Islamic Political Philosophy

**Alfarabi And The Foundation Of Islamic Political Philosophy**

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**War for Peace**

**Foundations of Arabic-Islamic Political Thought**

This collection of short essays on texts in the history of democracy shows the diversity of ideas that contributed to the making of our present democratic moment. The selection of texts goes beyond the standard, Western-centric canonical history of democracy, with its beginnings in ancient Athens and its climax in the French and American revolutions, recovering some of the significant body of democratic and anti-democratic thought in Latin America, Asia, and elsewhere. It includes discussions of well-known philosophers like Plato and Aristotle, but also of a variety of thinkers much less well known in English as writers on democracy: Al Farabi, Balli’er, Gandhi, Radaaihby, Lenin, Sun-Yi, and many others. The essays thus both order our understanding of the moments where the idea of democracy was articulated, rejected, and appropriated. Spanning antiquity to the present and global in scope, with contributions by key scholars of democracy from around the world, Democratic Moments is the ideal text for all students wishing to expand their understanding of the ways in which this contested concept has been understood.

**A Companion to Nietzsche**

The only comprehensive introduction to al-Farabi - the first Islamic philosopher to translate the works of Plato and Aristotle. This new survey from a leading scholar documents the philosopher’s life, writings and achievements.

**Modern Jewish Scholarship on Islam in Context**

Bridges Western and non-Western political thought to address the problem of democracy and political decadence in contemporary Iran and, by implication, similar Islamic societies. Political decay in Islamic societies has for the most part been the subject of structural analyses whereas philosophical studies have been rare, often speculative and deterministic. Thoughtlessness and Decadence in Iran explores from a theoretical perspective the problem of democracy deficit - or, political decadence - in contemporary Iran and, by implication, in present-day Middle Eastern societies. This decadence, the book argues, is in part a religion-based decadence, and deliverance from it requires collective thoughtfulness about religion. Alireza Shomali conceptualizes the Iranian Reality in terms of a lack of not only good life but also thinking of good living. This thoughtlessness means a resolution of critical consciousness and, as such, it heralds escalating decadence. At this moment of rapid decay, the book argues, thought must become relevant to society: the communicative practice of thinking must emerge to examine the pathologies of a religiously administrated life. Opening a dialogue between Adorno, Strauss, Fainsilber, and Fainsilber, among others, Shomali underlines the critical points of similarity and difference between these thinkers and envisions a "local" emancipatory project that, noting the specifics of the Iranian case, takes lessons from the Western experience without blind imitation. Alireza Shomali is Associate Professor of Political Science at Wheaton College. He is the author of Politics and the Criteria of Truth.

**The Philosophical Poetics of Alfarabi, Avicenna and Averroes**

The aim of this book is to explore and analyze the Islamic axioms, foundation principles and values underpinning the field of governance in an attempt to construct the architecture of a new systemic and dynamic theory and formulate the articulation of 'Islamic governance'. This discursive and abstract, rather than being an empirical exercise, assumes to produce a 'good governance' framework within its own formulation through a value-shape dynamic model according to maqasid al-Shari’ah (Higher objective of Shari’ah) going beyond the narrow remit of classical and contemporary discussions produced on the topic, which propose certain institutional model of governance based on the classical juristic (fiqh) method. Through an exclusive analytical discursive approach in this book, readers will find that Islam as one of the major religions in the contemporary world with the aim of promoting the universal principles and philosophical foundations of worldly affairs and institutions through a micro method of producing holomotheralitarian contributions toward development of societies by establishing a unique model of governance from its explicit ontological worldview through a directed descriptive epistemology.

**Reading Texts on Sovereignty**

There is growing consensus among experts and the educated public alike that democratization will reduce the many problems of the Muslim world. The question that remains is how Islam should be incorporated into the public sphere. Islamic Democratic Discourse is in itself a dialogue that explores the multi-faced relationship between Islam and democracy. Each chapter, by a prominent scholar of the Muslim tradition and its contemporary challenges, provides insight into Islamic political thought and its connection to Western democracy. Taner Sorman and Taner Randan consider the elements of government in classical Islam. Osman Babak and Ali Paya provide regional studies of the search for compatibility between Islam and democracy. And finally, editor Muzaffer Khan and Marc Lynch are among those who offer a global perspective on the discourse of Islam and democracy. Unlike many recent efforts which seek to either undermine or dispute the compatibility of Islam and democracy, this eclectic collection begins a comprehensive conversation on Islam's role in the public sphere and charts a course toward an authentic Islamic theory of democracy. Islamic Democratic Discourse is a crucial addition to the libraries of scholars interested in the future of Islam in the modern world.

**Maimonides on Human Perfection**

This book contains programmatic essays that focus on broad-ranging proposals for re-envisioning a discipline of comparative philosophy of religions. It also contains a number of case studies focusing on the interpretation of particular religious-historical data from comparatively oriented philosophical perspectives.
A Companion to Muslim Ethics

World Religions/Religious Foundations of Western Civilization introduces students to the major Western world religions—Judaism, Christianity, and Islam—their beliefs, key concepts, history, as well as the fundamental role they have played, and continue to play, in Western culture. Contributors include Jacob Neusner, Alan J. Avery-Peck, Bruce D. Chilton, TH. Emil Homerin, Jon D. Levenson, William Scott Green, Seymour Feldman, Elliott E. Wolfson, James A. Brundage, Olivia Remie Constable, and Amila Buturovic. This book provides a superb source of information for scientists and scholars from all disciplines who are trying to understand religion in the context of human cultural evolution. David Sloan Wilson, Professor, Departments of Biology and Anthropology, Binghamton University, Binghamton, New York. This is the right book at the right time: Globalization, religious revivalism, and international politics have made it more important than ever to appreciate the significant contributions of the Children of Abraham to the formation and development of Western civilization. John L. Esposito, University Professor and Founding Director of the Center for Muslim-Christian Understanding, Georgetown University, Washington, D.C. Jacob Neusner is Research Professor of Religion and Theology, and Senior Fellow of the Institute of Advanced Theology at Bard College, Annandale-on-Hudson, New York. General Interest/Other Religions/Comparative Religion

Enlightening Revolutions

This book examines the studies of Aristotle’s Poetics and its related texts in which three Medieval philosophers—Alfarabi, Avicenna and Averroes—proposed a conception of poetic validity (beauty), and a just relation between subjects in a community (goodness). The work considers the relation of the Poetics to other Aristotelian texts, the transmission of these works to the commentators’ context, and the motivations driving the commentators’ reception of these texts. The book focuses on issues central to the classical relation of beauty to truth and goodness.

Philosophy of Education

The philosopher Abu Nasr al-Farabi (c. 870-c. 950 CE) is an important Arabic intermediary figure. He knew Aristotle, and in particular Aristotle’s logic, through Greek Neoplatonists’ interpretations translated into Arabic via Syrian and possibly Persian. For example, he revised a general description of Aristotle’s logic by the 8th century Paul the Persian, and further influenced famous later philosophers and theologians writing in Arabic in the 12th to 13th centuries: Avicenna, Al-Ghazali, Averroes and Averroes. Averroes’ reports of Farabi were subsequently transmitted to the West in Latin translation. This book is an abridgment of Aristotle’s Prior Analytics, rather than a commentary on successive passages. In it, Farabi discusses Aristotle’s invention, the syllogism, and aims to codify the deductively valid arguments in all disciplines. He describes Aristotle’s categorical syllogisms in detail; these syllogisms with premises such as ‘Every A is B’ and ‘No A is B’. He also discusses how categorical syllogisms can codify arguments by induction from known examples or from analogy, and also some kinds of theological argument from perceived facts to conclusions lying beyond perception. He also describes post-Aristotelian hypothetical syllogisms, which draw conclusions from premises such as ‘If P then Q’ and ‘Either P or Q’. His treatment of categorical syllogisms is one of the first to recognize logically productive pairs of premises by using ‘conditions of productivity’, a technique that had appeared in the Greek Philoponus in the 6th century Alexandria.

The Virtual University?

Pepers argues that Alfarabi, the tenth-century Muslim philosopher, demonstrated that Plato is not the originator of Western metaphysics, and that what appears to be Plato’s metaphysics was intended as a rhetorical defense of his politics.

Justice V. Law in Greek Political Thought

In this work, Muhamad Mahdi—widely regarded as the preeminent scholar of Islamic political thought—distills more than four decades of research to offer an authoritative analysis of the work of Alfarabi, the founder of Islamic political philosophy. Mahdi, who also brought to light writings of Alfarabi that had long been presumed lost or were not even known, presents this great thinker as his contemporaries would have seen him: as a philosopher who sought to lay the foundations for a new understanding of revealed religion and its relation to the tradition of political philosophy. Beginning with a survey of Islamic philosophy and a discussion of its historical background, Mahdi considers the interrelated spheres of philosophy, political thought, theology, and jurisprudence of the time. He then turns to Alfarabi’s concept of the virtuous city, and concludes with an in-depth analysis of the trilogy, Philosophy of Plato and Aristotle. This philosophical engagement with the writings of and about Alfarabi will be essential reading for anyone interested in medieval political philosophy.

Democratíc Moments

In A Philosopher of Scripture: The Exegesis and Thought of Tanḥum ha-Yerushalmi, Raphael Dascalu presents a detailed intellectual portrait of Tanḥum ha-Yerushalmi (d. 1291, Egypt) – a Jewish philosopher and mystic, linguist and philologist, and a biblical exegete of singular breadth.

A Philosopher of Scripture

This dissertation applies the teachings of Alfarabi to the debate between Muslim revivalists and reformists. Reviewing selected works of Khomeini, Maududi, and Qutb, I argue that Alfarabi, who is widely regarded as the first fundamental challenge to rational political science insofar as the former demands subordinating reason to revelation. Next, through a critical analysis of several liberal Muslim theorists, I show that these leading reformists fail to vindicate the role of reason in political matters and therefore leave the Islamist challenge unmet. I subsequently turn to Alfarabi’s “Book of Religion” (Kitāb al-Milla) with an emphasis on the philosopher’s treatment of political science. In it, Alfarabi’s concept of the virtuous city is shown to provide a far more compelling response than the liberals to that view of piety on which the Islamist position depends. I therefore suggest that it is Alfarabi, above all, who points modern scholars toward the necessary theoretical foundations of any successful intellectual engagement with Islamism.

Alfarabi & The Foundation Idea

Do we believe the law good because it is just, or is it just because we think it is good? This collection of essays addresses the relationship of justice to law through the works of Homer, Herodotus, Plato, Aristotle, Sophocles and the Islamic thinker Al Farab. The issues explored include the foundations of our understanding of justice; the foundation of authority of law; the relationship of awe and just king; the uneasy relationship between particular laws and the general notion of justice (equity); various aspects of justice (reciprocity, proportionality) and their application in law; and the necessity of the rule of law to the goodness and success of a political order. The distinguished contributors often make explicit comparisons to modern situations and contemporary debates. This book will be valuable for those interested in classical political theory, political philosophy, and law.

Islamische filosofie

This book is an original and important study of philosophical issues in medieval Arabic poetry. Examining the commentaries on Aristotle’s “Poetics” by Avicenna in the context of Aristotle’s logical theory, the author shows how the philosophers justified the logical and moral power of poetic discourse.
Islamic Political Philosophy

Al-Farabi, Syllogism: An Abridgement of Aristotle’s Prior Analytics


Al-Farabi, Founder of Islamic Neoplatonism

Reading Texts on Sovereignty charts the development of the concept from the classical period to the present day. Defined in antiquity as an absolute or supreme type of power, sovereignty’s history has been marked ever since by the most substantial of the Byzantine Church Fathers. It has been repeatedly stated that the Confessor’s thought is of eminent philosophical interest. However, no dedicated collective scholarly engagement with Maximus the Confessor as a philosopher has taken place—and this volume attempts to start such a discussion. Apart from Maximus’ relevance and importance for philosophy in general, a second question arises: should towering figures of Byzantine philosophy like Maximus the Confessor be included in an overview of the European history of philosophy, or rather excluded from it—as is the case today with most histories of European philosophy? Maximus’ philosophy challenges our understanding of what European philosophy is. In this volume, we begin to address these issues and examine numerous aspects of Maximus’ philosophy—thereby also stressing the interdisciplinary character of Maximian studies. Contributors include Fr. Maximos Constant, Justin Shaun Coyle, Vladimir Cvetkovitch, Natalie Despraz, Demetrios Harper, Michael Harrington, Georgi Kapiev, Karolina Kocher, Yuriy Korotkov, Nicholas Loudoukos, Andrew Louth, John Pantelimon Manousakis, Michail Mantzanas, Sviatoslav Markov, Sotiris Mitralis, Marcin Podbielski, Dionysios Skliris, Georgios Stefanis, Stoyan Tanev, Torstein Theodor Tollefsen, Jordan Daniel Wood.

Islamic Democratic Discourse

The study of Maximus the Confessor’s thought has flourished in recent years: international conferences, publications and articles, new critical editions and translations mark a torrent of interest in the work and influence of perhaps the most sublime of the Byzantine Church Fathers. It has been repeatedly stated that the Confessor’s thought is of eminent philosophical interest. However, no dedicated collective scholarly engagement with Maximus the Confessor as a philosopher has taken place—and this volume attempts to start such a discussion. Apart from Maximus’ relevance and importance for philosophy in general, a second question arises: should towering figures of Byzantine philosophy like Maximus the Confessor be included in an overview of the European history of philosophy, or rather excluded from it—as is the case today with most histories of European philosophy? Maximus’ philosophy challenges our understanding of what European philosophy is. In this volume, we begin to address these issues and examine numerous aspects of Maximus’ philosophy—thereby also stressing the interdisciplinary character of Maximian studies. Contributors include Fr. Maximos Constant, Justin Shaun Coyle, Vladimir Cvetkovitch, Natalie Despraz, Demetrios Harper, Michael Harrington, Georgi Kapiev, Karolina Kocher, Yuriy Korotkov, Nicholas Loudoukos, Andrew Louth, John Pantelimon Manousakis, Michail Mantzanas, Sviatoslav Markov, Sotiris Mitralis, Marcin Podbielski, Dionysios Skliris, Georgios Stefanis, Stoyan Tanev, Torstein Theodor Tollefsen, Jordan Daniel Wood.

Revival, Reform, and Reason in Islam

First Published in 1996. Routledge is an imprint of Taylor & Francis, an informa company.

Foundations of Islamic Governance

This volume, first published in 2003, spans a millennium of thought extending from Augustine to Thomas Aquinas and into the fourteenth century.

Thoughtlessness and Decadence in Iran

Diana Lobel takes readers on a journey across Eastern and Western philosophical and religious traditions to discover a beauty and purpose at the heart of reality that makes life worth living. Guided by the ideas of ancient thinkers and the insight of the philosophical historian Pierre Hadot, The Quest for God and the Good treats philosophy not as an abstract, theoretical discipline, but as a living experience. For centuries, human beings have struggled to know why we are here, whether a higher being or dimension exists, and whether our existence is fundamentally good. Above all, we want to know whether the search for God and the good will bring happiness. Following in the path of the ancient philosophers, Lobel directly connects conceptions of God or an Absolute with notions of the good, illuminating diverse classical texts and thinkers. She explores the Bible and the work of Plato, Aristotle, Augustine, Maimonides, al-Farabi, and al-Ghazali. She reads the Tao Te Ching, I Ching, Bhagavad Gita, and Upanishads, as well as the texts of Theravada, Mahayana, and Zen Buddhism, and traces the repercussions of these works in the modern thought of Alfred North Whitehead, Iris Murdoch, Alan Watts, Madhyayana, and Charles Taylor. While each of these texts and thinkers sets forth a distinct and unique vision, all maintain that human beings find fulfillment in their contact with beauty and purpose. Rather than arriving at one universal definition of God or the good, Lobel demonstrates the aesthetic value of multiple visions presented by many thinkers across cultures. The Quest for God and the Good sets forth a path of investigation and discovery culminating in intellectual and spiritual communion.

Alfarabi and the Foundation of Islamic Political Philosophy

The essays collected in this volume make a serious, enlightened contribution to the history of political philosophy. While offering striking new interpretations of crucial texts and events in the history of the West, they illustrate fundamental questions of politics, religion, and philosophy.

Alfarabi

Maximus the Confessor as a European Philosopher

The Virtual University brings together some of the best-known writers on contemporary social change to reflect on the radical transformations going on in higher education. Expansion, technology, and changing financial and performance structures have altered universities, affecting the way they are managed, their relations with the corporate world, their employees, and their users/customers/students. Has a culture of collegiality been replaced by one of managerialism? Has the liberal/national university been replaced by the global/virtual one? What changes does the digital world bring to the practice and experience of education? The book refuses to adopt a narrow focus towards its subject, rejecting technology-centred and education policy-focused approaches. Arguing for a need to situate changes in higher education in the broad contexts of globalization, the political economy, and historical trends, the book combines close attention to the complexities of on-the-ground changes in higher education with sensitivity towards the most consequential contextual pressures. The book lifts consideration of higher education into the mainstream of social transformations in the twentieth-first century, arguing that a new debate about changes in knowledge, markets, and management is demanded since the virtual university concerns the character of intellectual culture itself.

Reasoning with God

This edited collection addresses the complexity of Islamic political thought and resolves some deep misconceptions surrounding crucial concepts such as diin wa daa al relationships and shar’i law.
Bibliography of Islamic Philosophy

After World War II, Ernst Ludwig Ehrlich (1921–2007) published works in English and German by eminent Israeli scholars, in this way introducing them to a wider audience in Europe and North America. The series he founded for that purpose, Studia Israelica, continues to offer a platform for scholarly studies and editions that cover all eras in the history of the Jewish religion.

The Quest for God and the Good

Peace is a universal ideal, but its political life is a great paradox: “peace” is the opposite of war, but it also enables war. If peace is the elimination of war, then what does it mean to wage war for the sake of peace? What does peace mean when some say that they are committed to it but that their enemies do not value it? Why is it that associating peace with other ideals, like justice, friendship, security, and law, does little to distance peace from war? Although political theory has dealt extensively with most major concepts that today define “political,” it has paid relatively scant critical attention to peace, the very concept that is often said to be the major aim and ideal of humanity. In War for Peace, Murad Idris looks at the ways that peace has been treated across the writings of ten thinkers from ancient and modern political thought, from Plato to Emmanuel Kant and Sayyid Qutb, to produce an original and striking account of what peace means and how it works. Idris argues that peace is paradoxical in that the addition of other ideals into peace, such as law, security, and friendship, reduces it to consensus and actually facilitates war. It is provincial in that its universalized content reflects particularistic desires and fears, constructions of difference, and hierarchies within humanity, and it is polemical, in that its idealization is not only the product of antagonism, but also enables hostility. War for Peace uncovers the biases of peace’s moralities and the political functions of its idealizations, historically and into the present. This bold and ambitious book confronts readers with the impurity of peace as an ideal, and the pressing need to think beyond universal peace.

Religious Foundations of Western Civilization

In light of recent concerns over Sharī’ah, such as proposed laws to prohibit it in the United States and conflict over the role it should play in the new Egyptian constitution, many people are confused about the meaning of Sharī’ah in Islam and its role in the world today. In Reasoning with God, renowned Islamic scholar Khalid Abou El Fadel explores not only what Sharī’ah really means, but also how the way it can be revitalized and reengaged in contemporary Islam. After apropos that provides an essential overview of Sharī’ah, Abou El Fadel explores the moral trajectory of Islam in today’s world. Weaving powerful personal stories with broader global examples, he shows the ways that some interpretations of Islam today have undermined its potential in peace and love. Rather than simply outlining challenges, however, the author provides constructive suggestions about how Muslims can reengage the ethical tradition of their faith through Sharī’ah. As the world’s second largest religion, Islam remains an important force on the global stage. Reasoning with God takes readers—both Muslim and non-Muslim—beyond superficial understandings of Sharī’ah to a deeper understanding of its meaning and potential.

Religion and Practical Reason

In Knowing the Unknowable God, David Burrell traces the intellectual intermingling of Muslim, Jewish, and Christian traditions that made possible the medieval synthesis that served as the basis for Western theology. He shows how Aquinas’s study of the Muslim philosopher Ibn-Sina and the Jewish thinker Moses Maimonides affected the development of his own systematic thought. The volume also includes a useful bibliography and a chronology of the most important Islamic thinkers.

Alfarabi's Book of Dialectic (Kitab al-Jadal)

Philosophy written in Arabic and in the Islamic world represents one of the great traditions of Western philosophy. Inspired by Greek philosophical works and the indigenous ideas of Islamic theology, Arabic philosophers from the ninth century onwards put forward ideas of great philosophical and historical importance. This collection of essays, by some of the leading scholars in Arabic philosophy, provides an introduction to the field by way of chapters devoted to individual thinkers (such as al-Farabi, Avicenna and Averroes) or groups, especially during the ‘classical’ period from the ninth to the thirteenth centuries. It also includes chapters on areas of philosophical inquiry across the tradition, such as ethics and metaphysics. Finally, it includes chapters on later Islamic thought, and on the connections between Arabic philosophy and Greek, Jewish, and Latin philosophy. The volume also includes a useful bibliography and a chronology of the most important Arabic thinkers.

Just Wars, Holy Wars, and Jihad

Taking ethics seriously means coming to terms with the real world where our sense of right and wrong plays out. At their best, faith traditions required daily life to face the tests of philosophy — and confront philosophy with the tests of daily living. If faith-inspired ethics governed all of one’s life, guiding values must constantly be interpreted to reach a practical result. Does this make ethics into laws that bind in the name of a community of virtue? Where would that leave one’s choice on how to live the good life? Muslims have grappled with the answers for the better part of fourteen centuries in matters of law, social practice and theology. Indeed, this is what the Qur’an is really about, in calling on ‘those possessed of minds’ to strive for belief with a social conscience. A Companion to Muslim Ethics journeys into Islam’s conception of the good, shared with other great traditions — and the ways in which its teachings find expression in political, social and religious life. Leading experts look at gender equality, ecology, nonviolence, dispute resolution, health and finances as much as the traditions of art, narrative and intellectual debate. This book will appeal to all those interested in how reason, faith and circumstance shape moral choices in an increasingly globalized world.

The Cambridge Companion to Arabic Philosophy

This pioneering study of Aristotle’s theory of deduction in early medieval Islam provides invaluable first-hand information on both the classical and the Islamic dimensions of an important chapter in the history of medieval Islamic philosophy.

Al-Fārābī and Aristotelian Syllogistics

A Companion to Nietzsche’s provides a comprehensive guide to all the main aspects of Nietzsche’s philosophy, profiling the most recent research and trends in scholarship. Bringing together an international roster of both rising stars and established scholars, including many of the leading commentators and interpreters of Nietzsche, showcases the latest trends in Nietzsche scholarship, such as the renewed focus on Nietzsche’s philosophy of time, nature, and of life. It includes clearly organized sections on Art, Nature, and Individuality; Nietzsche’s New Philosophy of the Future; Eternal Recurrence; the Overhuman, and Nihilism; Philosophy of Mind; Philosophy and Genealogy; Ethics; Politics; Aesthetics; Evolution and Life. Features fresh treatments of Nietzsche’s core and enduring doctrines.

Islam: A Worldwide Encyclopedia [4 volumes]

This expansive four-volume encyclopedia presents a broad introduction to Islam that enables learning about the fundamental role of Islam in world history and promotes
greater respect for cultural diversity.

• Comprises concise, jargon-free entries written by experts in their fields, providing readers with accurate viewpoints that cut through the bias and controversies regarding most Islamic concepts.

• Supplies an authoritative introduction of Islam to Western readers that addresses the subject from historical, geographical, conceptual, and personal perspectives.

• Provides students with a current bibliography.

• Features color inserts with 16 pages of compelling images from Islam around the world in each volume.

**Knowing the Unknowable God**

Overzicht van de geschiedenis van de islamitische filosofie in oost en west van de oudheid tot aan de moderne tijd.

**Metaphysics as Rhetoric**

Just Wars, Holy Wars, and Jihad explores the development of Christian, Muslim, and Jewish thinking on just war, holy war, and jihad over the past fourteen centuries.

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