Society as a body Duty and function Utopia Small, medium, large community Exponential Social man Satisfaction The natural nature	class city Contradiction Urban birth Production surplus The domination of the bourgeoisie Right to the city Pericaria and proletariat Globalization of surplus Urban movements Ownership Creative destruction moments Revolution Democratic control of capital Capitalism

Utopia	The place to achieve worldly and otherworldly happiness Guiding the people by the first boss Persistence in actions in the utopia to reach the level of perfection The prosperity of the population after the death	the surplus of production is controlled democratically Expropriation of the ruling class The rule of the expropriated over the city Change of life and city according to the heart desire of the citizens
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Finally, in general, it can be said that Farabi and Harvey's views on the fate of building a city are the most ideal conditions for the people who live there, but they take a different and sometimes contradictory view on the type and manner of building this ideal city. In his ideal city, Farabi has more order and function and following the worthy leadership of the city, and finally sees the city as the hereafter and religious bliss that human beings reach, so he has a more conservative and moral-religious and functionalist point of view. But in his ideal city, Harvey has a more contradictory and class view in which the aim is to change the system of domination that has shaped the

city in their favor, and in this way the best way to unite the movements and realize the revolution is to regain control of the city. Thus, Harvey's view is more of a materialist and contradictory view, which sees the realization of its ideal society in democratic control over capital. Therefore, in the end, it can be said that despite observing the general similarity in the attitude towards the ideal city, Farabi and Harvey have different and contradictory views regarding the mayor.

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