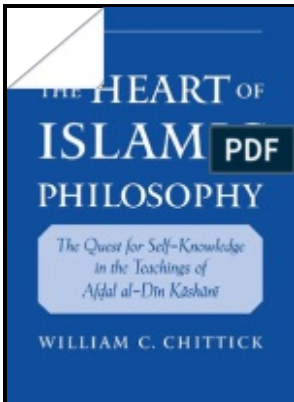


# Ārā' ahl al-madīnah al-fāḍilah

al-Maktabah al-Azharīyah lil-Turāth - al



Description: -

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Philosophy, Medieval.

Philosophy, Islamic.

Utopias -- Early works to 1800. Ārā' ahl al-madīnah al-fāḍilah

- Ārā' ahl al-madīnah al-fāḍilah

Notes: Includes bibliographical references.

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Tags: #Abu #Nasr #Al

## FINDING AL

Therefore, we aim to study this adventure of civilization with the ideas of al-Fārābī, who was one of the most important political philosophers in Islamic thought.

## Citation

Tehran: Islamic Institute for Research in Philosophy, 1354 HS. Collection of Works in Persian. Finding Islamic references in the Mabādī' ārā' ahl al-madīnah al-fāḍilah is difficult, but it is less so in other Farabian works dealing with the Perfect State, such as the Kitāb al-siyāsah al-madaniyah Book of Politics.

## Fārābī

His attention, instead, was directed towards the metaphysical principles underlying human associations and their normative implications. Prior to death, human beings are hybrids—corporeal entities, on the one hand, yet also immaterial, on the other, due to their intellects, that is, the rational faculty of their souls which can survive death—and as such exposed to two sets of powers. Mawsū'at muṣṭalahāt 'ilm al-mantiq 'inda l-'Arab.

## Fārābī

Tehran: Organization of Publishing of Ministry of Culture, 1373 S.

## Mullā Ṣadrā's Political Legacy: Ṣadrā's Theory of Justice and the Religio

Please report cases in which the information is inaccurate through the Contact Us link below. Its parts are different by nature, and their natural dispositions are unequal in excellence: there is in it a man who is the ruler, and there are others whose ranks are close to the ruler, each of them with a disposition and a habit through which he performs an action ...

## Madīnah al

Then, afterward, they diverge and differ, thereby coming to an innate character that is particular to each one of them and to each group. Tehran: Mu'assasa-yi Muṭāla'āt wa-Taḥqīqāt-i Farhangī, 1383 HS. Edited by Sayyid Mahdī Rajā'ī.

**al**

The same is true of the actions by which felicity is attained: the more they increase and are repeated . . . , the stronger and more excellent and more perfect becomes the soul . . . , until it arrives at that stage of perfection in which it can dispense with matter so that it becomes independent of it . . . . Mahdi, Glencoe, IL: Free Press, pp. Religion and the art of ruling 4.

**Abu Nasr Al**

And when a human being obtains this rank, his happiness is perfected.

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