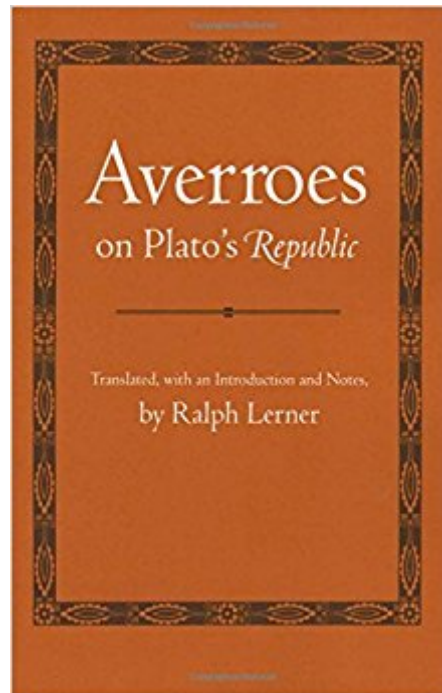




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# Averroes On Plato's "Republic"



## Synopsis

"In one fashion or another, the question with which this introduction begins is a question for every serious reader of Plato's Republic: Of what use is this philosophy to me? Averroes clearly finds that the Republic speaks to his own time and to his own situation. . . . Perhaps the greatest use he makes of the Republic is to understand better the shari'a itself. . . . It is fair to say that in deciding to paraphrase the Republic, Averroes is asserting that his world—the world defined and governed by the Koran—can profit from Plato's instruction."—from Ralph Lerner's Introduction

An indispensable primary source in medieval political philosophy is presented here in a fully annotated translation of the celebrated discussion of the Republic by the twelfth-century Andalusian Muslim philosopher, Abu'l-Walid Muhammad Ibn Ahmad Ibn Rushd, also known by his Latinized name, Averroes. This work played a major role in both the transmission and the adaptation of the Platonic tradition in the West. In a closely argued critical introduction, Ralph Lerner addresses several of the most important problems raised by the work.

## Book Information

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"Because of the importance of Averroes (as a Muslim he is significant for both Platonic and Islamic thought), it is good to have Lerner's new and thoughtful interpretation, with lucid introduction, three helpful appendixes, glossary, and index."—Library Journal

"This is a fine translation of a very difficult and important text, lost in its Arabic original but preserved in the awkward fourteenth-century Hebrew translation of Judah ben Samuel. Even in this summary form, the Republic is one of the

exceedingly few works of the Platonic corpus to surface in Islamic philosophy, and this paraphrase is an excellent example of Averroes' technique of doing philosophy in commentary form." [Journal of Near Eastern Studies](#) "It is interesting to note that Plato's tenets were considered profitable also by Averroes, whose world was defined and governed by the Koran." [The Classical Outlook](#)

Text: English, Hebrew, Arabic (translation) --This text refers to an out of print or unavailable edition of this title.

Great

I'll just make two quotations to stress the link on will and politics, one from Averroes and one from L.Wittgenstein:"We say: This science, known as practical science, differs essentially from the theoretical sciences. Now this is clear inasmuch as its subject differs from the subject of each and every one of the theoretical sciences and its principles differ from their principles. This is because the subject of this science is volitional things, the doings of which is within our power, and the principle of these things is WILL and choice;"Averroes on Plato's Republic trans. Ralph Lerner, Cornell University Press 1975.,p.3.(Capital letters in WILL are mine.)To understand the political aims and thoughts of Muslims which I observe that getting quite important for the US and her Allies nowadays, one has to master the use of the "UMMAT,MELLAT,DEEN,QAWM" as they are established in the Quran.L.Wittgenstein said: "If you understand the workings of WILL in a language, then you understand the language."

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