

Virtue Concept by City Term

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Abstract

The virtue's concept appeared in many shapes in the term "city". Some of them formed it by law as Hammurabi, or took it out by the scale of good & evil as Zoroaster; others impressed it with peace as Confucius. Some of them created schools for it and prepared its leaders as Pythagoras, and drank the glass of death defending it as Socrates, not to mention who established its levels, Plato. Many of them took it as a life method like Diogenes, and beautified it with the social bands as Aristotle. Plutarch saw it as a military power, and Vitruvius aestheticized it. There's also who saw it as an international unit like Zeno, or noble practicing as Cicero. Some of them equalized it with the state of God-love to self-contempt as Augustine, and walked in its paths with Sufi perceptions as Tommaso d'Aquino; others defined it as an everlasting doomsday like Dante, and justified all the means to reach it as Machiavelli. There is who represented it in Literature as Al-Jahiz, and who delved into its philosophical concept uniting it with absolute good as Al-Farabi. Ekhwan Assafa compared its levels to congruity of body organs, and Eben-Siena classified (placed) it between perfection in theory and deficiency in practice. Beautifully Al-Ma'arry chanted it in heroic poems echoed from deep earth to high skies, yet Eben-Roshd applied it as a policy for humanity welfare, also Eben-Khaldoon put it in development-economic hierarchical form, then Morelli came and returned it to nature laws, to travel in poetical imagination of Baudelaire.

Then all these "dresses" torn out under the wheels of nineteenth and twentieth century development, and controlled by technology and digital programming of twenty first-century.

This paper is based on morally experience as an invitation to live in a city aimed to make its individuals reach the highest levels of human perfection, by treating the city concept with traditional means and methods the modern city needs to complete its development procedures more than technology, economic abilities, and strategy qualifications. So, an imaginary city had been created with the same name as Damascus, and same geographic location, Barada, Qasion, Al-Ghoota and every part of it is exactly the same, except for the time. It was unspecified. Finally, the paper induces to use the virtue concept as a key to solve all the city issues and as a base for its reforming and organizing process.

Keywords: City, Virtue, Ethics, philosophers, Damascus.

For the abstract in Arabic see pages (151-185).

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