

از آموختن فلسفه و منطق، همه کتاب‌های موجود ارسطو را مطالعه کرد و بر معانی آن آگاه شد. بنابراین اظهارات خود فارابی، کتاب نفس ارسطو را صد بار و کتاب سماع طبیعی را چهل بار خوانده بود. او را به علت مهارتش در شرح آثار ارسطو، «معلم ثانی» نامیده‌اند. فارابی در بغداد منطق، نحو، فلسفه، موسیقی، ریاضیات و علوم را فراگرفت (فخری، ص ۱۲۵؛ ابن ابی‌اصیبه، ج ۲، ص ۱۳۵).

در عصر فارابی ماوراءالنهر، ترکستان، و بخش بزرگی از شمال و شمال شرق خراسان، سنی‌مذهب و شافعی بوده‌اند؛ ولی از روایات گوناگون برمی‌آید که این فیلسوف بزرگ شیعه بوده است. برخی شرح‌حال‌نویسان، همچون سیدمحسن امین‌العاملی، صاحب‌اعیان‌الشیعه، در شیعه‌بودن فارابی تردید ندارند. از نظر عاملی، فارابی فقط با اهل فضل شیعیان ارتباط داشت و به امیر شیعه حلب پناه برده بود. عاملی همچنین، زمان مهاجرت فارابی به حلب را مصادف با وفات آخرین نایب امام زمان (عج) دانسته است.

روزگار فارابی را عصر نوزایی علمی و فرهنگی جهان اسلام می‌دانند. این دوره، دوره جنبش اسماعیلیه و تفسیرهای پیچیده کلام الهی، رونق علم و دانش در روزگار سامانیان، شکل‌گیری حکومت شیعی آل‌بویه و فاطمیان مصر بود. از آغاز قرن چهارم هجری دانشمندی همچون محمدبن زکریای رازی، ابونصر فارابی و علی‌بن عباس مجوسی اهوازی و در پایان این دوره، بزرگانی مانند ابوعلی سینا، ابوریحان بیرونی و ابوسهل مسیحی زندگی می‌کردند.

از اواخر قرن چهارم هجری مخالفت با علمای علوم عقلی و آزار حکما آغاز شد و این جریان در قرن پنجم و ششم به اوج خود رسید. در این دوران سخت، دیگر

محمدبن محمد فارابی ملقب به «معلم ثانی» و «فارابی» ریاضی‌دان، فیلسوف، حکیم و موسیقی‌دان ایرانی قرن سوم و چهارم هجری قمری است.

او را در متون لاتینی قرون وسطا «الفارابیوس» و «ابونصر» نامیده‌اند. در ۲۵۹ یا ۲۶۰ ق به دنیا آمد. برخی فارابی را متولد بغداد و برخی دیگر نژاد او را از فاریاب خراسان دانسته‌اند (صفا، ج ۱، ص ۲۹۳).

عده‌ای نیز معتقدند زادگاه او «وسیج»، از قرای شهر فاراب، در ترکستان، بوده است. ابن ابی‌اصیبه نیز در عیون‌الانباء او را از شهر فاراب و از سرزمین‌های ترک‌نشین خراسان دانسته است (قربانی، ص ۳۴۰؛ ابن ندیم، ص ۴۷۴).

ابن ندیم، شهرزوری و ابن ابی‌اصیبه نسب فارابی را فارسی، اما برخی اصحاب ترجمه، به‌ویژه ابن خلکان و یاقوت حموی، او را ترک دانسته‌اند (صفا، همان‌جا).

پدر فارابی در دربار سامانیان از فرماندهان لشکری و ظاهراً از محافظان خلیفه عباسی بوده است. احتمالاً فارابی در آغاز جوانی همراه پدر به بغداد رفته و در آنجا بیشتر علوم را آموخته است. پس از آموختن عربی، به حلقه درس متی‌بن یونس درآمد و فلسفه را نزد آن استاد بلندمرتبه آموخت. سپس به حران رفت و علم منطق را از استاد یوحنا بن حیلان نصرانی نسطوری آموخت. ابن ابی‌اصیبه، بنابر قول فارابی و مسعودی، یوحنا را به شعبه‌ای از حوزه‌های فلسفه یونانی اسکندرانی منتسب دانسته است (دایرة‌المعارف فارسی، ذیل مدخل؛ صفا، همان‌جا).

فارابی همچنین با مترجم و شارح بزرگ، ابویشر متی‌بن یونس (متوفی ۳۲۸ ق)، که از بزرگان فلسفه‌مشاء و پیرو ارسطو در بغداد بود، مراوده داشت. او پس

حمد رضا شمس اردکانی ve dğr.; تقویم تاریخ فرهنگ و تمدن اسلام و

ایران، (جلد دوم) تهران: انتشارات امیرکبیر، ۱۳۹۱ ISAM DN. 260936

Studi Magrebini, c. XII-XIII, 2014-2015 Napoli.

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03 Mart 2019

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Alfarabi's Political Teaching: Theoretical Premises and Practical Consequences

Charles E. BUTTERWORTH

Alfarabi emphasizes theoretical and practical inquiry in all of his writings. In the ones most widely known (*Political Regime* and *Virtuous City*), concentration on the theoretical leads to corporeal divestment. Consequently, anyone desiring to remain in the here and now will do well to concentrate on the practical. Alfarabi is quite willing to assist such readers by examining the practical. Yet he does so always by viewing the practical -the lower- in the light of the higher -the theoretical- and its goal. This all too sweeping, yet accurate, generalization needs to be accompanied by another broad statement, one based on Alfarabi's oft-repeated, but seldom explained, designation as "the second teacher." Clearly, when reading Alfarabi, one needs to be ever mindful of Aristotle -not just Aristotle in general, but Aristotle's *Metaphysics* in particular. The reader alert to the phrases of that work and to its general line of inquiry will gain greater insight into Alfarabi's elusive style -his abrupt beginnings and unexpected changes of subject as well as his tendency to summarize the opinions held by one group or another about the subject being discussed.

To illustrate these assertions, let us look first at Alfarabi's *Indication to the Path of Happiness* and then at his *Political Regime*,¹ concluding by a series of reflections on what we might learn practically from his teaching -practically because most of us do wish to continue on in this

¹ For bibliographical details see al-Fārābī, Abū Naṣr, *Kitāb al-Taṭbīḥ 'alā sabīl al-sa'āda*, ed. Ja'far Āl Yaṣīn, Dār al-Manāhil li'l-Ṭibā'a wa'l-Naṣr wa'l-Tawzī', Bayrūt 1987; Id., *Kitāb al-Siyāsa al-Madaniyya, al-Mulaqqab bi-Mabādi' al-Mawjūdāt*, ed. Fawzī M. Najjār, al-Maṭba'a al-Kathūlīkiyya, Bayrūt 1964; C.E. Butterworth (translated and annotated with an Introduction by), *Alfarabi, The Political Writings, Volume II: "Political Regime" and "Summary of Plato's Laws*, Cornell University Press, Ithaca 2015.

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d'al-Khwārizmī, dans une sélection basée sur une traduction syriaque. La sélection suit la tradition de la littérature géographique inspirée par les écoles philosophiques de la rhétorique grecque, en commençant par le *De mundo* du pseudo-Aristote à travers les Pères de l'Église grecque et syriaque et la traduction en arabe du *De Mundo* dans l'échange de lettres entre Aristote et Alexandre. La même tradition se trouve dans la section géographique de l'encyclopédie des Ikhwān al-Ṣafā'.

Determinare quale sia la fonte ultima del *Kitāb sūrat al-arḍ* di al-Ḥwārizmī è questione lungamente dibattuta. Nel presente contributo si sostiene la tesi di Nallino secondo la quale al-Ḥwārizmī avrebbe descritto nel suo libro una mappa del mondo già in possesso di al-Ma'mūn. A questo punto la domanda dovrebbe essere posta nei seguenti termini: quali furono le fonti utilizzate per la mappa di al-Ma'mūn? Gli argomenti discussi nel presente contributo cercano di dimostrare che la *Geographike hyphegesis* di Tolomeo servi da base per la mappa del mondo ma che vennero utilizzati anche nuovi materiali provenienti dalla lettura *al-masālik wa'l-mamālik*. Ad esempio i nomi di montagne e simili, provenienti dalla descrizione del mondo di Tolomeo, compaiono sulla mappa di al-Ma'mūn, e di conseguenza nel libro di al-Ḥwārizmī, in una selezione basata su una traduzione siriana. La selezione segue la tradizione della letteratura geografica di ispirazione filosofica propria delle scuole di retorica greche, cominciata con il *De mundo* dello pseudo-Aristotele e continuata dai Padri della chiesa greci e siriani e dalla traduzione araba del *De mundo* nello scambio epistolare che sarebbe intercorso tra Aristotele e Alessandro. La medesima tradizione la si ritrova nella sezione geografica dell'enciclopedia filosofica degli Iḥwān al-Ṣafā'.

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A reference to al-Fārābī's *Kitāb al-ḥurūf* in
Averroes' critique of Avicenna
(*Tahāfut al-Tahāfut*, 371,5-372,12 Bouyges)

Cecilia MARTINI BONADEO

Al-Fārābī's *Book of Letters* (*Kitāb al-ḥurūf*), edited by Muhsin Mahdi in 1969 on the basis of the only one manuscript known at that time, ms. Tehran, University Central Library, Miškāt 339, is in the words of its editor a free commentary on Aristotle's *Metaphysics* which develops the method and intention of the Aristotelian work in new directions. Among those directions there is the careful analysis of terms, expanded to include a number of languages (Greek, Syriac, Persian, Soghdian and Arabic) and the activity of translating from one language into another.¹

The ms. on which Mahdi's edition was based, dated around 1665, has no title and misses the first and the last parts of the treatise. It is only in the last lines of the work, as it is survived, that we find the sentence: "this is the end of the *Risālat al-ḥurūf* of the philosopher Abū Naṣr al-Fārābī".² Mahdi was induced to consider al-Fārābī's work as a commentary on the *Metaphysics* by the fact that, as well

¹ See M. Mahdi (ed.), *Alfarabi's Book of Letters (Kitāb al-ḥurūf), Commentary on Aristotle's Metaphysics*, Dar El-Mashreq Publishers (Imprimerie catholique), Beirut 1969, in part. Preface, p. XI. In occasion of a seminar at the University of Bordeaux III in October 1992, M. Mahdi presents the project of a second revised edition of the *Kitāb al-ḥurūf* on the base of two more manuscripts, one housed in Qum and the other in Bakou. This new edition is still unpublished, but it is partially reflected in A. Hilal, *Le livre de lettres de Farabi (Kitāb al-ḥurūf). Introduction, traduction et commentaires*, PhD dissertation, University Michel de Montaigne (Bordeaux III) 1998, 2 vols. Hilal follows the manuscript housed in Bakou which is copied directly from the lost archetype [A], while the manuscript Qum derives from a lost version [C] which copied the archetype [A]. The manuscript Tehran is a contaminated version which reads [C] integrating it with elements of the manuscript Bakou (Hilal, *Le Livres des lettres*, cit., vol. 2, p. 2).

² See M. Mahdi (ed.), *Alfarabi's Book of Letters*, cit., pp. 40-43 and p. 226, 21

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الجمهورية العربية السورية
وزارة التعليم العالي - جامعة دمشق

المعارف في بلاد الشام من القرن الأول إلى الخامس للهجرة (النساج إلى الخادي عثم) بهادر قيم

الفارابي في ميزان المصادر الفارسية

الأستاذ الدكتور بهادر قيم
جامعة شهيد جمران أهواز
إيران

الفارابي: "من لم يهذب علم الأخلاق ولم يظهر نفسه، لم تر نفسه السعادة في الآخرة".
(تاريخ الحكماء - للشهرزوري، ص ٣٤٧).

الملخص:

أبو نصر محمد بن طرخان بن أوزلغ المكنى بالفارابي والملقب بالمعلم الثاني، هو أشهر الفلاسفة والحكماء والمتخصصين في الموسيقى النظرية والتطبيقية في العالم الإسلامي، لقد ولد الفارابي حول سنة ٢٤٠ هجري في منطقة تسمى فاراب في ما وراء النهر شرق إيران، ونستطيع أن نميز في حياته العلمية بين ثلاث مراحل:

- ١- المرحلة الماوراء النهرية: حيث انكب الفارابي خلال هذه الفترة على تعلم العلوم الابتدائية في مسقط رأسه فاراب.
- ٢- المرحلة البغدادية والحرائية: حيث قام الرجل بتعلم علوم العربية والفلسفة.

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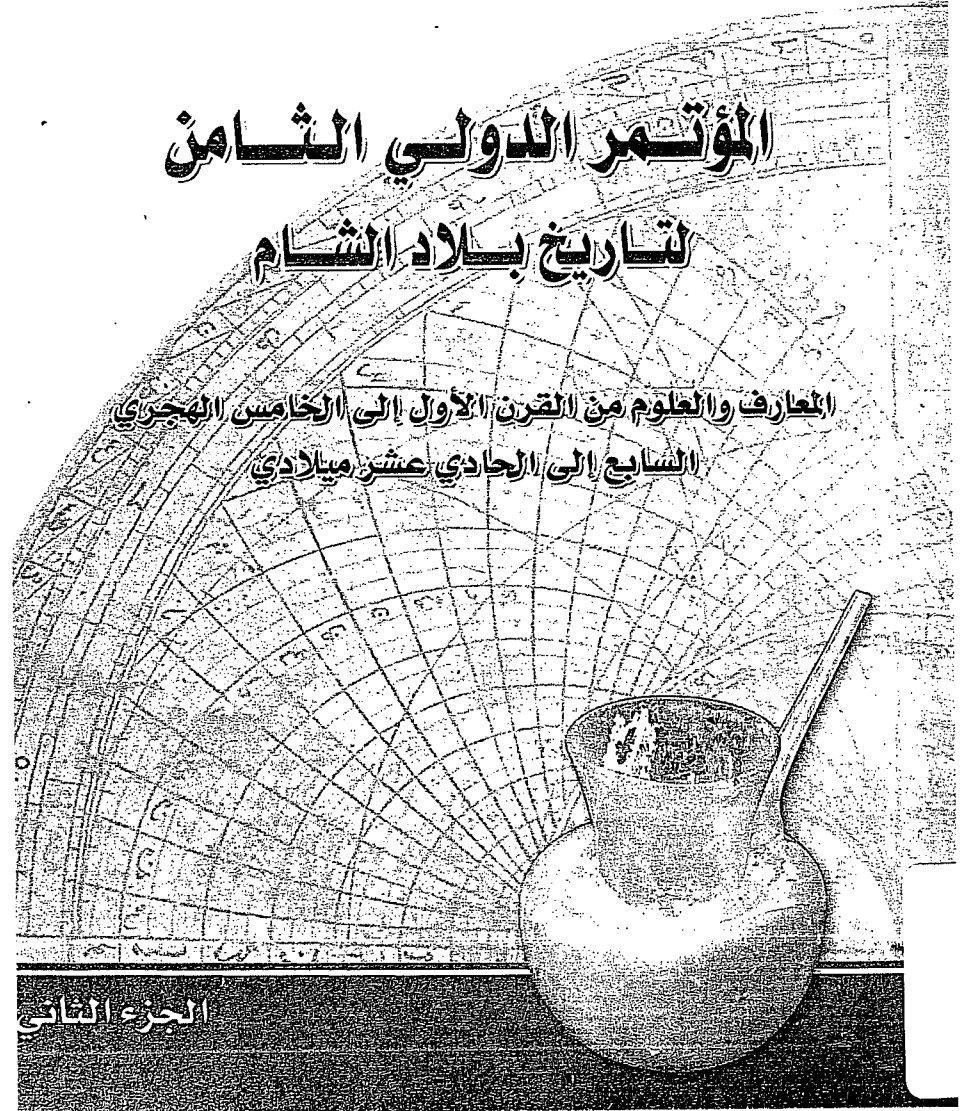
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المؤتمر الدولي الثامن

لتاريخ بلاد الشام

المعارف والعلوم من القرن الأول إلى الخامس الهجري
السابع إلى الحادي عشر ميلادي



الجزء الثاني

Dimaşk: Camiata Dimaşk, 1430/2009
ISAM DAN-265335

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02 Temmuz 2018

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Oxford, MS Marsh 539, a hitherto unpublished
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compilation consists of texts on metaphysics,
physiology and ethics, providing excerpts from
Arabic versions of Greek philosophical works
(Aristotle, Plotinus, Galen) and works by Arabic
authors (Qusta ibn Luqa, Farabi, Miskawayh).
- Qusta b. Luqa
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SÖZLÜCELEN DOKÜMAN

02 Temmuz 2018

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MADDE YAYIMLANDIKTAN
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01 Ocak 2019

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3285 SHAH, M. Maroof. Revisiting Al-Farabi's legacy
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backdrop of modern Muslim culture's (especially in
the ideologues of political Islam) amnesia of Muslim
philosophers." (*sic*)

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JANOS, Damien. Al-Fārābī's (d. 950) *On the One and Oneness*: some preliminary remarks on its structure, contents, and theological implications. *Farabi*
The Oxford handbook of Islamic philosophy. Ed. Khaled El-Rouayheb and Sabine Schmidtke. Oxford: Oxford University Press, 2016, pp. 101-128. On al-Fārābī's *Kitāb al-Wāḥid wa-l-wāḥdah* which relates to the Aristotelian tradition on *Metaphysics* Δ 6 and I 1. 060050

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3301 STREETMAN, W. Craig. Al-Fārābī: legitimate
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FINDING AL-FĀRĀBĪ IN *THE WALKING DEAD*

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Abstract

In the 21st century, the world offers new philosophical ideas with new discussion platforms, which are technologically advanced visual fields. However, no study considers these modern products to be something that can be read with classical Islamic philosophy. As a post-apocalyptic show, *The Walking Dead* presents a world full of zombies where humans are trying to rebuild their civilization. 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. This study's purpose is to compare *The Walking Dead* universe with al-Fārābī's political philosophy to bring his ideas to the contemporary world. Thus, the study helps us learn al-Fārābī's philosophical system and shows us how he can still be effective in the modern age. Hopefully, this study proves that this kind of research can adapt the ideas of past thinkers to the current age and creates a connection between past and future thinkers.

Key Words: Al-Fārābī, *The Walking Dead*, political philosophy, the ultimate happiness, civilization, the Virtuous City, zombies.

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Theory and Practice in the Music of the Islamic World

Essays in Honour of Owen Wright

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15 Al-Fārābī's *polychord*

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A re-exposition of Ptolemy's *kanōn* as a didactic instrument for the tone system

George Sawa

Al-Fārābī (d. 339/950) is one of the greatest philosophers in Middle Eastern history; he was nicknamed the "second master", that is, after Aristotle, who was considered the first. Undoubtedly, he is also the most brilliant music theorist the Middle East has ever produced. Born at Waṣṣj in the district of Fārāb in Transoxiana, possibly before 258/872–873, he came to Baghdad, the 'Abbāsīd capital, with his father, who was an army officer.¹ The Baghdad al-Fārābī encountered at the end of the third/ninth century was the centre of intellectual activity in the Islamic world. Thanks to the support of the upper strata of early 'Abbāsīd society, the study and translation into Arabic of the majority of Greek philosophical and scientific works were, according to Dimitri Gutas, almost as old as the city itself, which had been founded in 145/762.² The translation movement had reached such a degree of sophistication and maturity that some fundamental works were being retranslated or revised, often from more than one manuscript. The translators were Syriac Christian clerics and intellectuals who belonged to the Greek neo-Aristotelian school of Ammonius of Alexandria. Among them were al-Fārābī's teacher the Nestorian Yūhannā ibn Ḥaylān³ and al-Fārābī's older contemporary and colleague the Nestorian Mattā ibn Yūnus (d. 328/940). The latter not only revived Aristotelian studies in Baghdad but also established a curriculum of school texts and a method for studying them.⁴

The period covering the span of al-Fārābī's life saw attempts to organize, consolidate and systematize the various disciplines as well as establish methodological and doctrinal uniformity. The discipline of music theory followed that trend in the works of al-Fārābī.⁵ Before him, much confusion reigned in the Arabic translations of Greek works on music, especially in the treatises written by the Arab theorist al-Kindī, who followed the Greeks and in the treatises of Arabic practitioners and theorists.⁶ Thus, when asked by the vezir Abū Ja'far Muḥammad ibn al-Qāsim al-Karkhī (d. 343/954) to write a treatise on the science of music according to the ancients, al-Fārābī felt compelled to rewrite and revise and in effect create his own theoretical system of Greek and Arabic music, a system methodologically rooted in Aristotelian and Aristoxenian tradition. The result was his magnum opus, *The Grand Book of Music (Kitāb al-Mūsīqī al-Kabīr)*.⁷ What added to the importance of his work were his skills as a performer and his scholarly knowledge of Arabic/Islamic humanities, all of which he put to use to build his theories.

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إخوان الصفاء: بين الكندي والفارابي^١

عباس همداني

I

كانت رسائل إخوان الصفاء^٢، المترجمة إلى الإنكليزية بعنوان مشهور *The Epistles of the Brethren of Purity*، وهي الموسوعة الإسلامية المشهورة من فترة العصر الوسيط الأولى، موضوعاً تناوله الباحثون العصريون بالبحث والدراسة طوال القرنين الماضيين، ولا سيما فيما يتعلق بمذهبها وزمن تأليفها وهوية مؤلفيها. وثمة آرايان مهمتان بين الباحثين ربطاها إما بالمعتزلة أو بالشيعية بتسمياتها المتنوعة. فالباحثون ج. فلوجل^٣ (١٨٥٩) و ف. ديتريشي^٤ (١٨٧٢-١٨٥٩) و س. لين-بول^٥ (١٨٨٣) و ت. دو بوير^٦ (١٩٠٣) و إ. غولدزيهر^٧ (١٩١٠) و أ. زكي^٨ (١٩٢٨) و ع. عوا^٩ (١٩٤٨) اعتبروا الرسائل ذات صلة بالمعتزلة وأن مصنفها مجموعة من المؤلفين المعاصرين لأبي حيان التوحيدي (حوالي ٣٢٠-٤١٤/٩٣٢-١٠٢٣) وورد ذكرها عنده سنة ٣٧٣/٩٨٣. أما مؤرخ الأندلس وشمال أفريقيا من القرن السابع عشر شهاب الدين المقرئ فروى في كتابه الضخم نفع الطيب أن الرياضي الأندلسي العظيم أبا الحكم عمر بن عبد الرحمن الكرمانى (ت. ٤٦٢/١٠٧٠) زار مدينة الصابئة

٥٦. الدينوري، الأخبار الطوال، تح.، فلاذيمير ف. غيرغاس (ليدن، ١٨٨٨)، ص ٣٩٧؛ حول ابنة أبي مسلم هذه انظر الخطيب البغدادي، تاريخ بغداد (القاهرة، ١٩٣١)، مج ١٠، ص ٢٠٧ (حيث ذكر أنها توفيت دون أن تخلف ذرية).
٥٧. الناشئ، "مسائل الإمامة"، مقطع ٥٢، في فان إس، *Frühe mu'tazilitische Haresiographie*، ص ٣٥؛ ومقالة مادلونج، *Frühe mu'tazilitische* حول الكتاب السابق مقارنة بكتاب الأصول لجعفر بن حرب في مجلة *Der Islam* ٥٧ (١٩٨٠)، ص ٢٢٠-٢٣٦؛ وأعاد طبعها في كتابه *Religious Schools and Sects*، المقالة VI.
٥٨. المسعودي، مروج الذهب، تح.، يلات، مج ٤، ص ٢٣٩٨؛ طبعة باريس، مج ٦، ص ١٨٧.
٥٩. المقدسي، بدء، مج ٤، ص ٣١، وأيضاً مج ٦، ص ٩٥.
٦٠. نظام الملك، سير الملوك (سياستنامه)، تح.، هوبيرت دارك (طهران، ١٩٨٥)، ص ٣٢٠. تر. هوبيرت (لندن، ١٩٦٠)، ص ٢٤٤.
٦١. ديوخودا في كاشاني، زبدة التواريخ، بخش فاطميان ونزاريان، تح.، محمد تقي دانشبازوه (ط ٢، طهران، ١٩٨٧)، ص ١٨٧، ١٨٩؛ في رشيد الدين الطيب، جامع التواريخ: قسمت إسماعيليان و فاطميان ونزاريان وداعيان ورفيقان، تح.، محمد تقي دانشبازوه ومدريسي زنجاني (طهران، ١٩٥٩)، ص ١٥٠، ١٥٣ (في الصفحة ١٥١ جرى توضيح الخرمية بكل وضوح في أذربيجان)؛ مادلونج، *Religious Trends*، ص ٩.
٦٢. النويختي، فرق الشيعة، ص ٦٢ (ولفت انتباهي إليها ميشيل كوك).
٦٣. انظر وارن تريذغولد، *The Byzantine Revival 780-842* (ستانفورد، ١٩٨٨)، ص ٢٨٢ ف؛ ومقالة محمد رقية حول "رهان ثيوفوب على تحالف بابك وثيوفيل" في مجلة *Byzantion*، ٤٤ (١٩٧٤)، ص ٤١-٦٧؛ ومقالة جون روسر حول الموضوع ذاته في مجلة *Byzantina* (١٩٧٤)، ص ٢٦٣-٢٧١؛ ومقالة سلفتوري كوسينتينو، "كتائب إيرانية في الجيش البيزنطي"، في *La Persia e Bisanzio: convegno internazionale* (روما، ١٤-١٨ تشرين الأول/أكتوبر ٢٠٠٢) (روما، ٢٠٠٤)، ص ٢٤٥-٢٦١.

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The Place to Go: Contexts of Learning in Baghdād, 750–1000 C.E.

Edited by
Jens Scheiner & Damien Janos

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From Lyrics by al-Fazārī to Lectures by al-Fārābī: Teaching Astronomy in Baghdād (750–1000 C.E.)

Johannes Thomann
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13.1 Introduction

Astronomy in the Islamic World in the first millennium C.E. has left a wealth of evidence. We know of 671 Arabic astronomical works from that epoch, 623 of which are still preserved in manuscripts.¹ We know 356 authors of astronomical works, 91 of whom were active in Baghdād. These figures show that astronomy was no marginal phenomenon. The questions of how these astronomers were trained and what methods were used to acquire such specialized skills may seem obvious, but they have not yet been earnestly addressed.

In this article, three groups of sources representing three phases of educational methods, used between the 2nd/8th and 4th/10th centuries, will be discussed. In the first phase (750–800 C.E.) basic education was mainly achieved through memorization. This is evident from the documented existence of a number of didactic poems on astronomy. In the second phase (800–900 C.E.) basic training was usually done by manually performing operations with the moveable parts of a physical model of the heaven such as an astrolabe, an armillary sphere or a celestial globe. This is corroborated by a corpus of instructional texts by al-Khwārizmī

¹ Rosenfeld, Boris A./İhsanoğlu, Ekmeleddin: *Mathematicians, Astronomers, and Other Scholars of Islamic Civilization and their Works (7th–19th c.)*. Istanbul 2003, pp. 14–156.

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CHAPTER 5

AL-FĀRĀBĪ'S (D. 950) ON
THE ONE AND ONENESS

Some Preliminary Remarks on Its Structure, Contents,
and Theological Implications

DAMIEN JANOS

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30 Kasım 2018

5.1. INTRODUCTION

ABŪ NAṢR MUḤAMMAD AL-FĀRĀBĪ (d. 339/950) is regarded as one of the foremost Arabic philosophers of the early period of Islamic civilization. Born around 256/870 into a family that was originally from Transoxania, he acquired his philosophical formation in the company of Syriac Christian thinkers and eventually settled in Baghdad, where he contributed in various crucial ways to the development of a philosophical curriculum in Arabic. He also spent time in Syria and Egypt, where, as in the 'Abbasid capital, he taught a younger generation of Syriac philosophers. Referred to as "The Second Teacher" in the Islamic tradition, he was held in high esteem in particular for his commentaries on Aristotle and his mastery of the *Organon*. Al-Fārābī wrote extensively on logic, physics, and metaphysics, reshaping much of the late-antique philosophical legacy into a system that was intelligible to the Arabic audience of his day and that addressed some of the pressing social and spiritual issues that prevailed during this period. He established a synthesis of various scientific and philosophical trends that bridged the theoretical and practical disciplines and redefined the place of human beings in the world by explaining political and religious phenomena in light of cosmological and epistemological theories.

Al-Fārābī wrote different types of works, which can be broadly classified as follows: (a) propaedeutic and methodological works providing instruction on the philosophical curriculum and its method, particularly on points of logic; (b) commentaries, mostly on Aristotle; (c) short treatises on various specific and technical subjects; (d) philosophical compendia covering various topics in a systematic and integrated way;

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AL-FĀRĀBĪ'S *TOPICA*

Miklós MARÓTH

Al-Fārābī's book known as *Topica* (*mawāḍi'*) has been written as a commentary on Aristotle's logical work under the same title. This commentary regards the principal concepts of the knowledge presented in this book for granted, because the author, following the tradition of the Neo-platonic school, takes the *Topica* – unlike Aristotle's original intention – not for the handbook of dialectic, but for a kind of syllogistic science. That amounts to saying that the commentary does not treat the theory of syllogism, demonstration and many other problems, which were discussed in the previous books of the *Organon*. Its aim is only to examine the characteristics of the so-called dialectical syllogism.

The word 'topica' has been translated in the Arabic commentaries in two ways: they used to refer to this book either with the proper translation of the Greek word *topica* as *mawāḍi'*, or with the word *jadal* describing the content of the work.

In the Neoplatonic tradition, as it is well-known, the meaning of some books contained in the *Organon* has got a new interpretation, different from the one given by Aristotle. In accordance with the intentions of Aristotle, *Analytica Priora* and *Analytica posteriora* present the general theory of syllogism and that of the scientific syllogism, which is at any time and in any case true, whereas the syllogisms treated in the *Topica* are only true in most cases. So became Aristotle's *Topica* in the Neo-platonic school-tradition the manual of the dialectical syllogism, where the meaning of 'dialectics' is not coinciding with the one referred to by Aristotle in his work. The *Sophistici Elenchi*, as the last book of the *Organon* in the Peripatetic tradition, treated the theory of the never true or deceiving syllogism, as it was presented by Aristotle. The Neo-platonic school, however, ranged Aristotle's two independent books, the *Rhetorica* and the *Poietica* among the books of the *Organon* as books presenting the theory of rhetoric and poetic syllogisms. As a result of this Neo-platonic reinterpretation of Aristotle's books the first one appeared as a theory of syllogisms which are evenly divided as true or false, whereas the *Poietica* was presented as the theory of mostly false syllogisms, which can, however, contain some elements of truth.¹

¹ R. Walzer, „Zur Traditionsgeschichte der Aristotelischen Poetik“, in *Greek into Arabic. Essays on Islamic Philosophy*, ed. by R. Walzer, Oxford 1963, pp. 129-136.

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Islam and Globalisation: Historical and Contemporary Perspectives
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Peter Adamson

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Studies on Early Arabic Philosophy

VIII The Arabic sea battle: al-Fārābī on the problem of
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Farabi (060050)

The Arabic Sea Battle: al-Fārābī on the Problem of Future Contingents

Abstract: Ancient commentators like Ammonius and Boethius tried to solve Aristotle's "sea battle argument" in *On Interpretation* 9 by saying that statements about future contingents are "indefinitely" true or false. They were followed by al-Fārābī in his commentary on *On Interpretation*. The article sets out two possible interpretations of what "indefinitely" means here, and shows that al-Fārābī actually has both conceptions: one applied in his interpretation of Aristotle, and another that he is forced into by the problem of divine foreknowledge. It also explains the relevance of al-Fārābī's remarks as a link between the non-statistical modal theories of Philo and Avicenna.

Few passages in the Aristotelian corpus have provoked such intense commentary and scrutiny as the ninth chapter of *On Interpretation*, in which Aristotle presents an argument for determinism using the famous example of a sea battle. Roughly, the problem is this: if it is true now that there will be a sea battle tomorrow, then it is already "settled" that the sea battle will occur tomorrow. Thus it is necessary that there be a sea battle. Since the same line of reasoning may be applied to any event, everything that happens, happens necessarily. The tradition of commentary on this argument begins at least as early as the school of Alexander of Aphrodisias, and the late ancient interpretation of Aristotle's text has now itself become the subject of a substantial body of secondary literature.¹ Disagreements about the interpretations given by the commentators reflect disagreements about Aristotle's original discussion, because scholars working on Aristotle have been keen to find in the commentators a precedent for their own preferred interpretations of *De int* 9. The present paper concentrates on a treatment of the text that comes still later in the tradition: that found in a commentary on *On*

¹ For Alexander's school see Sharples 1982. For later Neoplatonic treatments, see Sorabji 1980, 91–103; Frede 1985, 42ff.; Gaskin 1995; Ammonius / Boethius 1998, with interpretive essays by Sorabji, Kretzmann and Mignucci; and Seel 2001, with interpretive essays by Seel and Mignucci (Mignucci's contribution to this volume is a revision of the essay from Ammonius / Boethius 1998).

نشان می‌دهد که به هیأت مسلمانان جادر پوشیده و تسبیحی به دست دارد...

از اشخاصی که اول بار در این رابطه، قلم فرسایی نموده و اثبات کرده‌اند که فاطیما همان فاطمه زهرا (ع) است، یکی مرحوم شهزیار شفیق (م ۱۹۷۹ م - فرانسه) صاحب ترجمه سه زبانه کلمه شهید اول («قانون درخشان اسلام») است، که رساله‌های به زبان ایتالیایی در این باب نوشته و به مرحوم پاپ ژان پل دوم اهداء نموده است؛ چنانکه خود پاپ نیز در آخرین نامه خود *Oltre monte e mare = ماورای کوه و دریا*، که در اول اکتبر ۲۰۰۴ م نوشته است، از او قدردانی کرده و جریان فاطیما و توسل جستن خودش به آن بانوی بزرگوار را بازگو می‌نماید... دوم، مرحوم اذواردو آینیلی ایتالیایی - وارث کارخانه فیات، که به طرز مشکوکی جان سپرد - که او نیز رساله‌ای به ایتالیایی در این باب نوشته، اما نامنظم و ناتمام است؛ ولی به هر حال، اثبات می‌کند که آن بانو همان فاطمه (ع) دختر محمد (ص) بوده، نه کسی دیگر... سوم، شخصی بی‌نام و نشان، از خاندان فراری (اومبیل ساز معروف ایتالیایی) که عنوان *X-Ferrari* را برای خود برگزیده و عامل خرید و احیاء اثری مذهبی از لئوناردو داوینچی (نقاش و اسلام شناس معروف ایتالیایی - م ۱۵۱۹ م) با نام: *Il mio Spazzolino = سنواک من*؛ نیز می‌باشد...

لازم به تذکر است که صدا و سیمای ایران، در سال ۱۳۷۵ ش (۱۴۱۷ ق)، در سه نوبت، فیلمی مستند از این شهر و مزار مقدس فاطیما و مراسم عبادی آن و تصویر راهبه لوسیا - که پیر شده بود - پخش نمود، که چون مصادف با ایام فاطمیته (ع) بود، بسیار مورد توجه و استقبال مسیحیان و مسلمانان ایرانی واقع گردید...

منابع: *آعلام السنجد*، لوئیس معلوف، ۴۰۳؛ *دایرة المعارف*، مصاحب، ۱۸۳۵۱۲؛ *موسوعة التورید*، مُتیر البعلبکی، ۱۰۸۱۴؛ سایت‌های اینترنتی *Parseek* و *Google*، از جمله این سایت: *Php-5/6/2006 - Papa' Gioan Paolo II; Yazahra. Ws/archive/000158 - Oltre Monte e Mare, da parte:* (یا: آخرین نامه پاپ، که در تیراژی محدود به چاپ رسیده و نام آن: *ماورای کوه و دریا* است)، سید احمد سجادی *Ott.1/2004*.

فاجعه روز پنجشنبه ← رَزِيَّةُ يَوْمِ الْخَمِيسِ

فارابی، ابونصر فارابی ملقب به معلم ثانی (ح ۲۵۹ - ۳۳۹ ق) فیلسوف و مؤسس فلسفه اسلامی. پدرش از فرماندهان

فاطمه (ع) بوده است: ۱) این نام مبارک یقیناً نامی غیر لاتینی و مأخوذ از عربی است، چنانکه لوئیس معلوف، راهب و ادیب فقید مسیحی لبنانی (م ۱۹۴۶ م) در *آعلام السنجد* (ص ۴۰۳)، نام این بانو را «فاطمه» آورده، نه «فاطمیا» یا «فایتما». مرحوم مصاحب (م ۱۳۵۸ ش) نیز در *دایرة المعارف فارسی* (۱۸۳۵/۲)، این نام را «فاطمه» ضبط نموده است، نه به نحوی دیگر... امروز مردم پرتغال و غرب اسپانیا و جنوب فرانسه و بسیاری دیگر، نام فاطیما را بر روی دختران خود نامگذاری می‌کنند: ۲) جایگاه‌ها و قدمگاه‌های دیگری به همین نام، در دیگر کشورها - از جمله در مالی آفریقا، که کوهی به شکل انگشتان دست دعا کننده در نزدیکی آن به چشم می‌خورد - موجود است، که یقیناً زبان آنها لاتینی نیست...: ۳) عنوان بانوی صاحب تسبیح، از بهترین نشانه‌ها بر این مطلب است که، مقصود از فاطیما همان فاطمه زهرا (ع) است؛ زیرا آن حضرت دارای تسبیحاتی مخصوصه، به نام تسبیحات فاطمه زهرا (ع) هستند. امر به *مداومت* روزانه بر این تسبیح - که اهالی پرتغال نقل می‌کنند - دقیقاً مطابق روایت شیعه در امر به *مداومت* بر آن، خصوصاً پس از هر نماز و قبل از خواب است: ۴) مراسم احیاء شبانه و دعا و تسبیح و استغفار، عیناً همان چیزی است که حضرت فاطمه زهرا (ع) در شب‌های قدر اِعمال می‌فرموده است: ۵) اذن و دُاع فاطیما، چنانچه گفته شد، با اذن و دُاع زیارات شیعه تطابق دارد: ۶) لقب درخشنده، ترجمه لاتینی زهراء (ع) است و درخشنده‌تر از خورشید، اشاره به مضمون احادیثی است در شدت نورانیت چهره فاطمه زهرا (ع)...: ۷) دختر پیامبر - که لقب فاطیما در آن واقعه است - با حضرت مریم (ع) تطابق ندارد، و تنها با حضرت فاطمه زهرا (ع) همخوانی دارد. مضافاً اینکه، در فیلم مستندی که کلیسا آن ساخته است، نام این بانو «فاطمیا». دختر محمد (ص) ذکر شده است...: ۸) لقب بانوی پاک ترجمه لاتینی «طاهره» است و ما آن حضرت (ع) را *صِدِّيقَة طاهره* می‌نامیم...: ۹) در مورد فاطیما، مردم از حزن و اندوه وی یاد می‌کنند؛ این همه اشاره به حزن و اندوه و گریه آن حضرت (ع) پس از وفات پیامبر اسلام (ص) می‌باشد، که در مورد هیچ کدام از بانوان بزرگ تاریخ نظیر نداشته است...: ۱۰) مردم این شهر - که نام مقدس فاطیما را بر روی تابلوها و در دید عموم نصب کرده‌اند - با صراحت می‌گویند: «فاطمیا، دختر محمد (ص) است»؛ ۱۱) آنها معتقدند، اگر کسی نام فاطیما داشته باشد، از آتش جهنم دور خواهد شد؛ همان چیزی که در احادیث شیعه، در باب اسامی اولاده از کتاب نکاح آمده است...: ۱۲) مجسمه و نقاشی از تصویر فاطیما، بانویی را

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191 Al-Fārābī's Imperfect Constitutions* *Fārabi (060050)*

One of the many oddities about al-Fārābī's work to strike a newcomer is that he did not think of constitutions in political terms. To him, a constitution (for which he used terms such as *madīna*, city, *riyāsa*, leadership, and *siyāsa*, governance) was a society characterized by a particular evaluation of the highest good, not by a particular distribution of power, so that for example an oligarchy was a polity in which wealth was regarded as the ultimate aim in life. To some extent, this is in line with Plato and Aristotle, who also thought of constitutions in much broader terms than is customary today, and Aristotle identified them in terms of their ends as well, giving that of oligarchy as wealth.¹ But "constitution" (*politeia*) in ancient parlance did include the distribution of power, on which the modern concept focuses, whereas al-Fārābī uses the term to mean no more than a set of beliefs and practices shared by a group, a collective way of life.² The government it involved was government of the soul. He did assume that those capable of influencing people's minds in a particular polity would be rewarded with wealth and power, so that the political organization of that polity would reflect its dominant values, but his interest was entirely in the values. Ordinary government had no aim in itself: either it was just power play or else it was a mere instrument in the service of higher things, and the key question was precisely, what higher things? What values were to prevail in an ideal society? This is what he explored with his different constitutions. The same is true of most later philosophers working under his influence. Ibn Rushd stands out for having put the regimes back into service for political analysis, to be followed in this by Ibn Khaldūn;³ but in the eastern Islamic world the regimes remained a-political.

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192 Al-Fārābī was greatly exercised by his a-political constitutions, and not just by the "virtuous" variety (meaning that devoted to happiness as understood by the philosophers). He dealt with imperfect regimes in at least seven of his books. What was he trying to say? Why did he keep reformulating his views? How had constitutions come to be seen as cultural orientations, and in general, how does his thought relate to that of late antiquity? In what follows I shall go through his statements with these questions in mind.

(1) *Fuṣūl*, First Passage

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The simplest of al-Fārābī's pictures consists of cities of two types, the necessity city (*al-madīna al-ḍarūriyya*) and the virtuous city (*al-madīna al-fāḍila*). In the necessity city people cooperate to secure their basic needs, no more. In the virtuous city they cooperate to secure something more as well, namely the best of all things (*aḫḍal al-ashyā*), which they regard as the true purpose of human existence. What might that be? Some, we are told, define the best of all things as the enjoyment of pleasure (*al-tamattu' bi'l-ladhdhāt*), while others hold it to be wealth (*al-yasār*), or a combination of the two; but Socrates and Plato held the best of all things to be moral perfection in this life and ultimate happiness in the hereafter, and the virtuous city to them was one in which people cooperated to achieve this goal. This is clearly what it was to al-Fārābī too (§ 25/28).⁴

Two things may be noted about this passage. First, the basic distinction is not between perfect and imperfect regimes, but rather between those which aim at nothing but the bare necessities and those which aim for more. All those which aim for more are called virtuous (*fāḍila*). Only one of its subtypes is truly virtuous or perfect, but all aim for what is best in the eyes of the inhabitants themselves.

Secondly, al-Fārābī is here sticking close to his sources. Plato starts the discussion of constitutions in his *Politeia* by having Socrates construct a simple city by way of thought experiment. This simple city is fit only for swine in the opinion of Glaucon, so Socrates adds luxuries, comparing the simple city with a man in health and that endowed with luxury to a man in fever: for luxury engenders competition, he explains, meaning that now the city will

2004, pp. 411–441; Cheddadi, "La tradition philosophique et scientifique gréco-arabe dans la Muqaddima d'Ibn Khaldūn," *Mélanges de l'Université Saint-Joseph* 57, 2004, pp. 469–497].

4 The first paragraph number refers to al-Fārābī (1961), *Fuṣūl al-madanī. Aphorisms of the Statesman*, ed. and tr. D.M. Dunlop, Cambridge; the second to the re-edition by F.M. Najjār (ed.) (1971), *Abū Naṣr al-Fārābī Fuṣūl muntaza'a*, Beirut.

* I am indebted to the members of the conference for their comments and suggestions and owe special thanks to Nelly Lahoud, who served as discussant, and Maroun Aouad, who commented on the revised version and suggested that I add charts.

1 Aristotle, *Rhetoric* 1366a; cf. *Politics* 1323a.

2 See the paper by Dimitri Gutas in this volume [Ed.: "The Meaning of *madanī* in al-Fārābī's 'Political' Philosophy," in "The Greek Strand in Islamic Political Thought: Proceedings of the Conference Held at the Institute for Advanced Study, Princeton, 16–27 June 2003," *Mélanges de l'Université Saint-Joseph* 57, 2004, pp. 259–282].

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Farabi (060050)

Why Music Matters for Language and Interpretation: al-Fārābī

Thérèse-Anne DRUART

12 Ocak 2018

Nadja Germann gave us a fascinating paper¹ on al-Fārābī's conception of language, focusing on words and their meaning. For al-Fārābī each word ideally should have a single meaning and each concept its own unique word, just as perfect ideal language should be demonstrative. But, as Professor Germann explains; al-Fārābī knows that such is not the case. Words often have several meanings and may be used literally or metaphorically, as they are in rhetoric and poetry. Besides, we generally do not communicate in a demonstrative mode. At the end of her paper Dr. Germann indicates that al-Fārābī is well aware of the importance of other modes of language such as dialectic, rhetoric and poetry, to transmit views and incite to performing an action or to refraining from this action. Epistemologically rhetoric and poetry may be only third and fourth modes of language, dialectics being the second, and demonstration, of course, the first, but politically and ethically rhetoric and poetry are indispensable.

Making use of Plato's famous analogy of the cave in one of his works on rhetoric, the *Didascalía in rethoricam Aristotelis*, extant only in Latin, al-Fārābī illustrates the political importance of poetry as well as its epistemological low status. Dialectic and demonstration lead us out of the cave, but rhetoric and poetry are the very means the philosopher returning to the cave employs to educate the prisoners, i.e., the masses, the ordinary people, to as much of the truth as they are capable of grasping and to incite them to proper action. Having presented the first part of Aristotle's logical works as an ascent out of the cave, al-Fārābī moves on to the return or descent:

Then, after this little by little he descends down to the point, as it is said, at which he reaches that which is the most base in the [linguistic arts], i.e., poetry.²

So now I am taking you to the bottom of the cave, to the world of ordinary modes of language and persuasion, since for al-Fārābī music is closely linked to texts and

¹ See her contribution in this volume.

² AL-FARĀBĪ Abū Naṣr (1971), *Deux ouvrages inédits sur la rhétorique*, ed. LANGRADE Jacques and GRIGNASCHI Mario, Dār el-Machreq, Beirut, p. 214 (38), my translation: "Deinde descendit paulatim post hoc, donec, ut dictum est, pervenit ad hoc, quod vilissimum est in eis, sc. poetriam."

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CHAPTER 11

306 What Was al-Fārābī's 'Imamic' Constitution?*

Farabi (060050)

MADDE YATIMLANDIRILAN
SUNVA CELEN DOKUMAN

In his commentary of Aristotle's *Rhetoric* Ibn Rushd mentions a constitution said by al-Fārābī to have existed among the ancient Persians. It is labelled imamic (*imāmiyya*) and characterized as inferior to philosophically based kingship on the grounds that it combined virtuous behaviour with defective views. The passage, which probably comes from al-Fārābī's lost commentary on the *Rhetoric*,¹ is highly problematic. What follows is an attempt to work out what it may originally have meant.

The passage goes as follows: "The government that (Aristotle) mentions here is of two kinds, kingship (*rīāsāt al-malik*), which is the city where opinions and actions are based on the requirements of the theoretical sciences, and leadership of the best (*rīāsāt al-akhyār*), where only the actions are virtuous. This is (the leadership) known as *al-imāmiyya*, | and it is said that it existed among the ancient Persians, as Abū Naṣr (al-Fārābī) has related".² Ibn Rushd repeats the statement in his paraphrase of Plato's *Republic*, which only survives in a Hebrew translation and where it runs as follows: "Cities that are virtuous in deeds alone are called *ha-mekahenet* (= *al-imāmiyya*). It has been recounted that this city, namely *ha-mekahenet*, existed among the ancient Persians".³

The passage is problematic in four ways. First, it distinguishes between a regime with one ruler (*rīāsāt al-malik*) and one with several (*rīāsāt al-akhyār*),

yet makes no reference to this difference in the explanation of their nature. Secondly, 'imamic' is an odd word to choose for a regime with a plurality of rulers. Thirdly, *imāmiyya* is an even odder term to choose for an imperfect regime, whether characterized by several rulers or not. Al-Fārābī normally uses the word imam of the true king (*al-malik fi 'l-ḥaqīqa*) or first leader (*al-ra'īs al-awwal*), or in other words the philosopher king,⁴ yet here he is somebody inferior to the king. The usage in Ibn Rushd's quotation jars even to non-philosophers, for it is one thing to use *mulk* in the generic or flattering sense of power in which it either is or includes the imamate and quite another to contrast the two, thereby causing the reader to equate *mulk* with godless tyranny rather than a virtuous form of government. Finally, the term *al-rū'asā' al-akhyār* is also an odd term for an imperfect regime, for al-Fārābī elsewhere uses it of one of the two forms of perfect government, namely aristocracy, as will be seen. In sum, the passage applies two terms normally reserved for the highest forms of government | (*imāmiyya*, *al-akhyār*) to a lower form of government (perfect behaviour, imperfect beliefs), not, as one would have expected, to the highest form of government as represented by a single ruler or several respectively.

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Rīāsāt al-akhyār = Aristocracy

In the Arabic translation of Aristotle's *Nicomachean Ethic*, *rīāsāt al-akhyār* translates *aristokratia*,⁵ and it is also the term for aristocracy in al-Fārābī's work. In his *Fuṣūl*, for example, he lists four types of virtuous government.⁶ The first is kingship, in which a single ruler is so outstanding that all his acts

12 Ocak 2013

* This article owes its existence to the presence at the Institute for Advanced Study in 1998–1999 of Maroun Aouad, who drew my attention to the passage it discusses and referred me to all the rhetorical works I have used, and who later wrote eminently useful comments on a first draft. I am also indebted to Mark Cohen for help with the Hebrew works, and to the participants in a seminar at the Institute for Advanced Study in 2000 for their reactions to a talk on the problem.

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3. *Averroes' Commentary on Plato's Republic*, ed. and tr. E.I.J. Rosenthal, Cambridge 1969, p. 79, line 7 (henceforth given in the form 79.7) = 205; *Averroes on Plato's Republic*, tr. R. Lerner, Ithaca and London 1974, p. 102. (Since Lerner's translation gives the pages and lines of Rosenthal's edition in the margin, references to Rosenthal will henceforth do duty for both.)

4 Cf. al-Fārābī, *Kitāb al-milla*, ed. M. Mahdi, Beirut 1968 (tr. D. Mallet in his *Fārābī, Deux Traités Philosophiques*, Damascus 1989), § 9, on *al-a'imma al-abrār alladhīna hum al-mulūk fi 'l-ḥaqīqa*; id., *al-Siyāsa al-madaniyya*, ed. F.M. Najjār, Beirut 1964, 80.–5, 81.4; ed. Hyderabad 1346, 50f.; partial tr. by F.M. Najjār in R. Lerner and M. Mahdi (eds), *Medieval Political Philosophy: a Sourcebook*, Glencoe 1963, 37 ("princes ... past imams"); id., *Kitāb arā' ahl al-madīna al-fāḍila*, ed. and tr. R. Walzer under the title *Al-Fārābī on the Perfect State*, Oxford 1985, ch. 15, § 11 (where the *ra'īs al-awwal* is the imam); id., *Taḥṣīl al-sa'āda*, ed. J. Āl Yāsīn, Beirut 1981, §§ 58, 61; tr. M. Mahdi, 'The Attainment of Happiness', in his *Alfarabi's Philosophy of Plato and Aristotle* (partly reprinted in Lerner and Mahdi, *Sourcebook*), §§ 57f., on the meaning of the terms king and imam.

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Farabi (060050)

Imitation – Ambiguity – Discourse
Some Remarks on al-Fārābī's Philosophy
of Language*

Nadja GERMANN

Melanges de l'Universite Saint-Joseph, vol. 66, 2015-2016 Beyrouth.

I

For those familiar with the history of philosophy in the Islamic world, the notion that there were in fact *two* beginnings of philosophy is quite well-known. Accordingly, philosophy surfaced for the first time with al-Kindī and his school in the first half of the 9th century; however, “[i]n ways that have not yet been properly understood, philosophy had a second beginning [...] by the end of the ninth century after the death of al-Kindī.”¹ The distinction between the first and the second beginning is considered to consist on the one hand in a shift from a Platonic idea of philosophy to an Aristotelian concept; on the other hand, however, it is supposed to be marked by reliance on different methods: geometrical and mathematical arguments in the case of al-Kindī and his school; logical and linguistic analyses, by contrast, in the case of the representatives of the second beginning, the so-called Baghdad Peripatetics.² Notably, their writings contain hardly any reference to their Platonic predecessors and contemporaries, as though al-Kindī had not lived and worked in the same city a mere half a century earlier, and as though there were no students left to continue philosophizing in his vein.

This strange shift —or rather: re-emergence of philosophy— along with the Baghdad Peripatetics' bizarre silence vis-à-vis al-Kindī and his school has puzzled researchers. It remains unclear why such a 'second beginning' occurred at all and

* I wish to thank K. Meredith Ziebart who kindly corrected the English of this article.

¹ GUTAS D. (2010), "Origins in Baghdad," in PASNAU R. et al. (ed.), *The Cambridge History of Medieval Philosophy*, 2 vol., Cambridge University Press, Cambridge/ NY, vol. I, p. 11-25, here p. 24; cf. also ENDRESS G. (2012), "Der arabische Aristotelismus und die Überlieferung des 'Organon' im 3./9. und 4./10. Jahrhundert," in RUDOLPH U. (ed.), *Philosophie in der islamischen Welt, Band 1: 8.-10. Jahrhundert*, (Grundriss der Geschichte der Philosophie) Schwabe Verlag, Basel, p. 291-297.

² The most renowned Baghdad Peripatetics are Abū Bishr Mattā, al-Fārābī, and Yahā ibn 'Adī. For a recent introduction into this group of scholars, see ENDRESS G. and FERRARI C. (2012), "Die Bagdader Aristoteliker," in RUDOLPH, *Philosophie in der islamischen Welt*, p. 290-362 (this is the entire article, containing the section by Endress referred to above, in n. 1).

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Redefining the Muslim Community

Ethnicity, Religion, and Politics
in the Thought of Alfarabi

Farabi (060050)

Alexander Orwin

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Philosophy

in the new school of tenth-century Baghdad. Of course, this does not mean that the Baghdad philosophers were unoriginal, any more than the Alexandrians themselves should be accused of unoriginality because they devoted their energies to commenting on Aristotle. With all due respect to Ibn 'Adī, one Baghdad Peripatetic in particular seems to have outstripped the others in his acuity and originality: al-Fārābī.

03 Agustus 2017

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060050

9

THE SECOND MASTER AL-FĀRĀBĪ

One of the things I like about working on the history of philosophy is that it naturally leads you to learn about all areas of philosophy. Contemporary philosophy is so specialized that it is becoming rare for one and the same person to work on, say, ethics and metaphysics, never mind these two areas plus epistemology, philosophy of science, logic, and so on. But specialists in the history of philosophy often work on many or all of these areas. In fact, you're almost forced to do this if you are researching the most outstanding historical thinkers. Part of their greatness is often their ability to make innovations within many branches of philosophy, and to show how these branches are part of the same tree. You can't really understand Plato's ethics without understanding his metaphysics and theory of knowledge, nor can you work on Kant's *Critique of Pure Reason* without grasping how it prepares the way for the Kantian ethical teaching.

The first Muslim philosopher to offer us this kind of holistic and original philosophical system is al-Fārābī. We did see al-Kindī tackling a wide range of topics in philosophy, but it's up the reader to figure out how his ideas on these topics might fit together. Al-Rāzī seems to have been more systematic, but the loss of the writings in which he put forward his daring cosmology leave the interpreter with even more work to do—never mind the additional task of relating that cosmology to his surviving ethical treatises (on which, more in Chapter 13). From al-Fārābī, though, we have ambitious treatises which set out and interrelate views on metaphysics, cosmology, human nature, ethics, and political philosophy. He also wrote about logic, and even that aspect of his thought clearly relates to the rest of his system.

In this, al-Fārābī makes an interesting contrast not just to the earlier Muslim thinkers we've examined, but also to his Christian colleagues in the Baghdad school. Of these, the most significant is Yahyā ibn 'Adī. More research is needed into Ibn 'Adī, especially in light of new writings of his that were recently discovered in a manuscript preserved in Tehran.¹ We might, among other things, come to a better understanding of how his treatises on Aristotelian philosophy relate to his Christian

AL-FĀRĀBĪ ET LA SCIENCE DES UŞŪL AL-FIQH

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Al-Şāfiī est à la science des *uşūl al-fiqh* ce qu'Aristote le philosophe est à celle de la logique et ce qu'al-Ḥalīl ibn Aḥmad est à celle de la métrique (Faḥr al-Dīn al-Rāzī)*

Abstract. It is known that Fārābī, in his political program, assumes philosophically some Islamic sciences like *kalām* and *fiqh*. Focusing here on the case of the *fiqh* and in the limits of his *K. al-Milla*, we try to establish correspondences between his theory of legislation and references to historically attested sciences. Our purpose is to show that he was able to articulate *fiqh* to the political science through an undeclared use of *'ilm uşūl al-fiqh* (science of principles of juridical science). He empties this science of its own material and preserves its form in order to fill it with philosophical material. This contributes to clear up his conception in this book of the shift from the voluntary universal to the particular. This shift is governed by a set of formal rules. These guidelines, which are rather deliberative, take place as a subject matter of the political science, alongside with universals, its classical subject matter. We think that these formal rules are borrowed from this typical Islamic science whose subject matter is the study of principles and rules governing the inference, from their sources, of particular legal status, the subject matter of *fiqh*. If, from the strict philosophical point of view, political science provides the sources or foundations from which are inferred the original and primary legislation initiated by the founder of the religion (*al-milla*), as well as the derived and secondary one elaborated by his successors, the methodological part of this Islamic science would be the equivalent to the general prescriptions necessary for the application of universals so that concrete cases can be determined. For this purpose, Fārābī borrows willingly from the famous Şāfiī's *Risāla*, the prototype of the treatises in *uşūl al-fiqh*.

Résumé. Il est un fait notoire: dans son programme politique, Fārābī prend philosophiquement en charge certaines sciences islamiques, telles que le *kalām* et le *fiqh*. En mettant l'accent sur le *fiqh* et en se limitant à son *K. al-Milla*, on tente ici de faire correspondre à sa théorie de la législation des références à des sciences historiques. Il s'agit de montrer que s'il a pu articuler le *fiqh* à la science politique, c'est moyennant

* *Manāqib al-Imām al-Şāfiī*, éd. Aḥmad Rāzī al-Saqqā (Le Caire, 1406/1986), p. 156.

Farabi (060050)

03 Ağustos 2017

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

Abū Naṣr al-Fārābī

Ulrich Rudolph

1 Primary Sources – 2 Life and Influence – 3 Works – 4 Doctrine – 5 Secondary Literature

1 Primary Sources

1.1 Bio-bibliographical Testimonies [*1–*77] – 1.2 Partial Collections [*20–*34] – 1.3 Editions of Individual Works [*45–*130] – 1.4 Doubtful and Spurious Writings [*140–*156]

1.1 Bio-bibliographical Testimonies

- 1 al-Mas'ūdī, Abū l-Ḥasan 'Alī b. al-Ḥusayn. *Kitāb al-Tanbīh wa-l-Isrāf* [composed 345/956]. – Ed. by Michael Jan de Goeje: *Kitāb at-tanbīh wa'l-ischrāf auctore al-Masūdī*. Leiden, 1894. – Ed. by 'Abd Allāh Ismā'īl al-Ṣāwī. Cairo, 1357/1938.
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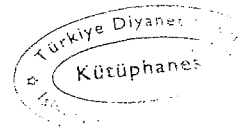
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- 1.2 Partial Collections
- 20 *Alfārābī's Philosophische Abhandlungen*, aus Londoner, Leidener und Berliner Handschriften hg. von Friedrich Dieterici. Leiden, 1890. – Contains: *al-Ġam' bayna ra'yay al-ḥakīmayn Aflātūn al-ilāhī wa-Aristūṭālīs; Fī Agrāḍ al-ḥakīm fi kulli maqāla min al-Kitāb al-mawsūm bi-l-Ḥurūf; Maqāla fi Ma'ānī al-'aql; Risāla fīmā yanbağī an yuqaddama qabla ta'allum al-falsafa; Uyūn al-mas'āl; Risālat Fuṣūṣ al-ḥikam; Risāla fi Ġawāb mas'āl su'ila 'anhā; Fīmā yaṣīḥḥu wa-lā yaṣīḥḥu min aḥkām al-nuğūm; Qiṭ'a min tarğamat al-Fārābī wa-hiya ma'ḥūḍa min Ta'riḥ al-ḥukamā'*. – Repr. Frankfurt a.M., 1999 [Islamic Philosophy, 12].
- 21 *Alfārābī's Philosophische Abhandlungen*, aus dem Arab. übers. von Friedrich Dieterici. Leiden, 1892. – Contains: Harmonie zwischen Plato und Aristoteles;

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Enfin, nous avons fait l'hypothèse qu'un passage du *Livre sur ce qui est éternel*, et un autre du *Livre de la recherche*, pourraient également être attribués à al-Rāzī, voire, pour le premier, se trouver dans le même traité que le texte du *Livre de la morphologie*. Des études plus approfondies sont nécessaires pour l'établir plus fermement, et, comme nous l'espérons, pour retrouver d'autres fragments de l'œuvre d'al-Rāzī dans le corpus de Ps-Ġābir, notamment au sujet de l'éternité et de la création du monde.

Remerciements: Je souhaite remercier ici Marwan Rashed pour sa relecture attentive, qui m'a évité bien des erreurs et a considérablement enrichi cet article.



DS15

Razi, Ebū Bekir (170195)

Farabi (060050)

24 Temmuz 2017

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THE ETHICAL PROGRESSION OF THE PHILOSOPHER IN AL-RĀZĪ AND AL-FĀRĀBĪ

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Abstract. Abū Bakr al-Rāzī (d. 925) and al-Fārābī (d. 950) both adopt the classical ideal of a philosophical way of life in the sense that being a philosopher implies certain ethical guidelines to which the philosopher should adhere. In both cases, moreover, their ethical writings appear to reflect a certain tension with respect to what the ethical goal of the philosopher consists of. In this study, I will argue that this apparent tension is relieved when their ethics is understood as a progression in a double sense. In the first sense, both authors adopt the Neoplatonic distinction between pre-philosophical and philosophical ethics. The second aspect of the progression takes place within the degree of virtue required of the philosopher, which for al-Rāzī and al-Fārābī proceeds in contrary directions. For al-Rāzī, the philosopher progresses from the moderately ascetic requirements of *Spiritual Medicine* to the higher license present in *Philosophical Life*, following the stages of the life of Socrates. In contrast, for al-Fārābī the progression follows roughly along the Neoplatonic grades of virtue from Aristotelian moderation, which in *Exhortation to the Way to Happiness* is connected with character training in a pre-philosophical sense, towards purely contemplative existence.

Résumé. Abū Bakr al-Rāzī (mort en 925) et al-Fārābī (mort en 950) adoptent tous deux l'idéal classique d'un mode de vie philosophique, au sens où être philosophe implique de respecter une certaine éthique. Dans le cas de ces deux auteurs, leurs écrits sur l'éthique reflètent en outre une certaine tension vis-à-vis de ce qui constitue l'objectif éthique du philosophe. Dans cette étude, je montrerai que cette tension apparente s'estompe lorsque leur éthique est comprise comme une progression entendue en un double sens. Au premier sens, les deux auteurs adoptent la distinction néoplatonicienne entre éthique pré-philosophique et éthique philosophique. Le second aspect de la progression porte quant à lui sur le degré de vertu qui est attendu du philosophe – et qui, pour al-Rāzī et al-Fārābī, s'oriente dans des directions opposées. Pour al-Rāzī, le philosophe se hisse des exigences ascétiques modérées de la *Médecine spirituelle* vers celles plus élevées de la *Vie philosophique*, en suivant les pas de Socrate. Au contraire, pour al-Fārābī, la progression suit à peu près les stades néo-platoniciens de la vertu, partant de la modération aristotélicienne, liée, dans l'*Exhortation au bonheur*, à la formation du caractère au sens pré-philosophique, pour tendre vers une existence purement contemplative.

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Die Wurzeln der europäischen Kultur
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Festschrift für
MIKLÓS MARÓTH
zum siebzigsten Geburtstag

herausgegeben von
Pál Fodor, Gyula Mayer, Martina Monostori,
Kornél Szovák und László Takács

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MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

CHARLES E. BUTTERWORTH

How to Read Alfarabi

Farabi (060050)

Introduction

It is fitting that this essay in honor of an ever so learned and gracious colleague such as Miklós Maróth celebrates the man responsible for our becoming acquainted, Muhsin Mahdi. Maróth is a rare academic, a man who stands by his convictions even as he seeks by his diligent studies to deepen and sometimes shake them. By his rare character, he teaches us the virtues of diligence, patience, and commitment to the search for truth. While this world of disappearing boundaries we inhabit allows individuals from lands separated by many miles to come to know one another and also to enjoy some real as well as virtual comradeship, it does not, alas, permit the constant interaction that marked older, more limited societies and the interactions of those whose writings and works we study. But thanks to the colleagues and students of Miklós Maróth, it is possible to tell him publicly how much he is appreciated and to offer a gift of thought and study.

Muhsin S. Mahdi (1926–2007) was a rare individual, one who succeeded in bringing solid and painstaking scholarship to bear on perennial questions in the history of philosophy while opening academic awareness to the rich, albeit somewhat inaccessible, field of medieval Arabic political philosophy. This esteemed scholar also won acclaim for alerting fellow specialists in the discipline of Arabic language and literature to the deeper understanding they might gain by looking again, more critically and more learnedly, at one of the old mainstays of the discipline – that work known so familiarly and yet so incorrectly as the *Thousand and One Nights* or *Alf Layla wa Layla*. Earlier, his novel and compelling presentation of Ibn Khaldūn as a philosopher of history seeking to bring the wisdom of ancient Greece to bear upon the analysis of Arab and Berber political and social development fired the imagination of many. Commendable and unusual as are such accomplishments, they pale in comparison with the revolution Muhsin Mahdi wrought in rekindling interest in Alfarabi and providing a clear, compelling portrait of the second teacher as *the* major thinker to be reckoned with in the history of Arabic philosophy and the founder of political philosophy within that tradition. It is not an exaggeration to say of him what Alfarabi said of Plato and Aristotle, namely, that he has “given us an account of philosophy” while also “giving

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ANNA FLÓRA KIS

Theory of Research

al-Fārābī's Commentary on Aristotle's *Topics*

Farabi (060050)

Introduction

With Aristotle's invention of categorical syllogisms, the basis of which is laid out in his two major works on logic, i.e. in the *Analytics*, the role of other methods of reasoning has been pushed into the background, at least according to the modern studies on classical philosophy. However, these kinds of syllogisms may be used only if we are reasoning from evident truths, which are much fewer, thus one might not be able to use them concerning every question raised. Aristotle's emphasis on the importance of distinction between knowledge (*ἐπιστήμη*) and opinion (*δόξα*), namely the view that knowledge always proceeds from necessary propositions, and what is necessary cannot be otherwise, whereas opinions are of changeable propositions,¹ shows us that, in certain cases, one may have to reason from opinions, if there is no evident knowledge about the problem.

Aristotle and his followers had of course been aware of the above-mentioned problem, thus after the elaboration of the theory of syllogisms Books I and VIII of the *Topics* were born, completing the six already existing books, which had probably been composed as the first part of the *Organon*, together with the *Sophistical Refutations*. Therefore the *Topics* became the handbook of mostly true syllogisms, and its so-called appendix, *Sophistical Refutations*, became the book of false syllogisms. Thus, originally three kinds of reasoning (*συλλογισμός*) are known in Aristotle's system: demonstrative, when it proceeds from true and primary premises; dialectical, which reasons from generally accepted opinions; and contentious, if it is based on false premises.² That is, for Aristotle the main syllogistic sciences are demonstration, dialectics and sophistry. Later, the neoplatonists completed the list by adding rhetoric (reasoning with true or false syllogisms) and poetics (which uses mostly false syllogisms), and since neoplatonism had had a strong impact on Middle Eastern thinkers, Arab philosophers took this system over as well.

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¹ *An. post.* 88b30–35.

² *Top.* 100a25–101a5.

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