The relativity of cultural exchange with Farabi s” epistemology

Dr.Hassan Rahimi (Roushan)
Politics assistant professor, Iran bu Ali Sina University hamedan
roushan1390@yahoo.com

Mehri Siavoshi
MA in politics, Iran ,bu Ali Sina University hamedan

Abstract:

Farabi s” epistemological system comprises a firm pyramid chaining and crucial causative relationship embracing features such as rule-orientation-finalism-holism-hierarchy and pluralism In this system –language paves the way for both society evolution and change and culture relativity. According to second teacher – people or culture id defined as: practical and theoretical rules with philosophical infra-structures in order to in instruct people and direct them toward a successful life this survey-conducted in a descriptive- analytical way-is going to reply to the question that what is the relationship between cultural relativity and farabis” epistemology ? Conclusion: second teacher delineates four types of cultural exchange:
1.logical over –structure transmission in to a society without philosophy and culture.
2.Dialectical over- structure transmission in to a society without philosophy and culture.
3.logical over-structure transmission in to a society with logic culture.
4.Dialectical over-structure transmission in to a society with logic culture.

Key words: culture- cultural exchange- epistemology- farabi s ”epistemology
1. Introduction
Farabi falls among the first philosophers who have noticed to cultural exchange and any one of the Islamic philosophers hadn’t taken heed of civilization overlap and culture exchange to thought before him. Discovering relationship and relativity between culture and its exchange in Farabi’s epistemological and philosophical system have been highlighted by the researchers a drastic problem. the problem. The problem – which unfortunately- has been forgotten after farabi among Islamic philosophers.
According to the explanations – The purpose of this survey is to elucidate the culture exchange relativity with farabi’s epistemology and using descriptive-analytical method – it is going to reply to this question that what is the relationship between cultural exchange and Farabi’s epistemology? The hypothesis in this survey is a special end our carried to exchange Islamic, Greek and Christian culture.
Accordingly, what causes the necessity and importance of this survey is first, Farabi is taken account as the first philosopher noticing cultural exchange, realizing it and delineating a propitious solution.
Second, and on the other hand, since we lies in the era of culture and science once again and future realization of modernized world and mankind type are due to propitious realization of it, we are permitted to use farabi’s ideas as the first philosopher who has realized these matters” and assign him as our pioneer and instructor. In the realm of Farabi’s thought, a large number of surveys have been conducted such as Ardakanis’ works, filature or nazerzadehkermani … However, the difference between this work with mentioned works is to especially highlight the cultural exchange in second teachers” epistemological system.

2. Surveys” basis
Generally, the backgrounds pertinent to this survey can be divided in to two main groups according to the type of gained sources:
A) Referring to works and compiles pertinent to the category of cultural exchange.
B) Referring to works and compiles pertinent to Farabi’s thought and epistemological system and related to culture.
Culture category is the example of thoughts and categories that have been defined and analyzed largely.
One of this definitions can be exampled comprehensively and has to do with this project is Aliakbar Vellayatis” definition of culture.
He, in his book Islamic civilization and culture, calls culture (superlative chapter) between human and animal.(vellayati,2013)
From among other works than can be mentioned in this realm is an article entitled (culture humanistic societies and subcultures) written by Goodarzi. It refers to it that culture is not only accumulated in a society but transmits to another society as well.
At last, from among other works that could be referred in this realm is(globalization and enculturation) Written by G.wWbri translated by Jaafer Negat(2009).
Since culture affectivity and its exchanges have interwoven with globalization matters, it is propitious, hence, to refer to this paper. An important hint in mentioned papers is that philosophical infer-structures and epistemological of west and east are not highlighted that this project plans to compensate this defect, that is why this project reeks innovative.

http://www.ijhcs.com/index.php/ijhcs/index
b) Related works with Farabi’s philosophical and epistemological system.
Davari Ardakani in Farabi’s book, culture philosopher,(2003) refers to similarities and
differences of his ideas with Greek philosophers’ works and ideas and then refers to Farabi’s
affectivity on philosophers after him. Finally, he, abridgedly, refers to this point that Farabi is the
first philosopher referring to cultural exchange category. He tries to bifurcate cultural exchange,
in Farabi’s thought. as an innate matter, from historic thought. Yet, he has no hint to the position
of cultural exchange in Farabi’s epistemological and philosophical system. He mostly copes
with comparing it with historic thought.
The difference, hence, between this survey with valuable work of ardakani is obvious.

From among other works highlighting culture category in Farabi’s thought Abdoljavad
Fatouri’s work can be taken account. He, like Ardakani, find Farabi as a Muslim philosopher
dealing with cultural exchange category. And mostly tries to confirm this matter in Farabi’s
philosophical system wholly.

However, this survey plans to investigate more details in Farabi epistemological system. This
survey, accordingly, is innovative.

3. Project fulfilling method
In the process of compiling a projective – scientific work, it seems incumbent to designate a
method and how to organize it.
In the process of organizing this part, so, it sounds essential to cogitate more. According to
subject nature, the method in this survey is analytical – descriptive. Using this method,
perceiving epistemology and cultural exchange, these categories in Farabi’s philosophical and
epistemological system are considered.

The way to accumulate data in this survey is in the form of both documentary and library. So,
the data and matters in need are via note and slip. Accumulating the data, the question will be
replied after analyzing the data. (marsh and stoker 1999)

4. Theoretical expressions and concepts.
1.4 Culture:
Various and different definition of culture implies whatever material and spiritual achieved by
mankind during the history is conceived through culture. About two hundred fifty definitions of
culture have been advanced. For example:

Whatever achievements whether, material or spiritual in every society such as knowledge,
art, code of ethics, rules, behaviors and ceremonies, worship.
And other acquired capabilities which are transmitted from a generation to the other.

An intricate system comprises knowledge’s, beliefs, arts code of ethics, rules, habits and
whatever ability which is achieved by human being as a member of the society. (Rouholamini
1993)

Culture is a collection of cognitions (thoughts) and technical behaviors, economical, religious,
social and etc that portray the human society. (Gheisizadeh 1984)

Culture is categorized in to two categories: material and spiritual. Material culture comprises
all mankind’s tools and those made by human; whereas, spiritual culture comprises values
beliefs, ceremonies / behaviors and science and art and the whole mankind’s thought
achievements.
Culture, accordingly, includes all spiritual and material achievements of social life where human being is evolved through it.

1.1.4 Culture features:
Culture features can be illustrated as follow:

1. Learnable and acquiring: Each generation entertain culture heritage from the previous generation then transmits it to the subsequent one.
2. Alive: culture acquiring facet is pertinent to life and culture pause is tantamount to its death.
3. Human’s secondary culture: It works automatically: values, normal and abnormal and goals and habits construct the base of culture.
4. Superior than literacy and education: Because it is integrated with human’s nature and innateness.
5. Asserting identity: Adjusting the social relations and upholding the way of enculturation attitude and insight.
6. Relative: culture is diverse, thoughts and methods are different from a group to another one, and each clan has its own habits.
7. Transferable: Each humanistic group transfers its social heritage (culture) to others.
8. Human special: Culture consists of passing instinctive stage and acquired by behavior that its paradigm can be transferred from a person or generation to another one. In fact, it is an abstract concept of human behavior.

2.4 Cultural exchange:
Nation cultural exchange has been existed naturally during the history. And it has been a factor for cultures nonstop evolution and enhancement. Cultural exchange is the incumbent matter to keep cultural life and instructions fresh. And it advances forward the humanistic society to ward real welfare. This cultural stream is mutual and it is performed when the nations are vigorous, Nations, in this trend, publicize. Their criteria and ideals pursuing propagating of human values; further, They borrow the eminent concepts and elements of other cultures.

The concept cultural exchange originates from cultural anthropology. It is commonly defined as: culture exchange is seen when groups of people with different cultures keep in touch over and over. In such a case there are some changes in the cultural paradigms of one on both of them. Cultural exchange, accordingly, is not only cultural absorption tree, but is such a reaction as well. That is, it can lead to behavioral changes among the people of two groups. (Fatemipoor 2012)

Cultural exchange has always been the definition of import phenomenon from a civilization with dynamic thought in to another civilization. and Iranian people have been prototype in it. By the advent of Islam, for example, the kept to be Iranian as well as Muslim. Cultural exchange is not limited to time, further it can be in two eras of a nation and a nation or the past a nation. (Haman)

Undoubtedly, The most important part in each society cultural exchange is (general culture) The leader (Khameneiea) says: general culture consists of two parts and obvious and
it truly interferes in a nation destiny however in long term. That is, it is effective in life direction and future advancement of a nation. For example the type of clothe and how to wear and which type of clothe to use are among eminent examples of general culture that are kept nonstop during this cultural exchange process.

The second part general culture is what considering effective like first, yet its influences sound rapid and perceptive. That is, the affairs pertinent to this part of general culture is not so perceptive, however, its effects on society, the destiny of society and its direction is really perceptive.

For example, among these affairs code of ethics seem to be are in paramount importance; Individual and social morals. (cultural document institution of Islamic revolution 1984)

Revolution leader believes in general culture reformation of the society in each cultural exchange. and says: general culture reformation is of paramount importance because this is a basis for other affairs.

Book should be published to reform general culture, film should be shown to cultural reformation; on the whole. Whatever used for cultural exchange should be done for general culture reformation (Haman)

1.2.4 Cultural exchange specialties:

Among documented examples obviously confirming consequences of cultural exchange for humanistic society is Islamic spread in some parts of the world such as the east of Asia by Iranian Muslims who are kept in touch with these areas. The main goal of cultural exchange is to make national culture prolific and immaculate; Accordingly, there wouldn’t be no doubt that when facing with western culture, correct cultural exchange would be the source of positive consequences. (khoram 1999)

It is largely considerable that an enculturation acquired by inclination or cultural relationship is likely when there won’t be any political or social discrimination between two cultures and not any one of them will be superior materialistically or spiritually. In contrast, a society is culturally superior than the other due to technological superiority, military power, more technical and economical equipments and political planning. (sallahi : 1997)

Wholly, it can be said that three principles: selection, analysis and absorption and cultural production are in paramount importance in cultural authorities ideas of a society. In order to keep internal culture dynamic and alive, these people analyze foreign culture elements. select positive elements and after and being congenial with ethnic cultural, they absorb it and reshape it as their own culture. (fayaz 1993)

2.2.4 cultural exchange features
- In cultural exchange, any of the parties is not intended to taint the other one and the goal is to transfer culture.
- In cultural exchange, a nation doesn’t plan to pick a cruel direction in a way to eradicate the other culture.
- In cultural exchange, humanistic positive and negative facets are largely delineated. That is, the parties decide to believe, evolve and enhance each other.
- In cultural exchange, it is not intended to be dominant or to be politically malicious. (Eftekhari 1998)
3.2.4 the types of cultural exchange.
Typically, people share the same group are divers. In the context of the family, evens, some diverse such as gender and position can be seen. In humanistic societies you see the some and each society has its own culture that are able to share some cultural exchanges. The first consequences of this cultural exchange partly implies what the people plan to do during cultural exchanges. yet long-term consequences of this stream for the people largely depends upon group strategic goals.

Four shapes of cultural exchange are originated from two main subjects being in front of all people (involved in cultural exchange stream). These two subjects are based on orientation distinction against self group with an orientation against other groups. The distinction that can be defined as:
1. Maintaining self identity and culture relative preference than its loss.
2. Relation relative preference with other groups and cooperation in a larger society that isolation.

Now it is completely obvious that these two aspects are scientifically and concretively divers. This orientation method pertinent to this subject is similar to four quadrant trends definition. These trends depending upon the group under study (dominant or in dominant), when people are not inclined to maintain their own cultural identity and get in touch daily with other cultures, are defined as cultural absorption.

On the other hand, when keeping self cultural identity is important in touch with other groups, superlative trend is defined when people are inclined to keep their own culture when communicating with other cultures, integrative trend is defined. At last, when it is highly unlikely to keep self culture and there is no inclination to communicate with others, isolation trend is defined (javdani 2003)

3.4 Epistemology:
There has been diverse meaning for the word (knowledge). As an example (absolute science and awareness) is it lexical meaning. (Hosseinzadeh 2000) Expressional meaning of it:
(epistemology is a science that discusses humanistic recognition. assessing its types and error and accuracy criterion determination.
(Mesbah Yazdi :2001 volume1) Epistemology is one of the realms of philosophy, nature, essence and epistemology realm. At the very beginning when epistemological argues were opened by soufastaei and Aflatoon became readily the founder of epistemology, arguments about knowledge nature and possibility, as two main question were taken account. Epistemologists tries to talk over on possibility or impossibility of knowledge first, and then analyze the nature of knowledge itself.
In the realm of philosophy, notice to the concepts of epistemology and scientist’s way of attitude to the matters such as truth and false, possibility or impossibility of certain recognition, tools and cognition sources and … is one of the most important issues. The importance of this matter is because philosophical building is built an these concepts. And being indifferent to these concepts, philosophical system would be faced serious problems.

Accordingly, during Islamic wisdom and philosophy, we are faced with three main school. At the beginning of philosophy entrance to Islam world we are the witness of expansion and spread of mashaei philosophy by the people such as Farabii.
Avicenna and ..... . These sages have learnt the first bases of philosophy and logics from Greeks. And by the use of their thought system have made adjustments and advancements in it. (Rahbar and Binandeh 2012)

Mashaei philosophical school continued till sixth century vigorously. In the late sixth century (549-587) Eshragh school was founded by the advent of sheikh shahabedin sohrevardi. Eshragh school was taken account as a serious competitor for mashaei philosophy as the prevalent philosophy of the time. In tenth century with the advent of sadromotealehin shirazi motaaliyeh wisdom school was founded and it has continued presence of all the three schools in the atmosphere of Islam world thought.

From among the most important thought basis of a sage, id his epistemology basis or wholly Cognition logy. Epistemology implies its way of attitude to recognition and tools and its determinability and underterminability, how to reach to the truth by perception. (Jamshidi 2009) In the importance of epistemology an epigram quoted by motahari can be explanatory. (The world, the world of school and ideology is based on world perception and world perception based on the. recognition that its ideology is apparently based on material world perception, its material world perception is based on a specific theory about recognition) (Motahari 2006)

Accordingly, political thought is based on a series of based and principles that epistemology foundation is one of the most important of them whose fundamentals are: types of epistemology, recognition tools, recognition value.

2.3.4 Types of knowledge: In the realm of knowledge types, wholly two types can be argued: one is direct knowledge of form and concept which is really obvious and there other is indirect knowledge in which mental concept lies between sage and object. The first type of knowledge is called “direct” and the second one is “indirect” (Mesbah Yazdi 2003, Volume 1) Motahari, hence, construes the main difference of Eshragh highlighting direct knowledge and Mashaea high lighting indirect knowledge. As: Through Eshragh school in order to investigate in philosophical issues especially divine wisdom, logic and wise thought don’t seem to be satisfying; Farther, endeavor and self-parification sound incumbent on the other hand logic is enough in Mashaiea school (motahari 1981)

3.3.4 knowledge tools: Knowledge tools (inner or outer of human) are the ones that make it possible for human being to recognize. Accordingly, human owns divers tools and ways so at so achieve to knowledge as “sense, logic, intuition and discovery” (Hosseinzadeh 2009)

1. Sense:
Same have bifurcated the sense in to two categories as apparent and esoteric. The similarity be seen human being and animals; can be seen by apparent senses: tactile, gustatory, olfactory, auditory and visual. (Yasrebi 2006) These apparent senses are discerned by Mashaiyoon, however Eshraghiyoon discern esoteric senses.
2. Logic:
Logic, in Eshragh school, is a valuable element granted by god. (Modares sadeghi 1998) Although mashaei school and Eshragh school possess the same idea that logic is superior than sense, indirect knowledge and Mashaie school focus an logic. That is why the first condition to enter to Mashaei wisdom is wise knowledge, That is because Mashaie wisdom possess argumentative facet. (Rostamvandi 2009)

3- Intuition
Wisdom and sense have been two similar aspects of Masha and Eshragh up to now. Taking heed to mystical intuition lies through philosophical system that separates wisdom and sense. In Eshragh school intuition is superior than wisdom and sense and it highlights body and world abandonment and movement to reach to God. (Modares sadeghi:1998)

4-Inspiration:
Inspiration can be defined lexically different: notice, text, message, speech, covert and … (Hosseinzadeh 2006) Alameh Tabatabaiea defines inspiration and instinct being at the heart of prophets which sounds impossible foe those who are among ordinary people to realize. (Tabatabaiea 2003 volume 1)
In Mashaie philosophy in which Farabi Owns to be pioneer and well known for being both Islamic philosophy founder and second teacher, in his view points of cognitive knowledge, wise knowledge is the most superior knowledge and recognition and intuition knowledge solely is perceived by philosopher and prophet and it seems impossible to be perceived by ordinary people. Farabi believes that intuition knowledge is a requirement by philosopher – king or king-philosopher to rule over utopia.

4.3-4 – recognition value:
Recognition value is the most important issue in epistemology. (Mesbah Yazdi 2003) It, farther, is the most fundamental issue of epistemology. The main theme of it is: How to winnow false knowledge from the true ones. (Hosseinzadeh 1999) and does the certain knowledge correspond to possible reality? If so, how?
On the whole, there were two groups of thought in this two categories that are construed as epistemological realism and idealism (in the realm of knowledge possibility, idealists denies knowledge acquisition for human being and call it basically impossible. Realists believe firstly in acquisition of knowledge and secondly they lie it just in the realm of indirect knowledge which committing a mistake is possible, however there wouldn’t be any in direct knowledge. This is because direct knowledge is faultless. (Khosropana and Panahiad 2009). Muslim sages, generally, believe in acquiring knowledge such as Farabi; Consequently, most of them are realist.

4.4- Farabi’s epistemological system:
Farabi, in his epistemological system, highlight the discipline and united coherence among the issues.
In this systems, creatures in their declining trend possess a firm pyramid chaining and a crucial causative relation from the first creator whose “existence is necessary” to “the lowest” and even
“chaotic” uncertain material and recognition start his rising trend from the lowest levels toward the highest level that theoretical logic achieves it. And it would be possible to perceive nonmaterial elements without using sense and imagination. The level where sheer wisdom to material or from unimpressionable effect full to impressionable is uneffectual. (Nazerzadeh Kerman: 1987)

The bases of ontology, epistemology and morphology, in Farabi’s philosophy are so expanded that can be seen in many different viewpoint. In this survey the epistemology of second teacher’s philosophy is focused.

Same points about Farabi’s epistemology seem to essential to be mentioned:
First, in epistemology, total rule is ruling. Bases, methods and farabi’s epistemology goals follow total, logical and unchanged rules, second, Farabi’s epistemology is purposeful. The goal of recognition in Farabi’s thought is this first presence knowledge and feature. Third, Farabi’s epistemology is holist.

That is, in his knowledge system the whole issue comprises nature, reality, truth and recognition bases. Fourth, Farabi’s epistemology is hierarchy.

In this system knowledge starts from sense and continues to eshragh. Fifthly, farabee’s epistemology is pluralism. In Farabi’s thought, acquiring knowledge is not restricted to an individual method, further it comprises a collection of empirical, analytical and intellectual methods. (Mirza mahammadi 2014)

Farabi, as a pionner philosopher of Islamic –Arabic in medieval era, tried to resolve some epistemologic problems of his time – he did so in a way that was his epistemology foundation such as the world occurrence and oldness and different recognitions causing much tension and indiscrimination. (Aljaberi 2008)

He, hence, tried to use all possible justifications in order to accumulate the ideas of two sages and set a novel relationship between religion and philosophy and created a united, common and complete scheme of the world in order to relate social, natural and divine world in a utopia which is created in imagination. As a matter of fact his knowledge system, as it was mentioned, is based on recognition unity and it originates from shims or it is said that it is under the effect of Esmailieh.

5- The relativity of cultural exchange with Farabi’s epistemology:
In Farabi’s thought an example of human needs is perfection that “natural essence” is in his body, achieving to perfection is not possible except in the context of the society; This is because recognitions are acquired by social interactions and knowledge reach to its pinnacle. (Farabi 200) Ideas and thoughts differences cause better knowledge and recognition which is not achieved individually, because there are some people in the society who they are more perceptive and can help others achieve welfare and perfection. Cultural and social factor play an important role in the emergence of social groups and people’s knowledge. This is because human being is a social creature and according to his/her nature pickup social life. (the same) Actually, in Farabi’s idea the ruling condition on society and town in ideas and thoughts exchange for groups and peoples welfare in a cultural atmosphere along with positive interactions, pave the way for recognitions and knowledge. In his view, the factor of societies evolution and development is language. Because in the second Chapter of “الحروف” by research of an able scientist Dr. Mohsen Mahdi entitled “ حدث الألفاظ” shows use a type of philosophy of history.
Farabi’s in this book tried to show us societies cultural exchange and evolution from the stage of interpretation with beckon and sound to the highest interpretation stages, religion and philosophy is to satisfy religious muslims that there is no contradiction between religion and philosophy, and philosophy is a symbol of religion Consequently, applying history, logical and religion and philosophy language recognition is the way to reach to such a kind of goal to prove logical and time superiority of Philosophy over religion by ideologic reasoning.

Farabi pursues two man goals of logical, historic and chronologic superiority of philosophy over religion; First, indicating his utopia legalized and logical in which both religion and policy are blended. Second, indicating cultural effects and exchanges over each other which is disclosing truth as a united recognition. (the same)

Farabi’s goal of doing so, then, is to declare those speech and thought problem accompanying some the other problems, he tries to devise a solution or introduce other’s solution. His endeavour is mostly done about stating logical and philosophical impressions and making them coordinated with Islamic thought. Farabe. applies neither courtesy and culture nor society. To state this subject. In fact, culture and society are interpretations considered by the compiler in contrast to the impressions which Farabi finds the basis of his works such as (الحروف) to elucidate the point. “society” and “culture”, hence, are considered as “Mellat(people)and Ommat(society)” translation. 

The base of farabi’s thought, of course, lies on two qoran words he applies them as philosophical impressions. 

The intention is society and people. In holy qoran society is used as a clan and a society to with a prophet has been sent; whether they believe him or don’t. (Nahl, verse36) According to holy qoran, yoosof chapter, verses 27 and 28, people is religion; That is, it is the content of the inspirations inspired by prophets as divine lessons to the society.

Farabi makes these two religiously unrestricted and colors them commonly philosophical. (Farabi 2006)

Society, in his view, is a community designed according to its innate natures for life and coexistence, customs, rules and special ceremonies along with its creation, essence and thought evolution. On the other hand people is defined as the collection of theoretical and practical rules and disciplines with philosophical bases in order to instruct and teach people and direct them toward an enlightened life. (scientific committee of Falatoori honoring 1998) Declaring societies mutual influence and being influenced and cultural exchanges is due to how cultures are found and knowing these societies evolution caliber.

The way cultures are exchanged is closely related to societies initiation and evolution in Farabi’s epistemologic system. Second teacher, in his book (الحروف), asserts societies initiation and evolution owing to some issues; 

First issue: Nature is an essence each individual and society possess it due to natural endowment. Second issue: body movement and carnal powers are coordinated with them to act. Third issue: picking up the best which is taken account to help to mentioned two issues to be done. Farabi considers each societie initiation and evolution according to these three issues in this way: At the beginning each clan and society live in a special place (village, town and …). Bodily and mental, they possess specific features and due to those they are prepared for supposition, imaginations and learning that are quantitatively and qualitatively restricted. (Farabi 2006)
Farabi 2006) In this way. The first fundamental base of each society is formed; In other words, the most rudimentary society is formed. On condition that the repetition of those actions cause them to reach to the highest.

Practical levels and morals. Farabi, by the use of this, justifies and illustrates the difference between imagery and speech, the difference between morals, customs and ceremonies and the difference among clans. So far, the society owns fairly proved morals and customs, it enters to a new phase; That is to say, it is in the phase where includes mind and language evolution. Language is perfected owing to two issues:

On is due to senses and observation which are used as perceptive tools and the other one is by the support of common vision among all the people of the society which is used as common method. In this phase, common experience in comparison with the whole spiritual and material life and specific experiences about speech and imagery are achieved. In this phase – on the whole – allegory, comparison and the other explanation are based on first vision and common idea, the base of thought and language in the field of explanation and understanding, related to mind and moral, about imagery and speech and all the relate issues to the life. And the goal is to understanding and reject the conversation and talking. This the way to think and perceive. When reaching to its perfection we call it oration.

The art of oration is its lack of cause and effect though textually and formedly. At the end of this phase, it is imagination turn to make up a novel form for explanation compilation and synthesis an language description in both context and form by the presence of imagination power in the realm of mind and in the realm of language. According to Farabi’s criteria the art of poem like the art of oration, and perhaps before that, is allocated to the society which is active. Under the flag of these two accumulating news and incident, oration and poem, reinforcement and development, language enhancement and forming knowledges pertinent to it – from lexicography to diverse rules and principles of lange and the condition of related expression are setup.

Farabi calls a society reaching to this phase of evolution “jomhoor” (public), in other word “Avam” (population). He, in this way delineates a difference between them and a class called special people. When we say public and population, uneducated people of a society are not highlighted, the expressional concept of it is a kind of society that has been developed according to the mentioned order and to the mentioned level. And it, in its own, according to first vision, under the flag of art and Poem, in the skeleton of innate power, movement selecting the best, has established rules and principles for the life and community system and body and mental order of the people.

In any case as soon as the society is in the state of perfection (public), it investigates world and human instillation causes and these tow’s ramification. The development of this method leads to many different ideas about an individual phenomenon and an/on of them confesses his idea. The diversity among ideas initiates and each one tries to prove his own idea and reject others. A new method is originated from this argument called controversy and if devouring is picked up by one party, on will be the same ad soostaie. (the some)

Although controversy sparked off vigorously and correctly, it won’t be higher than suspiscion yet. Disatisfaction leads to logical discovery method i.e the only method leading to certainly. The owners of this method are merely philosopher and special people; And just the society owning such people is able to –in terms of thought reach to perfection. (Farabi2006)
The burden on the shoulder of special people toward the society is to designate theoretical and practical rules and principles for the society based on logic philosophy foundation in order to instruct and persuade them toward a prosperous life. Farabe calls these practical and theoretical rules and principles “Mellat” (people) which are ruling over all aspects of life. According to definition of culture having been advanced we are allowed to call it culture in solitude or with its thought foundation. (Falauboori honor committee 1998) In this realm of cultura, in any cases, we are faced with an exciting categorization: philosophical foundation and logic over – structure, according to this categorization, of main types of society are:

The society that doesn’t reach to such a philosophical foundation and consequently, it owns no people and in the other interpretation no culture.

The society that highlight merely controvertial philosophical foundation and accordingly, its culture and people may perpetuate mistake.

The society that possesses both logial philosophy foundation and perfect and complete over-structure. According to this delineation if we notice on volitional act of humanistic communities during the history and consider their cultural deals, we clearly perceive that either cultural over-structure without philosophical foundation or both over-structure and foundation have been transmitted. (Farabi 1997) By considering all these issues – that is, the cases which are viable and possible for society – giver and society – taker many different cases of cultures exchange are set up that the followings are the most important of them:

Logical over-structure transmission, without philosophical foundation to a society without cultural over-structure and foundation. Achieving to such goal is viable on condition that the society without that culture will be prepared in terms of language and though to get it. And this preparation even will be a tool to transmit logical philosophical foundation of that over-structure culture.

Controvertial foundation transmission to a society without culture and philosophy. Such an issue cause the deviation of society-giver, especially when this society lacks those who are able to persuade their society in terms of language and thought to logici.

Because in such a case all the traditional values and thought of that society are invalid and all the ways to achieve an authorial thought are impeded.

Logical over-structure transmission to a society with controvertial culture. In such a case there will be

Contradiction between logical culture and controvertial culture both in terms of though and language. The victory will be the share of logical culture fans when they accept its philosophical foundation and start to reform controvertial thoughts and controversy owners.

Spoiled and controvertial culture transmission to a society with accurate and logical culture. Undoubtedly when being so, there will be a cultural chaos soon and peril removal will only be in the hand of special people so that they can direct controvertial philosophy and generated culture toward logical culture and philosophy. (Farabi2006)

Conclusion:

Culture comprises all spiritual and material earning of human social life. (Vallayati 2013) All the cultures ought to get in touch in order to direct the mankind toward desired advance. The concept of cultural exchange originates from cultural anthropology. The typical definition of that is: cultural exchange takes place when groups of people owning divers culture get in touch with each other. If so, there will be some differences in culture paradigms of both or one of them.
The first Muslim philosopher dealing with cultural exchange and being successful in Islamic and Greek cultural exchange is Farabe. With regard to the issue that Farabi’s epistemological system owns the features like finalism – holism, hierarchy, pluralism and rule – orientation, this question is posed that what is the relativity between cultural exchange and Farabi’s epistemological system? The consequence acquired is:

First: Second teacher looks at cultural exchange category as hierarchy. He, firstly, deals with societies initiation, then the reasons of development and evolution, next culture formation and finally cultural exchanges among them.

Second: He (second teacher) doesn’t apply merely an individual cognitive method.

Third: As it was mentioned earlier, Farabi’s point of view is finalism. That is why he believes that although recognition ways and the method achieving to the goal are diverse, all pursue the same. The goal and cultural exchanges purpose, in its authentic form, is to achieve welfare.

Fourth: In the realm of cultural exchange, second teacher’s viewpoint is pluralism and he hardly ever highlight details.

Fifth: Farabi, in his epistemological system, believes in truth as unique. Consequently, societies owing any type of language and to any extent their recognition ways be different, science truth is united, cultural exchange, hence, is viable in many different ways. Accordingly, he delineates many different ways of cultures exchange that the most important of them are following issues:

1. Logical over-structure transmission without philosophical foundation to a society without cultural over-structure and foundation.
2. Controversial over-structure transmission to a society without philosophy and culture.
3. Logical over-structure transmission to a society with controversial appearance and foundation.
4. Controversial and spoiled cultures transmission to a society with logical accurate philosophy and culture.
Source:

- Aliaberi, Mohammad Abed (2007), we and our philosophical heritage, a novel study from Avicenna and Farabi philosophy, translated by Seyyed Mohammad Al Mahdi, Tehran, sales publication.
- Tamshid, Mohammad Hossein (2009), Khomeini political thought, Tehran, second edition, Khomeini publication institution.
- Rostamvandi, Tqgi, (2009) The thought of Iran – civic in Islamic era, Tehran, Amir Kabir publication institution; seventeenth number, 25-12
- Mirza Mohammadi, Mohammad Hossein, (2013) Farabi’s epistemologic bases in Vahdah and its educational significations inference, instruction and training bases research, first number, 103-89
- Velayati, Aliakbar, (2013) Islamic civilization and culture, Tehran, Nel publication.