

دراسة في فكر إخوان الصفاء السياسي

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Abstract

Ikhwan alsafa divided the politics into five kinds: prophetic politics, royal politics, public politics, private politics, and personal politics. According to their opinion, the prophetic politics was the highest politics, since that the leader in this kind of politics is the prophet himself.

The royal politics, in their view, was represented in two authorities: divine authority represented by successors of the prophets who deserve this type of authority because of their abilities and qualities. The other kind of royal politics is the earthly authority that is represented by kings who get their authority by power and victory. According to the Akhwan ALSafa's view, Allah gave both of prophetic and royal politics for some of his prophets such as: Suleiman, David, Josef and Muhammad (Allah's blessing and peace be upon them).

The public politics is represented by persons who manage affairs of society in states, cities and towns etc. in terms of economical and military sides.

The private politics when a person manages his own affairs by himself in terms of his family, friends and neighbors and so on.

The personal politics divides into two types: self politics when a person

brought up himself according to moral values, while the bodily politics when he manages affairs of his own body. Ikhwan Alsafa discussed subject of the state in principle that the man unable to satisfy his needs alone, so he forced

to live with others ,but it doesn't mean that he is civil created in nature.

They asserted the role of the stars in rise and collapses the states ,and they believed that the state divided into many classes .

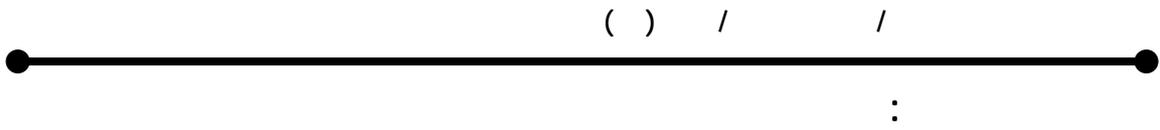
Also ,according to them ,they asserted on necessity of choosing the suitable person for the suitable position,all that based on the reason as criterion and they divided the individuals according to their minds and behaviors .

In addition, they spoke about the utopia ,and they merged the ideal with real sides where they tried to cover their wishing in establishing their own state .

They also propagated to unity in cultures ,religionsand doctrines trying to satisfy greater number of individuals for their own thoughts, and this actually has ideological and political aims.

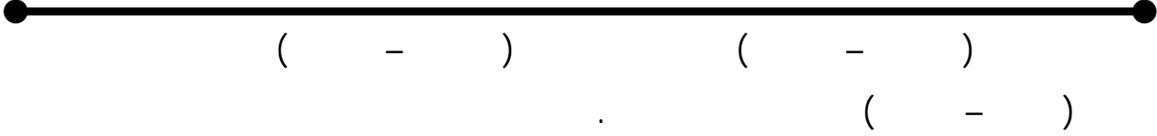
In fact when they praised the different religionsand doctrines,at the same time ,they criticized the thought of the religions in their articles but using symbolic languages.

When we investigate their thoughts we shall find that they invite to establish Arabic state ,with Islamic in its religion ,and Ismaili in its doctrine and they try to finish the Abbasi state by publishing their articles secretly and sending their spies in many governmental foundations and collecting greater number of young individuals since that the presumptions refer to end of the Abassi state and time of their state (state of the good persons)



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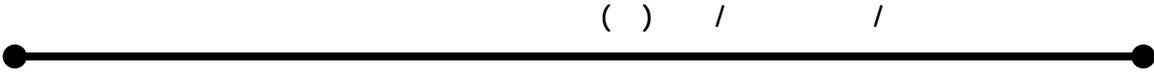
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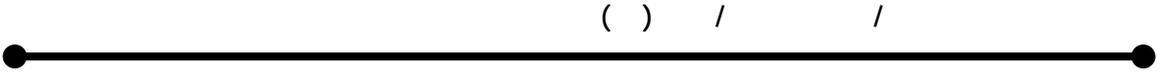
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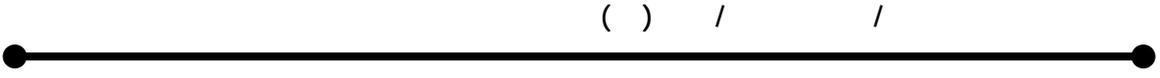
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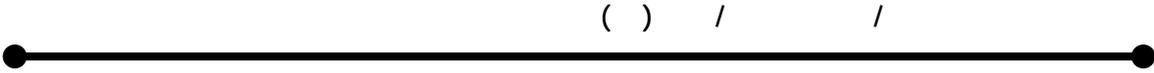
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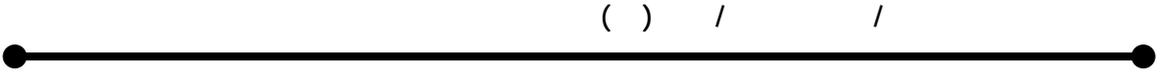
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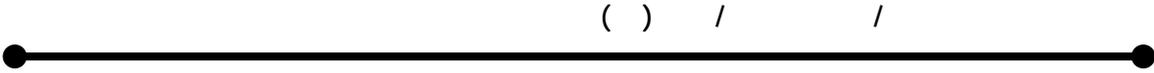
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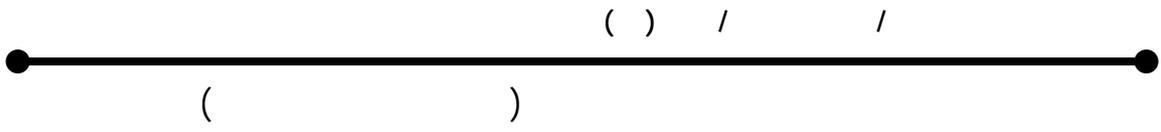
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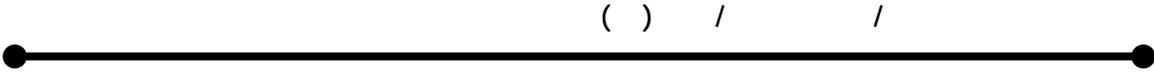
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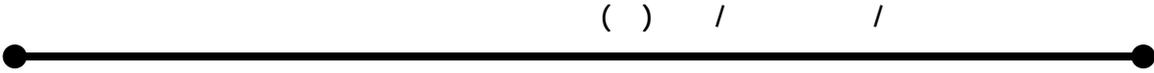


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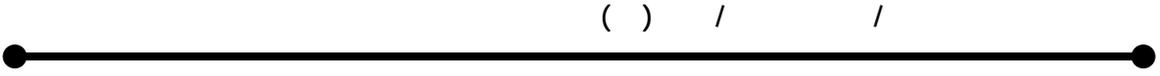


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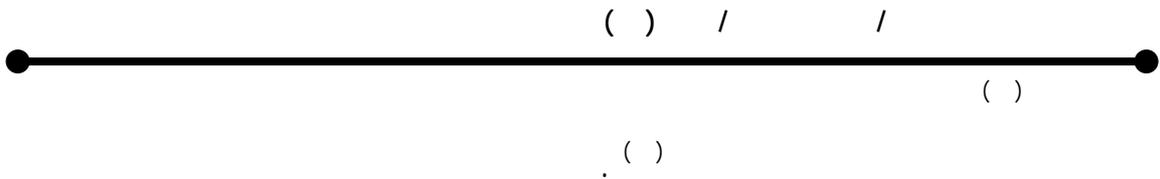
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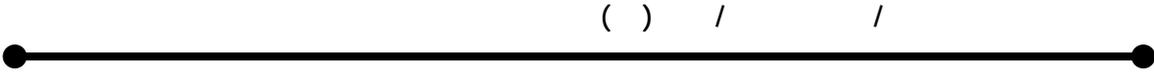


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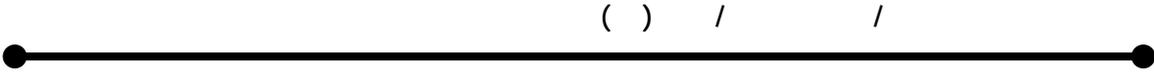
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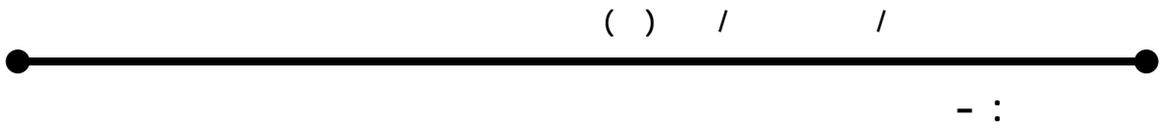
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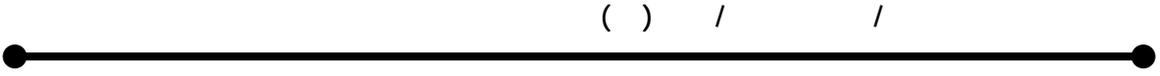
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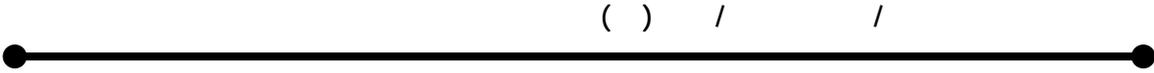
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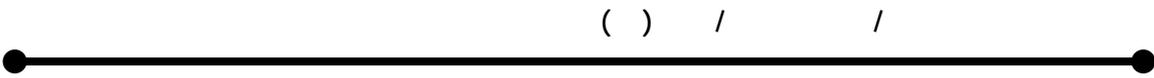
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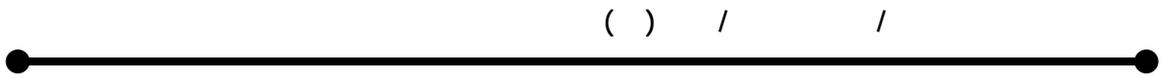
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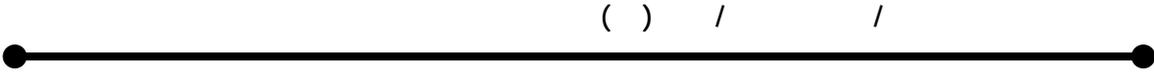
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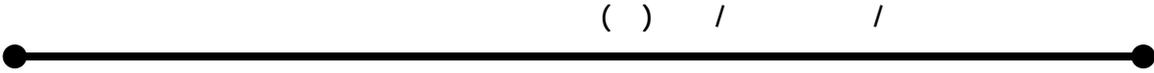
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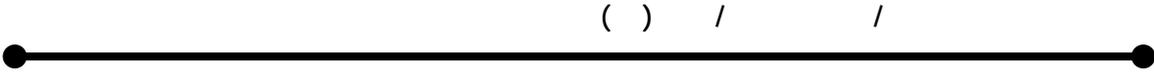
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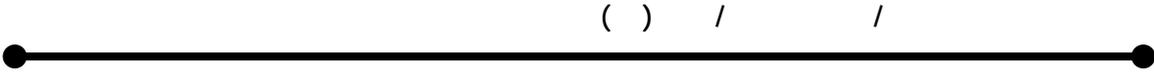


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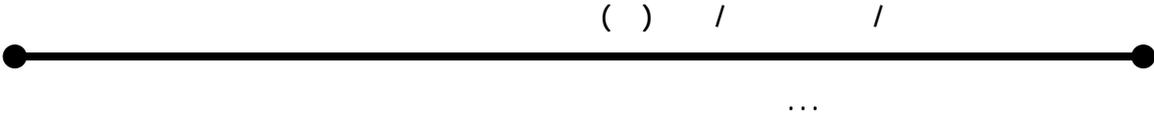
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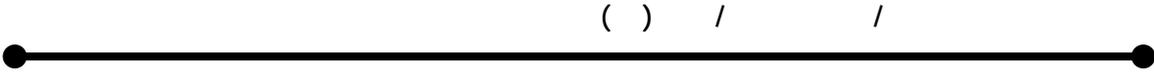
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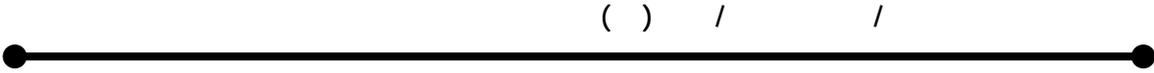
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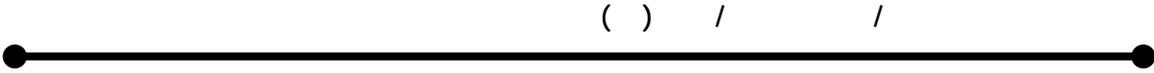


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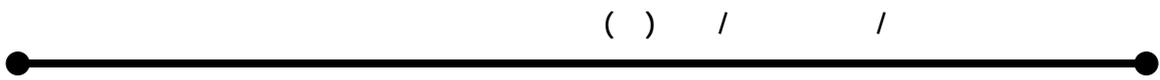
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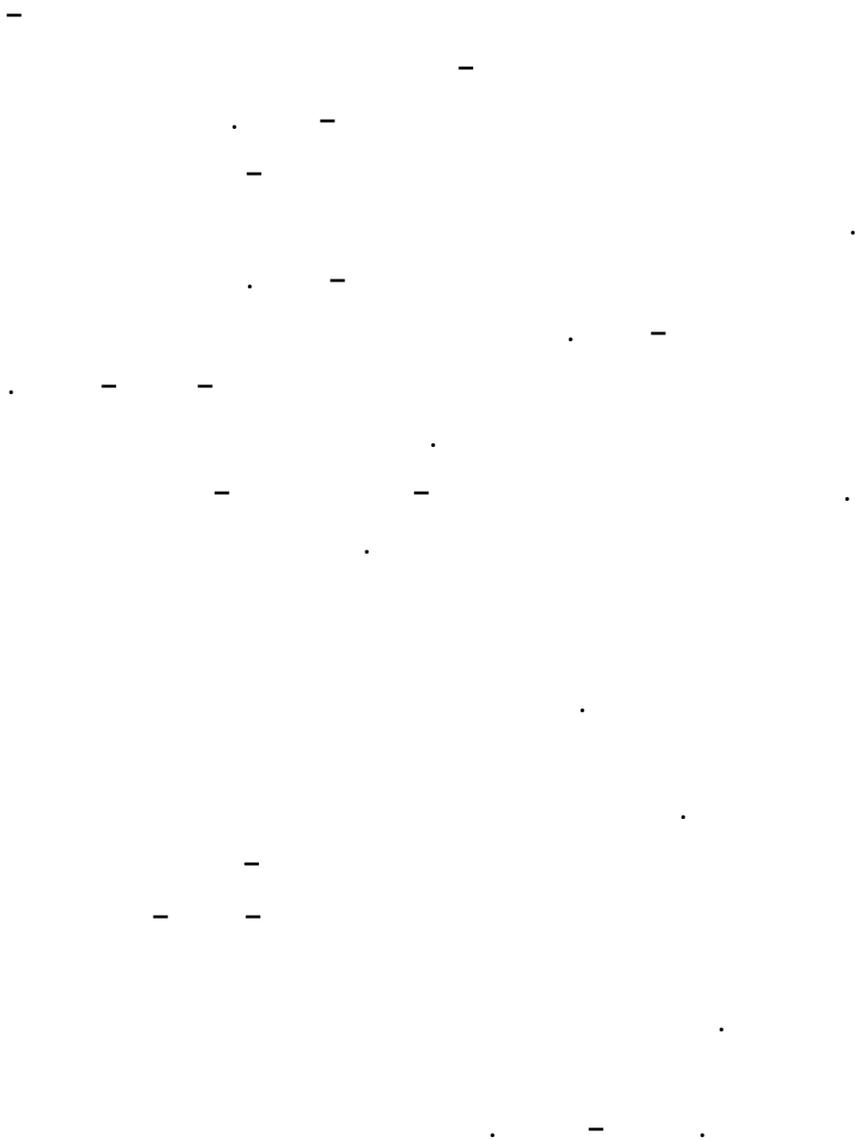
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