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Savior in philosophical beliefs and theories
(A review article)

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Abstract
This article deals with an idea that is, in fact, one of the ancient ideas known to human thought and called for by many monotheistic and positivist religions and even philosophical beliefs and theories that surrounded it with an aura of holiness, because salvation is a matter that preoccupies the human mind and it has been searching for a savior whether this savior is represented by a human being, Or a god, or an idea that takes its place, , so the idea is not monopolized by anyone, as it stems mainly from the human instinct that constantly aspires to perfection in its most comprehensive form, and perhaps this particular point is what makes it more realistic.

Introduction
The idea of salvation and the savior is not an idea with a religious basis only, as was previously mentioned, but rather, just as positive beliefs and religions are convinced of the origin of this idea, so was the same feeling with regard to philosophical beliefs and theories, as this idea caressed the imagination of its owners, so they contemplated and dreamed of it, and the virtuous city (Utopia) is nothing but Evidence of those wishes rooted since ancient times, as is the case with the theories of the end of history in all their ways, which is the biggest evidence that there is a model waiting for humanity to work for its salvation without finding an applied example for it. The foregoing is what we will discuss in this demand in two paragraphs: The first paragraph: Utopia. The second paragraph: the end of history and the last man*.*

Literature Review
First paragraph: Utopia
Throughout history, the human mind has not left the obsession with a comfortable life, so it was longing for a better tomorrow and a happier life, and hope was intensified whenever the arrogant and authoritarian powers oppressed and eradicated their opponents. Thousands of innocent lives were lost. Thus, the struggle continues in life, and the groans of the oppressed escalate. In the face of these conditions, the philosophers' view of life was from two sides, as it is considered by some to be excessive futility, and a home that we were forced into without a prior choice, so the matter reached some of them that they called for suicide, which in their view is the way to salvation. On the other hand, the second section of philosophers looked optimistically. They understood that life is dominated by turmoil and anxiety, but they believed that the best solution is to establish an ideal society, which guarantees living in a life full of happiness and comfort and achieves what existence aspires to. These green visions of a happy life have crystallized. In different forms, and philosophers in every era expressed it in the form of a utopia, the "virtuous city".

Since ancient times, the idea of utopia has constituted a way to salvation in order to achieve freedom, justice and tranquility. This vision emerged against the backdrop of a sense of pain, injustice and fear. Philosophers began to think of an imaginary world containing all the necessities of perfection that would eliminate the evils and pains that groan under human burden*.*

Thomas Moore [1] is considered the first to carve the word "Utopia" as a scientific name for his ideal island, and he derived it from the two Greek words (Ou) meaning "no" and (topos) meaning "place", so the sum of their meanings became "not in a place." Or "No Place", and he put it as the title of his book that was published in the year (1516 AD), which revolves around the axis of criticism of tyranny, injustice, and the greed of rulers, then he presented a description of a fictional state on the grounds that it is the ideal model that humanity should

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seek to achieve, and it is considered the most famous utopia in the modern era. Thus, Thomas More has given the term "utopia" its semantic legitimacy, and since then the term has been used in all European languages, as well as in Arabic translation [2].

Utopia is defined as: «a model of an ideal imaginary society, in which perfection is achieved or close to it, and it is liberated from all the evils that humanity suffers from, and there is no such society in a specific part of the earth, but in places and islands imagined in the mind of the writer himself and his imagination before all. Something » [3], it is a story of a dream only and is not an inevitability of history, as is the case of the promised state. The word has developed and later has many meanings, so it has come to refer to every political term or any imaginary future perceptions, or scientific and artistic possibilities, intended to achieve human harmony with himself, with others, and with his society, and thus it has expanded to include, in addition to the philosophical utopia, the religious utopia, ideological utopias, and so on. Thus, Utopia represents the dream of happiness for the human race and its hidden longing for the golden age or its lost committee, as some imagined [4].

This is why the philosophers' minds have established many utopias and meditations in which they preached salvation and the savior, each according to his view and his own way, but the most famous of these utopias at all are: (Plato's Republic), and (the city-state) of Aristotle, and (the virtuous city) of Al-Farabi, and (the city of The Lord) of St. Augustine, and (The City of the Sun) of Dominic Campanella, and (The Imaginary City) of Thomas More, and (New Atlantis) of Francis Bacon, and (Modern Utopia) of Wales [5]. But Plato's Republic and the virtuous city of Al-Farabi are the two best examples that we can stop at:

Plato's Republic: Plato [6] mentioned the virtuous city "Utopia" in his book "The Republic of Plato", which revolves around the definition of justice, the ranks of the just state, and the just man, describing to us his imaginary republic, and his hypothetical city that is not ruled by a king but rather by philosophers, because of his faith That the goodness of the state is only in the association of philosophy with politics, and the rulers are characterized by wisdom, thinking that they are the most qualified to rule it. Because of their wisdom and their vast knowledge, they will make everything in this city specific and standard according to clear and fixed standards and foundations that work to preserve order and stability, and achieve justice and equality between people. And based on that, it will be ideal and virtuous, he says in this regard: "The human race will not be saved from its troubles unless those who are truly engaged in philosophy seize political power, or that those with power in cities become real philosophers" [7], as Plato expressed life daily life in this city, and described the standard of living in it, where he mentioned that in that city the citizen, the resident and the visitor find the finest and most complete services in a civilized manner away from complexity, procrastination and mistreatment, Plato considered that the real society is the A society that makes man happy and fulfills his righteous desires [8].

Plato developed various theories through which he aimed to establish his ideal republic, including that the individual must be handed over from his birth to the state, which takes care of them in all respects, and then distributes them according to qualifications and preparations. He is given a philosophical upbringing and so on, and he explained that

teaching philosophy begins with him from the age of thirty, and extends to about fifty, and at that time one has the right to be a ruler. Also, in order to establish the ideal society, Plato stated that the city must be purified from every idea or tendency that contradicts virtue, and for this we find that he exaggerated the obligation to improve the offspring by preventing those who were corrupt parents from reproducing and eliminating unfit children [9].

So, the general concept of a virtuous city is that it is a proposal for a new, innovative city that is different from all our cities, not only the difference in urban appearance, but in everything, in terms of civilized, demographic, cultural, government and private service performance, and containing all races, colors, cultures, and religions.

Al-Farabi's Virtuous City: Al-Farabi [10] called the virtuous city the ideal of governance.

And he wanted it to form an ideal society of the type of societies that philosophers thought about before him, according to the main principles on which his philosophy and his views on happiness, morals, the universe, its creator, and metaphysics are based. Happiness is not achieved unless the members of that city cooperate on the matters by which happiness is attained. He says: "The virtuous city is similar to a healthy and complete body in which all its members cooperate to complete the life of the animal and to preserve it." [11] He mentioned qualities that are necessary for the people of the virtuous city based on Knowledge, work, and the system of virtue, and that they follow the footsteps of their leader and imitate his actions, because in his view, leadership is the most important function of a virtuous city and the greatest danger, because the president of the city is the supreme authority from which authorities are derived, and he is the ideal that regulates all perfections, as he is the source of life for his city and the strength of his city. Its system, and its status among all its members is like the heart from the members of the body, and from here it is not suitable for leadership except for those who are endowed with innate and acquired qualities that represent the maximum that can be reached by perfection in the body, mind, knowledge, morals and religion, he says: "And the president of God The city of virtuousness cannot be any human being agreed, because the presidency is only by two things: one of them is to be instinct and nature prepared for it, and the second is by the body and the voluntary faculty » [12]. As for the qualities that Al-Farabi stipulated that the president of the city should be available, they are: 1- He should have complete members, 2- He should naturally have good understanding and imagination, good memorization of what he understands and comprehends, 3- good intelligence, intelligent, 4- good speech, 5- loving teaching and benefiting. 6- He is not greedy in what he eats, drinks and drinks, 7- He loves honesty and its people, hates lies and its people, 8- He is big-hearted and loves dignity, 9- Dirhams, dinars and other things of the world are easy for him, 10- He naturally loves justice and its people and hates injustice and injustice and its people. 11- To be just, not difficult to lead, unbridled, or reckless. 12- Strong-willed, daring, fearless, and not weak-willed. This is in addition to being wise, knowledgeable, with the quality of vision and the power of deduction, the quality of guiding words and steadfastness in wars, which are acquired qualities, and he admitted Al-Farabi rarely found these qualities in one person, and he added other qualities that are more difficult, and we are not going to talk about them in this haste [13].

Al-Farabi's virtuous city has opposites mentioned by Al-Farabi, such as the immoral city, the ignorant city, and the misguided city.

Second paragraph: The end of history and the last man (Francis Fukuyama) [14]

It is well known that the phrase "the end of history" was circulated in the field of philosophy for a long time, that is, before "Francis Fukuyama" employed it in his treatises on the science of futurism. Absolute) will be achieved in history, and that the development of society ends with the arrival of the "liberal state", as well as the end of history according to Karl Marx, the German philosopher (18188-1883 AD), which is the arrival of a "communist society" devoid of classes and capitalist exploitation of the poor. So it was not Fukuyama He was the only one who heralded the end of history, but he was the most prominent one who said that liberal democracy, with its values of freedom, individualism, equality, popular sovereignty, and the principles of economic liberalism, is the most complete system that will represent the end of history (that is, the end of the social, cultural, and political "ideological" development of man!), and thus the globalization of liberal democracy as a final form of human government, and thus it establishes the achievement of America's sovereignty in the world politically, culturally and economically, i.e. placing America on the throne of human history, and therefore it represents "the end of humanity." History » [15].

Fukuyama firmly believed in this idea, even putting it on top of all global ideologies. He says: "It is not liberal practice that appears as victorious as the liberal "idea", that is, for a very large part of the world, there is no ideology that claims totalitarianism at present to be in a position. It enables it to compete with liberal democracy" [16], and he explained that the monarchy in its various forms had completely withered and fell with the beginning of the twentieth century, and fascism and communism had lost their credibility in their political, economic and social proposition [17].

As for Islam, Fukuyama tried to diminish its global appeal, despite his acknowledgment that it possesses a coherent ideology, that it succeeded in defeating liberal democracy in various parts of the Islamic world, and that it constitutes a great threat to liberal practices, but he limited the thought and culture of Islam to its surroundings, he says: "However, this religion does not seem to exert any attraction outside the regions that were culturally Islamic from its inception. The time of the Islamic cultural invasion seems to have passed." He added that in the long run, the Islamic world has been exposed to liberal liberal ideas more than the opposite [18].

Fukuyama justified his hint at the end of history by saying: "History was not a blind pursuit of events, but was significant in which human ideas related to the nature of the political and social system develop and flourish. An indication of the possibility of human improvement to our system, then we must take into account that history becomes itself at its end" [19].

However, this theory, which seeks to extract from human beings the belief in the possibility of a state of social justice emerging from the model of liberalism (Fukuyami salvation), has proven its failure in two points:

1. History bears witness to the racism and arrogance of liberalism, to all its negative manifestations and its alignment against social justice, to its social, cultural and environmental disasters, and to its reality that created worlds of poverty and what is below poverty. The white man who was and still lives in the complex of self-love and selfishness, and does not care about others, their civilizations, their dreams and their concerns, so Fukuyama was absorbed in glorifying the idol of Western democracy, to extend his sight to the broad horizons of the human future that was not frozen at all in the labyrinths of liberalism, says one of the researchers who follows this The theory: "We say to everyone who believes in these ideas: If this is the end of human history with your economic and technical progress, then it is an unkind and completely unsatisfactory end for most of today's oppressed human populations who are militarily oppressed by the power of the alleged ideal of the new world order, so where is the spiritual and moral aspect of your alleged ideal? This is the one who squandered human dignity and his rights in practice and violated the sanctity of moral virtues publicly?" [20].

2. Fukuyama looked at the reality of Muslims and not at their religion, so he measured his theory on the limited application of Islam and not on the teachings of the integrated Islamic message drawn by the Qur'an and the Sunnah of the Prophet. Intellectually and civilized, with what it possesses of effective and essential elements to lead man and the human society towards realistic salvation and realistic happiness" [21].

3. Finally, we conclude by saying that the discourse of "The End of History" is similar to what we have seen from "Francis Fukuyama", despite its sickness, extravagance, and haste, the greatest proof that there is a model that humanity awaits without finding a way or an example in this human offer that is governed by manifestations of injustice and injustice, or let us consider it The story of a pirate who stood in the middle of the road to steal from the human procession what was left of his dream.

4. We should not fail to point out that the idea of the emergence of the Savior was adopted by many philosophers and other geniuses other than those previously mentioned, as they declared that the world is waiting for the Savior and the great reformer who will take charge and unite everyone under his banner, including the famous British philosopher Bertrand Arthur William Russell (1872-1970 AD).), who says: "The world is waiting for a reformer who will unite it under one banner and one slogan." [22] And serenity and people loving each other and fraternizing is not far away." [23] And the most explicit of all of this is what was stated by the famous British-Irish philosopher George Bernard Shaw (1856-1950 AD), author of the book (Man and the Superman), in which he referred to the inevitability of the advent of the global reformer who necessitates his life to be long, as he believes that this is necessary for the establishment of the promised state. He says in his book, describing that reformer, according to what Dr. Abbas Muhammad al-Akkad (1889-1964 CE) reported: "A living person with a healthy physical structure and extraordinary mental energy, a higher person to whom this lower person ascends, and that he lives long until he exceeds three hundred years and he can He benefits from what he

gathered from the phases of the ages and from the phases of his long life" [24-25].

Margins

1. He is an English philosopher and political writer. He was born in London in the year 1477 AD. He is also called a saint. He held many government positions. Thomas was the eldest son of his father, Judge John Moore. He was educated at St. Anthony's School in London, then at Oxford University, and among his most famous books is Philosophy book (Utopia), died in (1535 AD). A: A group of scholars and researchers, The International Arab Encyclopedia, 24/374.
2. Z: Moore: Thomas, Utopia, translated by: Gospel of Boutros Simon, p. 11. Berneri: Maria Luisa, The Virtuous City Through History, p. 7.
3. Berneri: Maria Luisa, The Virtuous City Through History, p. 7.
4. A: Berneri: Maria Luisa, The Virtuous City Through History, p. 7 and 16.
5. P: Badawi: Abd al-Rahman, Encyclopedia of Philosophy, 1/374. Al-Shanawani: Ahmed Muhammad, Books that Changed Human Thought, 1/51.
6. He is an ancient Greek philosopher, and he is considered one of the greatest ancient philosophers undisputedly. He was born in Athens in the year (427 BC). He belongs to an aristocratic family, as his father Ariston descends from Codrus, the last king of Athens, and his African mother is affiliated with the wise Solon, and her aristocratic family includes some of The men and notables of Athens, and it was said: His original name was "Aristocles", then the title of Plato due to his stinging forehead and his great simplicity. His teacher was Socrates, and his student Aristotle. He died at the age of eighty years in the year (347 BC). Z: Tarabishi: George, Lexicon of the Philosophers, p. 71. Badawi: Abd al-Rahman, Encyclopedia of Philosophy, 1/154.
7. Al-Shanawani: Ahmed Muhammad, Books that Changed Human Thought, 1/56.
8. R: El-Manyawy: Ahmed, The Republic of Plato, pp. 28, pp. 205-207. Berneri: Maria Luisa, the Virtuous City Through History, p. 31-32. Al-Shanawani: Ahmed Muhammad, Books that Changed Human Thought, 1/68 and 75.
9. P: Berniere: Maria Luisa, The Virtuous City Through History, p. 35-38.
10. He is Abu Nasr Muhammad bin Muhammad bin Tarkhan Al-Farabi. He was born in Wasij in the "Farab" district of Turkestan, around the year (257 AH) from a father of Persian origin and a Turkish mother. It is said that his father was a military commander in the Turkish army. He is considered the second philosopher of importance in Islamic philosophy. He became famous for the title (the second teacher) in exchange for Aristotle Thales, nicknamed (the first teacher), he studied in Baghdad first with a Christian teacher, John bin Hilan, and he studied logic, philosophy, grammar, morphology, science, mathematics and music, then he traveled to Aleppo in the year (330 AH) and settled in a council Saif al-Dawla al-Hamdani, died in Damascus in the year (339 AH) at the age of eighty years. Z: Tarabishi: George, Lexicon of the Philosophers, pg. 449. Al-Fakhouri: Hanna, and Khalil Al-Jar, History of Arabic Philosophy, 2/90-91.
11. Wafi: Ali Abdel Wahed, The Virtuous City of Al-Farabi, p. 30. Al-Fakhouri: Hanna, and Khalil Al-Jar, History of Arabic Philosophy, 2/143.
12. Al-Fakhouri: Hanna, and Khalil Al-Jar, History of Arabic Philosophy, 2/144-145.
13. P: Wafi: Ali Abdul Wahid, The Virtuous City of Al-Farabi, pp. 30-32. Al-Fakhouri: Hanna, and Khalil Al-Jar, History of Arabic Philosophy, 2/145-146.
14. Yoshihiro Francis Fukuyama: He is an American scientist, philosopher, political economist, writer, and university professor, of Japanese descent, born in the American city of Chicago in the year (1952 AD). Through his book (The End of History and the Last Man) published in the year (1992 AD).Z: Knowledge Site, Francis Fukuyama: www.marefa.org/index.php, on 1/28/2015.
15. Z: Fukuyama: Francis, The End of History and the Last Man, p. 24. Hani: Idris, The Awaited Mahdi (may God be pleased with him), The Philosophy of Occultation and the Inevitability of Appearance, p. 140-141.
16. Fukuyama: Francis, The End of History and the Last Man, p. 71.
17. A: The same source.
18. Same source.
19. The same source, p. 77.
20. Al-Hilli: Murtada Ali, The End of History in the Theory of (Francis Fukuyama), Sada Al-Mahdi Newspaper, Issue 33, Year 3, Safar 1433 AH - December 2012.
21. A: The same source.
22. Jaafar: Mahdi Khalil, Imam Mahdi in Religions, p. 11.
23. Same source.
24. Al-Akkad: Abbas Mahmoud, Bernard Shaw, p. 75.
25. The same source, p. 76.

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