



The Relationship between Reason and Sharia in the Philosophy of Avicenna and Its Consequences for the Relationship between Religion and Politics

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Abstract:

One of the most important periods in the history of thought is the first centuries of Islamic civilization. With the arrival of Greek philosophy in Islamic lands, we are faced with the formation of "Islamic philosophy", which attempts to establish a relationship between reason and Sharia. Various theorists in the history of thought have explained the subject of reason and Sharia in this period, such as Erwin Rosenthal and Leo Strauss. This study, based on Quentin Skinner's "context-text-based" interpretive approach, assuming what Strauss called the "absence of Aristotle's politics in Islamic philosophy" and what Rosenthal called the "attempt of Islamic philosophers to reconcile reason and revelation." He states that we will examine Avicenna's encounter with the issue of the wisdom and revelation in his "context and discourse ruling in his time". Our question is that what is the relationship between reason and Sharia in Avicenna's thought; in what context was it formed and what were the consequences for the relationship between religion and politics? The hypothesis of this study states that considering the lack of Aristotelian politics in Islamic philosophy, in the time of Avicenna, with the prevailing Platonic reading in practical wisdom, Avicenna related politics to the discussion of prophecy, which is possible except for legislating to establish a city, Medina (utopia Polis) It is not acceptable, and the most obvious and supreme example of these laws is the law of Sharia, and its author is the Prophet. Accordingly, he presented a Platonic reading. The consequences of this theological reading of politics were the confinement of reason in the field of theoretical wisdom and the rule of religion over politics in practical wisdom.

Keywords: Intellect, Sharia, Islamic philosophy, Avicenna, politics, law

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Introduction

The relationship between reason and revelation can be considered the most central discussion in Islamic philosophy and, consequently, political philosophy, practical wisdom, and political thought. Many Islamic scholars have tried to establish a proper relationship between reason and revelation or Sharia, and this appropriate relationship in the field of politics has formed new equations. One of the most important periods in this field is the first centuries of Islamic civilization, when the arrival of Greek philosophy in Islamic lands, we are faced with the formation of "Islamic philosophy".

It is from this period that we witness the formation of efforts to establish a relationship between reason and Sharia. The Mu'tazilites, for example, was the first to argue between reason and revelation, while philosophers sought to establish some kind of harmony between reason and law. Al-Farabi, and Avicenna are clear examples of these efforts. Each attempt had different consequences in practical wisdom.

On the other hand, various theories have been proposed for the study of this period of the history of Islamic thought, each of which explains in a specific way these efforts to establish a relationship between reason and Sharia (Shari'a). Two important theorists in this field are Erwin Rosenthal and Leo Strauss, who have paid attention to the political aspects of these efforts. According to Rosenthal, in Islam, the issue of reason and revelation is raised as a confrontation between divine law and human law.

According to Rosenthal, all Islamic philosophers agree on the sufficiency of the intellect in understanding the truth of revelation, and only Ibn Rushd believes that under the influence of Al-Ghazali, the intellect failed to understand the complete truth of revela-

tion. Hence, the political philosophy of Muslims, firstly, explains the opposition of the political philosophy of Plato and Aristotle to the theory of the caliphate, and secondly, it is limited to confirming the authority of the Shari'a ... Their philosophy lacks complete independence and is subject to Islamic law.

Therefore, according to Rosenthal, to study the thought of Farabi, Ibn Sina (Avicenna), and Ibn Rushd, one must first examine the teachings of Islam and not the teachings of Plato and Aristotle, because they are first Islamic philosophers and then followers of Plato and Aristotle. "Islamic philosophers have tried to reconcile revelation with reason, while naturally in the position of conflict between the two, it is superior to revelation." (Rezvani, 2012, pp. 175-176)

From another point of view, Leo Strauss believes that for the Muslim man, religion is first and foremost... law (Sharia) or rules that have a divine origin. Accordingly, Sharia science means ... the science of law means jurisprudence. Jurisprudence has much less in common with philosophy than dogmatic theology. Therefore, in principle, the status of philosophy in the Islamic world is much more unstable or more dangerous than in the Christian world. (Strauss, 2017, p. 280) Muslims primarily understood religion as law. Accordingly, religion enters the horizon of philosophers primarily as a political reality. Hence, the philosophical discipline that deals with religion is not the philosophy of religion, but political philosophy or political science.

The science of politics in question is a special political science: the science of Platonic politics, that is, the doctrine of the republic and Plato's laws. No difference is so obvious between Islamic philosophy on the one hand and Christian scholasticism on the

other: While the science of classical politics in the Western world was Aristotle's politics, the science of classical politics in the Islamic world was the Republic and Plato's laws. Aristotle's policy was unknown to the Islamic world, and republics and laws did not appear in Christian Europe until the fifteenth century. - Of course, Islamic law was considered the divine law, the law that God gave to man through a prophet. Al- Farabi, Ibn Sina (Avicenna), and Ibn Maimon interpreted the Prophet based on the philosopher King Plato: that is, as the founder of a complete political society. These philosophers considered the doctrine of prophethood to be part of political science. (Strauss, 2017, p. 282)

Due to the necessity and importance of research on the relationship between "reason and revelation", "philosophy and religion", or "reason and law" is one of the issues that are still among the main issues in our contemporary world of Iranians. In such a way that the relationship between the two cases, whether it is a dispute, reconciliation or one subject to the other, and consequently the political order, or the basis of government and government, the adoption of laws or the implementation of laws and their basis, are all issues that are the main issue. They are considered political thoughts in Iran.

The continuity of this issue for us, on the one hand, reveals its importance and, on the other hand, highlights the history of thought on this issue. In this study, while paying attention to the views of Rosenthal and Strauss, we try from another perspective to study the issue of reason and revelation in Islamic philosophy and limit it to a specific case, Sinai wisdom. In a way that, based on Skinner's context-text-based interpretation, we try to avoid the weaknesses of study approaches such as Rosenthal and Strauss, which emphasize the "text" and are oblivious to the

"context", within the relationship between reason and Shari'a in **the philosophy of Avicenna** wisdom.

Let us discuss the context of the issues of reason and Shari'a in his time and then show what the consequences are for the discussion of religion and politics. In such a way that the approach of this research enters into this issue from another angle and examines the relationship between reason and Shari'a in Ibn Sina's thought. This study is based on Quentin Skinner's "context-based" interpretive approach, assuming what Strauss calls the "absence of Aristotle's politics in Islamic philosophy" and what Rosenthal calls the "Islamic philosophers' attempt to reconcile reason and revelation." Ibn Sina's confrontation with the issue of the intellect of revelation will be examined in his "Context and the ruling discourse in his time" so that our main problem arises with the question of what is the relationship between intellect and Shari'a in Ibn Sina's thought, in What was the context and what were the consequences for the relationship between religion and politics?

The hypothesis of this research states that considering the lack of Aristotelian politics in Islamic philosophy, in the time of Ibn Sina, with the prevailing Platonic reading in practical wisdom, Ibn Sina related politics to the discussion of prophecy, which is not only a legislative channel for establishing the utopia. It is not possible, and the most obvious and supreme example of these laws is the law of Shari'a, and its author is the Prophet. Accordingly, he presented a Platonic, philosophical-imperial, or imperial-prophetic reading.

The consequences of this theological reading of politics were the confinement of reason in the field of theoretical wisdom and the rule of religion over politics in practical wisdom. Accordingly, this article has been compiled into four sections. The first part is

dedicated to the research approach, Skinner's text-context-based reading. The second part, as a "background", examines the intellectual current in the time of Ibn Sina with the focus on reason and Shari'a to show what intellectual field Ibn Sina was in. The third section, as an "idea", examines the relationship between reason and Shari'a in Ibn Sina's thought, and the fourth section is devoted to the consequences of the Sinai reading of the relationship between reason and Shari'a in practical terms.

1. Theoretical framework: Skinner context-text-based reading

As we said earlier in this article, we have assumed Skinner's approach to reading Ibn Sina's thought. According to Skinner, "If we are to write the history of thought in a precise historical style, we must place the texts we examine within such an intellectual context and discourse that we can discern what the authors of the texts do when writing them." Have." (Skinner, 2014, pp. 10-11) Therefore, the discourse framework of our discussion in this article is the discussion of reason and Shari'a in the time of Ibn Sina.

"What exactly does this approach help us grasp about classical texts that we cannot just read?" We need to "identify what the authors did when they wrote them." We can gradually see not only what arguments they make, but also what questions they ask and try to answer, and to what extent they accept and approve, or question, the assumptions, and conventions that govern the political debate. They give and reject, or even arguably ignore.

If we study only the texts themselves, such an understanding cannot be expected. To look at the text as an answer to specific questions, we need to know something about the community in which the work was written. And to get the exact direction of his rea-

soning power, it is necessary to have an understanding and estimate of the general vocabulary of the politics of his time. At the same time, if we want to interpret classical texts convincingly, we have to reach this level of understanding. Then understanding what questions the author is asking and what he or she is doing with the concepts at his or her disposal is tantamount to understanding some of his or her basic writing intentions, and thus realizing what he or she is saying - or It does not say what it is. "When we try to put the text in the right place in this way, we are not merely creating a historical 'context' for our interpretation, but we are essentially dealing with the act of interpretation itself." (Skinner, A, 2014, p. 18)

Finally, Skinner considers the most important desire and ideal that underlies the described basis of his method to be "to enable us to retrieve the historical identity of individual texts in the history of thought." The aim is to consider such texts as writings in the promotion of particular discourses, and, as a result, to identify ways in which the texts emulate the conventional words of those discourses or to them, have challenged or overthrown. "More broadly, the goal is to return the particular texts we study to the precise cultural contexts in which the texts were formed from the beginning." (Skinner, 2014, p. 216)

2. Context: Issues of reason and Shari'a in the time of Ibn Sina

In this part of the research, we will follow two discussions. First, we refer to the historical-intellectual background of the formation of the discussion of the relationship between reason and religion in Islamic lands, which can be considered as a kind of background and currents of thought that are shaped by the discourse or discourses of Ibn Sina's period

and its normative words. Give. We follow the second discussion during the first discussion and focus on its normative discourses and words in the time of Ibn Sina, and show in what intellectual-historical context he thought and with what words.

2-1. Historical-intellectual background

As Majed Al-Fakhri has explained, studies and schools ranging from theology to Greek science have existed throughout Muslim-occupied lands, including northern Syria and Iran. There were two centers for teaching Greek science in the first/seventh century, one in Harran and the other in Jundishapur. Harran, located in northern Syria, was the land of a sect of astrologers that ... religion, as well as the Greek influences of Mabi, Gnosticism, and Hermes, had led this sect, distinctly, to mediate the transmission of Greek science among the Arabs. "Take over and make the Abbasid court, from the beginning of the third/ninth century, have a group of prominent astronomers." The Jundishapur School, founded by first Khosrow Anushirvan around 555 AD, is known as the leading institution for teaching Greek science in West Asia; Appreciation wanted the institution to extend its influence to the Islamic world during the Abbasid era. (Al-Fakhri, 2010, pp. 19-20) Translations of Greek and Persian philosophical and literary texts into Arabic also began a century later.

But philosophical thought in the Islamic period crystallized with the emergence of the Mu'tazilites and the Ash'arite and began to interpret the manifestations of existence. The Mu'tazilites discussed the nature and attributes of God with the assurance that the human intellect is capable of knowing the essence of God. (Al-Fakhouri and Jar, 1994, p. 373) In authoritative Islamic circles, the first person known as a philosopher in the

Islamic world (or Islamic Iran) is generally considered an Iranian man named Iranshahri who tried to transfer philosophy to the Orient. ... But nothing is left of this person... The truth is that Peripatetic philosophy ... was founded by Abu Yousef Yaqub Kendy. (Nasr, 1389: 9-10) According to Kennedy, "Philosophy is divided into two parts: theoretical and practical." Theoretical philosophy includes physics and mathematics and metaphysics, and practical philosophy includes ethics, economics, and politics." "The definition and classification of philosophy as proposed by Kennedy following Aristotle is the same as that which later became popular among Muslim philosophers. (Ganji, 2011, pp. 125-127)

However, it was slow to begin to study the ideas and debates of Greek origin in the field of Islam and to express them in a new language. Plato and Aristotle, the Neo-Platonists and Stoics, the Hermesians and Pythagoreans, the ancient physicians and mathematicians, each contributed to the construction of this new school founded by Kendy.

It is a school that, while remaining faithful to the inner consistency and rational needs of the sciences it deals with, also absorbs elements that are deeply connected to the intellectual and spiritual needs of some of the constituent components of the new Islamic society. "In this way, it creates a rational perspective that not only agrees with the possibility that it must materialize, but is also compatible with the need that must be met, a vision that must be created in the light of the general and universal view of Islam." (Nasr, 2010, pp. 13-15) Historically, it can be said that scholars divide the era, which is called the translation movement and took place in the Abbasid era, into two periods: The first period is from 136 to 193 AH (from Mansour to the end of Haroun Al-Rasheed). (Mohajer-

nia, 2009, p. 53) The translation movement continues in earnest until the Al-Farabi era, and from this date begins the period of commentary and commentary, in which Kandy takes the first step and Al-Farabi takes the second step. Al-Farabi lived during a period of Islamic history known as the "Islamic Renaissance." This period witnessed the political crisis of the caliphate and internal conflicts.

In the third century, a series of worldly sciences (as opposed to Sharia sciences) emerged from the chapters of ancient culture, which at first had no scientific method other than philosophy and theology, so that it gradually found its own history, geography, vocabulary and method. And scientists abandoned the method of writing for entertainment, as well as the extravagance in the collection of various teachings (war writing), turned to teaching and scientific research, and to the arrangement and compilation of information, and felt the care and attention required for this. Another change in the third century is the separation of jurisprudence from other Sharia sciences so that the scholars were divided into two groups: jurists and real scholars. Of course, most of those who wanted to earn a living by studying turned to the lessons of the jurists, because the issues of the rules of Shari'a and worship, which required the position of judge and preacher in the mosques, were inevitably known to the jurists ... Being free from the constraints of jurisprudence, the opportunity for movement and movement and the emergence of new ideas in that era, raised the status of scholars with a high degree of respect and reverence (Metz, 1998, pp. 200-201).

Baghdad, the main center of intellectual life, witnessed intellectual and philosophical controversies in the second half of the third century and the fourth century:

1. Various collections of Islamic jurisprudence were developed at the end of the third century, and despite the disagreement between the groups, there were also fundamental questions; Such as whether Sharia texts should be understood or interpreted literally?
2. Theological controversies such as the Mu'tazilites and the Ash'arite, in which the Mu'tazilites were influenced by Greek philosophy and even became an official school during the reign of several Abbasid caliphs, but lost their distinctive status during the reign of
3. Al-Motawakkel.
3. The difference in the intellectual life of Baghdad was further strengthened by the study of the Arabic language, and one of the most famous debates, that is, the debate between Matthew ibn Younes and Abu Sa'id al-Sirafi, took place during this period.
4. The golden age of philosophy was shattered during the time of Al-Motawakkel. For example, the Mu'tazilite theologians were persecuted or persecuted, or the philosopher Kennedy was beaten by the caliph and the famous translator Hanin ibn Ishaq was imprisoned twice.
5. The third and fourth centuries saw a great deal of public debate among members of the opposing schools of thought in Baghdad. For example, the discussion of Ibn Suraj, who was the main spokesman of the Shafeiain in Baghdad, and Mohammad Davood, an important figure in the school of thought (Gaston, 2007, pp. 25-26)

According to Iqbal Lahori, it should be noted that there is a special situation in the history of Iranian thought. Iranian philosophical reason is perhaps strongly intertwined with religion due to the influence of Semitic cultures, and innovative thinkers have always been the founders of Sharia movements. After the Arab conquest of Iran, Iranian Neo-Platonism and Aristotelian philosophers temporarily separated pure philosophy from religion. This separation was very fleeting. Greek philosophy, although not Iranian, became an integral part of Iranian thought, and later sages — those who followed it and those who viewed it with a critique — all spoke the language of Plato or Aristotle. However, to understand Islamic philosophy, it must be remembered that most sages depended on religion. (Lahore, 2008, p. 16)

2-1-1. Al-Farabi: Wisdom and Shari'a

Abu Nasr Al-Farabi was a sheikh and a teacher of philosophers of the Islamic period. Historians have rightly called his philosophy the founder of the philosophy of the Islamic period, as he developed it into Greek philosophy in Islamic civilization. (Tabatabaei, 2008, pp. 151-152) In Al-Farabi's treatise, the founder of Islamic philosophy, Reza Davari, has raised the issue that Al-Farabi is a founding philosopher. "There are issues in Islamic philosophy that have no precedent in Greek philosophy and could not be raised according to the principles of Greek philosophy." Accordingly, the judge considers Al-Farabi to be the founder because he asked the question of "existence". (Davari, 2536, CC-33) This point is also important, "From the point of view of the history of philosophy in the field of civilizations formed based on one of the revelatory religions, and in the study of the relationship between the divine religions and Greek philosophy, Al-Farabi was a great

step in establishing political philosophy at the beginning of the Islamic period, and first, he was able to explain the status of philosophy to the requirements of one of the divine religions and with his treatises shed light on the relationship between reason, religion, revelation, and philosophy within Islamic civilization fall.. (Tabatabaei, 2008, pp. 154-155)

As Waltzer explains, "Al-Farabi had concluded that philosophy was extinct everywhere and was now being re-established in the Islamic world, in its new homeland. According to him, Shari'a belief is a branch of human reason. The precepts of revelation, with the help of which non-philosophers have come closer to the truth through parables, are inferior to philosophy in rank. Philosophical truth is general, while examples in different religions and nations are variable. "These examples are the work of the philosopher prophets, of whom Muhammad is one." (Waltzer, 2536, pp. 106-107)

According to Corbin, what distinguishes this Greek philosopher Mab (Al-Farabi) "from the mere Aristotelian school": "His theory of prophecy, which is the highest discussion of his works. Al-Farabi's theory of the utopia, due to its Platonic origin, has a Greek influence, but it responds to the philosophical and mystical inspirations of an Islamic philosopher. This theory is often referred to as Al-Farabi's "politics." Al-Farabi was by no means the person we call "practitioners" today.

He was never closely acquainted with political issues. His "politics" is based on his inseparable set of psychology and cosmology. For this reason, the concept of his "utopia" includes all inhabited lands. The utopia is not a "modern" political program. His political philosophy can be better called the philosophy of prophecy. If the basic character of the philosophy of prophecy, that is, the head

of the utopia, the prophet or the Imam, and finally the theory in the other world, indicates the mystical inspiration of Farabi, one can go a step further. Farabi's theory of prophecy reveals some basic elements in common with the philosophy of prophecy in Shi'ism ...

There are corresponding lines that ... Shiite prophetology is based on the teachings of the infallible Imams. The Prophet who legislates the Shari'a is also the Imam during his lifetime. After the Prophet, the circle of Imamate (or the circle of guardianship, that's means, in the Islamic period, the name of a prophet who does not bring Shari'a) begins. However, if the Hakim-Nabi establishes nomenclature in Al-Farabi's thought, this does not mean Shari'a, in its exact verbal terms. "In this case, the connection between the two prophets will re-emerge the idea that the Platonic sage turns the ruler of the utopia into an imam." (Corbin, 2009, pp. 193-194)

3. Idea: The relationship between reason and Shari'a in the philosophy of Avicenna wisdom

In this section, our focus will be solely on a specific part of Ibn Sina's thought. Based on what the methodology of this research requires based on Quentin Skinner's argument, we have outlined the "background" of the thought in which Ibn Sina thought. The results of this study show that after the transfer of Greek thought to Islamic lands, it caused changes and philosophy in Islamic lands and up to the fourth century took on new forms, so much so that Al-Farabi proceeded Ibn Sina established Islamic philosophy. The currents of thought in the Islamic lands, as they arose in Greece from a mythical thought to rational or philosophical thought in the philosophical system of Plato and Aristotle, took a different path, and the dual "intellect and

faith" or religion and philosophy became systems of thought.

In Islamic periods, attempts were made to compare the two. Ibn Sina inherited these intellectual developments in the late fourth century. The normative words of this heritage from Greece were "intellect", "city", "civil politics", "law", "virtue", "prosperity", "public interest", etc., which in Islamic periods were also normative words such as "Faith", "revelation", "prophecy", "Imam", "Medina", "Shari'a" and ... were formed. Therefore, Ibn Sina thinks with these normative words.

3-1. Theoretical and practical wisdom: intellect and shari'a/revelation

Avicenna divides all sciences into two types, theoretical and practical, in the introduction of Theology encyclopedia, the treatise on the types of intellectual sciences, and at the beginning of the theological discussion from the book of healing:

1. Theoretical philosophy: It is a discussion of matters whose existence and realization do not depend on our will and authority, and the work of the philosopher in this part of philosophy is to discover and understand the facts. The benefit of theoretical philosophy is also the perfection of the soul and its transformation into the actual intellect. This part of his philosophy is divided into three more detailed parts:
 - 1) Nature, which discusses matters that are both external to matter and to matter in the mental image. This knowledge is also called lower wisdom or natural science.
 - 2) Teachings or mathematics, which discuss matters that are external to matter but not related to matter in the mind. Shape and number are outside with a few objects, but in the mind and to the

credit that mathematicians study, the material is not the focus, and the discussion of the shapes (geometry) and number (figure) of arithmetic is abstract and to take abstract. This knowledge is also called central wisdom or didactic sciences and teachings.

- 3) Theology, which is a discussion of matters that are neither externally with matter nor in the mind, such as the discussion of existence, essence, unity, causality, etc., which are the separations of matter, and although they are also valid in the material world, they do not have materiality and companionship with the matter. This knowledge is also called the first philosophy and metaphysics. (Ibn Sina, 2004, A: pp. 1-3)
2. Practical philosophy: It is a discussion of things that our existence and realization are at our will, that is, our will as human beings are involved in their realization. This type of philosophy is also divided into three parts:
 - 1) The science of ethics, whose rules are to ensure the happiness and well-being of human beings.
 - 2) The science of housekeeping, which expresses the principles of happiness in a small group and states the rules of communication and the duties of couples and children towards each other.
 - 3) The science of civil politics, the purpose of which is to manage the affairs of society and ensure its prosperity. Practical wisdom is, firstly, the completion of theoretical power through the acquisition of imaginative and affirmative knowledge of human actions (since they are related to action), and, secondly, the completion of practical

power is due to morality. (Ibn Sina, 2004, A: pp. 2-3)

In other words, according to Ibn Sina, practical wisdom is distinct from theory, and he considers this distinction, both in terms of subject and purpose. But despite his emphasis on this distinction, he considers human happiness in the balance and proportion and alignment of these two and their subsets, so that about the powers of the soul and the realization of happiness and the appropriate end of each of these powers, awareness The lower is in the service of the superior and the lower. (Ibn Sina, 1985 a: pp. 341-342)

The conclusion that can be drawn from this discussion is that Ibn Sina, in dividing the sciences, divides wisdom into two theoretical branches which are related to the happiness of the hereafter and practical wisdom which is related to Happiness is worldly, it is divided. The subject of our discussion in this article is practical wisdom in Ibn Sina's thought.

3-1-1. Practical wisdom

In this section, as mentioned earlier, the subject of our discussion is practical wisdom in Ibn Sina's thought. In such a way that by highlighting the "normative words" of his thought, which we mentioned earlier, how it was prepared and now it is given to Ibn Sina to think about them. In this regard, words such as intellect, law, law, revelation, happiness, and Medina are discussed in this section, which we will mention in order and their place in Ibn Sina's thought.

In some of his philosophical works, Ibn Sina has divided practical wisdom and philosophy into three branches, and in others, such as the logic of the Orientalists, into four branches. In fact, Avicenna in English offers a special division of sciences in Oriental log-

ic. In this regard, he comments that some sciences are divided into the first category, oath or type, the implementation of the rulings of which is not approved in the long run; because these sciences are only competent to flow at a certain point in time and are so-called unstable sciences.

Other types of sciences are those that have the authority to implement them in all periods, and this type is called wisdom. In the meantime, wisdom is divided into principles and sub-principles; the principles of wisdom are sciences that are used in themselves or will be a tool and a tool for learning other sciences, but branches of knowledge such as medicine, industry, and agriculture are considered as a sub-branch of wisdom. The end of the sciences of the principles of wisdom is only the cultivation of the soul, and these are the sciences of theoretical science. If the goal is to put science into practice along with self-cultivation, it is called practical science.

Therefore, Ibn Sina writes: "The types of practical wisdom are: civil wisdom, house wisdom and moral wisdom. These three types are rooted in the divine law, while their limit of perfection is also attributed to the divine law. "(The root of them is from the divine law is that) the power of human theory is acquired by recognizing the practical laws related to these three types (which are rooted in the divine law) and by applying the laws in detail in the divine law." (Ibn Sina, 1400, p. 16)

According to Ibn Sina, the origin of practical wisdom, as well as their end and limits of perfection, are determined by the Shari'a. The work of the intellect is among these, that is, between the origin and the end of the mentioned sciences, that is, finding the laws and rules that lead the seeker from the known origin to the known end. It is clear that this duty is not philosophical, but a kind of jurisprudential inference or similar. As is evi-

dent, in Ibn Sina's view, the law of Medina has a Shari'a basis in practical wisdom. In other words, Ibn Sina in his treatise on the logic of the Orientalists considers Shari'a and law as practical wisdom and does not consider the management of society possible without it. Accordingly, he makes politics a branch of Shari'a or a kind of prophecy and finally deals with the theology of healing while discussing prophecy. (Ibn Sina, 1405b: p. 7)

As can be seen from Ibn Sina's explanation and explanations, in his practical wisdom, contrary to the ancient Greek, reason has no central place. In his division, Ibn Sina explicitly begins the Shari'a discussion of politics in practical wisdom, and if help is taken from the intellect, he is in line with the Shari'a plan as the "discoverer" of the Shari'a laws. As a result, the debate over worldly happiness, civil politics, and its lawyers continue to be debated in the realm of Shari'a, not in the realm of reason that preceded it.

3-2. Law

Here we can refer to the discussion of worldly happiness in Medina and the necessity of law in it and show what is the meaning of a normative word such as law in Ibn Sina and what basis it finds in his desired city. According to Ibn Sina, human social life is a part of his perfection. The perfection of man (social happiness) is that he is a partner of others and strives to meet their needs, just as he meets their needs for himself. Naturally, human beings need participation and interaction in their social life.

This human interaction could not have happened without a law and order. Lack of system/law causes chaos and disruption of livelihood because everyone wants to fulfill their desires and meet their needs, even though the rights of others are violated, and of course, it is clear that the needs of individ-

uals are always in conflict and conflict. Law is not always consistent. Therefore, the need for law is essential. The law must provide order and resolve disputes so that relative agreement can be reached and the system of society can be organized. A relative agreement of individuals can be achieved only if the rights of each individual are adequately secured, and this cannot be unless there is a law that causes this agreement. (Ibn Sina, 2009, p. 336)

Ibn Sina divides societies into civilized and non-civilized according to the law. He considers the law and its related institutions more important than any other institution in society. According to Avicenna, participation in social thought means a kind of social cohesion, a sense of commitment of each individual, and playing a social role in the city. The city has various roles. Therefore, city residents must engage in roles that create a group of interactions. Avicenna calls such interactions "deals". (Ibn Sina, 1997, p. 441)

Now, according to Ibn Sina, in practical wisdom, what is the basis and source of law, honor, or tradition? Ibn Sina mentions two sources: revelatory and non-revelatory. Of course, it should be noted that Ibn Sina opens a limit for the intellect to determine the law, that is, the same non-revelatory source that has a general and abnormal state that looks at the past and human communities in its entirety has the ultimate authority to pass the law.

3-2-1. Revelation as the Source of Law: Shari'a

In studying the sources and sources of law, Ibn Sina, after paying attention to human wisdom and experience, turns to Shari'a and finally introduces Shari'a and revelation as the ultimate source of law and tradition. The process of this transfer is such that he speaks of the necessity of the law about "participa-

tion". According to Ibn Sina, participation of any kind (minor partnership or major partnership) derives its legitimacy from the law. In the meantime, he speaks of the best legislator and states that the teachings of the best legislator, which must be observed in minor and major participation, are the revelatory teachings of the Prophet. (Ibn Sina, 1984, p. 7)

Ibn Sina writes in the Theology of Salvation about the necessity of the interference of the Shari'a in social and political relations: "For law and justice (there must be) a legislator and a doer of justice. This person must be able to speak to the people and force them to accept the law ... People cannot be left with different opinions and thoughts. So that everyone considers his interests as the necessity of justice and considers his loss as oppression, it is not possible that something ... he knows about in the system of existence and its existence is possible and its realization is necessary to provide a good system. Do not find. "In principle, how can one (the legislator) not be considered to exist while what is based on and belongs to him (human society) exists." (Ibn Sina, 1998, p. 232)

Therefore, Ibn Sina's special work in the field of practical wisdom is to prove its "scientific possibility": first, to prove the possibility of practical wisdom in terms of philosophical foundations, which is done by proving its subject and its place in various sciences; That; That is, possible types of practical wisdom that can be imagined based on the diversity of principles, end, legislators, and trustees. After proving these possibilities, he explains which the best of these types is. It is in this recent debate that the Shari'a opens its doors to his arguments. It should be noted, then, that Ibn Sina's work on practical wisdom is divided into two parts, each of which is separable from the other.

The first is the discussion of the possibility and quality of practical wisdom in terms of theory and philosophy, and the second is the identification of the most necessary and worthy type of practical wisdom in terms of principles, purpose, author, and trustee. The first argument is completely and directly philosophical and theoretical, but the second argument is indirectly by proving the necessity of religion and prophecy.

According to Ibn Sina, Shari`at is the main source and provides the general framework of the city. In other words, "Shari`a" is the set of laws and regulations that have been revealed to the Prophet by God to maintain the order of the city. Ibn Sina considers the criterion of the correctness of honor (law) in its close connection with Shari`a. The importance of this matter in Ibn Sina's view is that although Ibn Sina is generally considered to be the central figure of Islamic philosophy and in other words, the pinnacle of rational attitude in Islamic philosophy, the foot of reason is very wooden in his view in the world of politics and social thought.

In fact, in the field of human social life, he votes for the authority of the Prophet in establishing the traditions of the city and establishing justice. His approach is so clear that it can be said that in the view of the Sheikh, the main basis of the legitimacy of the law is "Shari`a" and the main custodian of the law (tradition) of the Prophet. He writes in the *Theology of Salvation*: "Therefore there must be a prophet ... he must present to them the laws concerning the lives of the people by the command, permission, and revelation of God, and by the descent of Gabriel and the Holy Spirit upon him, and "The basis of this legislation must be based on the identification of the one and only Creator, the open and the hidden, the Creator who deserves to be commended." (Ibn Sina, 1998, p. 319)

4. The consequences of the relationship between reason and Shari'a in Sinai wisdom

Ibn Sina believes that there are two kinds of happiness for human beings: happiness in the hereafter and worldly happiness. He says that the intellect can find the path to the happiness of the hereafter and achieve it, but worldly happiness can only be achieved through revelation and the law. Understanding this happiness and achieving it can only be done by the Shari'a and there is no way for the intellect to do so. In his view, then, practical philosophy in general and politics, in particular, must be derived from Shari'a; Because he considers worldly happiness to be attainable only by relying on the Shari'a, and elsewhere, he considers the issue of politics and the management of people's affairs as interests that God has not neglected in the politics and planning of the home, although Ibn Sina argues He uses it to prove his claims, his claim is nothing but Shari'a cases.

Since Ibn Sina pays special attention to Shari'a in the field of practical wisdom, he introduces Shari'a rulings as social or family laws and refers them to "Afzal al-Share'i'in" and also relies on arguments to justify them. (Jamshid Mehr et al., 1397: 44-45) Therefore, Ibn Sina in his works has referred to what we call law with different titles, such as law, honor, tradition, and Sharia, but comprehensively calls them all Shari`a. (Zarei and Rahimian, 2013, pp. 70-71) In any case, according to the time in which Ibn Sina lived, according to the topics of the previous chapter, "the influence of the facts and political image of the time on Ibn Sina cannot be denied. He seeks reconciliation. Giving reason and religion emerges and introduces the way to save society in establishing a political system based on Shari'a and religion. "Ibn Sina saw the desired political system in the Prophet,

and in the era of the absence of the Prophet, he considered me to be from the past." (Shakoori, 2005, p. 36)

Before Ibn Sina's problem with politics, we can mention the problem of philosophers of the Islamic period concerning politics and the unavailability of Aristotle's treatise on politics. Strauss has described this argument and the Platonic aspect of this period and its relation to Shari'a. As Strauss explains, Muslims first understood religion as law. Accordingly, religion enters the horizon of philosophers primarily as a political reality.

Hence, the philosophical discipline that deals with religion is not the philosophy of religion, but political philosophy or political science. The science of politics in question is a special political science: The Platonic science of politics, that is, the doctrine of the republic and Plato's laws. In comparing this situation in the Islamic and Christian worlds, Strauss points out an important point. In his view, while the science of politics in the Western world was Aristotle's politics, the science of classical politics in the Islamic world was republicanism and Plato's laws. Aristotle's politics was unknown to the Islamic world, and Plato's republic and laws did not appear in Christian Europe until the fifteenth century.

Al-Farabi interpreted Ibn Sina as a prophet based on the Plato-philosopher-king: that is, as the founder of a complete political society. These philosophers considered the doctrine of prophethood to be part of political science. Thus, in Strauss-Kahn's view, the absence of Aristotle's politics in Islamic philosophy manifests itself most clearly in the field of practical philosophy. (Strauss, 2017, pp. 282-283) This is why, according to Ervin Rosenthal, Ibn Sina's political philosophy is a synthesis between Islamic and Greek teachings; Because there are many similarities be-

tween Plato and Ibn Sina and between the law of God Plato and the law of God Ibn Sina. Of course, according to Rosenthal, although the God of revelation, love, and kindness of Islam is not the same as Plato, in any case, Plato, as stated in the tenth chapter of "Laws", has influenced Ibn Sina. However, according to Rosenthal, while the realm of the law extends to the Hereafter, Plato's "Nomos" lacks such a realm. (Rezvani, 2012, p. 179)

Javad Tabatabaei believes that in the first centuries of the Islamic period, in Iran, before Sufism prevailed over other ways of thinking, and following the development of the first systems of Shari'a thought, mainly in the realm of thought, two distinct and contradictory currents There was: First, the rationalist current of philosophers who, following Greek philosophy and emphasizing the open horizons of the wisdom of different nations and peoples, somehow believed in their unity ...

The idea of "humanity as the horizon of man", which Called " Humanism of the Islamic Period" for a century, was one of the major topics in philosophical thought during the reign of Al-Bouyeh, to the point where, according to Abu Hayyan al-Touhidi, man became a human being. The basic concept of this system of humanist values was wisdom, as the norm of all human affairs, and everything, even religion, had to be evaluated according to the norm of independence and the originality of human intellect. The second stream was made up of groups of cortical jurists whose common denominator was anti-philosophy. In opposition to the open horizons of wisdom, relying on the appearance of religion, they did not believe in anything outside the appearance of the Shari'a.

In short, it can be said that while the first group believed in rational religion, even in the matter of religion, the second group also

restricted reason in the realm of Shari`a. (Tabatabaei, 2008, pp. 189-190) Ibn Sina does not attach much importance to the political debate, as it began with Al-Farabi in the Islamic period. Because his argument is about an Imam or Caliph who, at best, is chosen through the text and by the owner of the Shari'a ... It seems that Ibn Sina - who wrote independent treatises on morality and housekeeping - Given the nature of the Islamic period and relying on his particular Shiite-philosophical interpretation of religion, an independent discussion of politics was necessary, and for this reason Ibn Sina's political thought, in the common sense of political thought, have could not exist.

In other words, Ibn Sina's political thought is a non-existent thought and shows the refusal to formulate political thought on the theological foundation that he had developed. Ibn Sina turned politics into a sub-discussion of prophecy and proposed the discussion of prophecy as one of the topics of theology, but Ibn Sina did not pay attention to this fundamental conflict, which was itself one of these conflicts and ambiguities in his philosophy. The most important discussion of practical wisdom can be found in the most theoretical part of theoretical wisdom, theology.

Ibn Sina, without being able to address the problem posed by Greek philosophers in the connection between philosophy and politics, emphasized the distinction between the two aspects of wisdom and therefore applied practical wisdom to the impasse of Islamic theology and more It fell downhill. With Ibn Sina, the independence of the political debate disappeared and philosophical thought in Iran could not free itself from the domination of theology, as formulated with Ibn Sina, and considered realms other than absolute existence. (Tabatabaei, 2008, pp. 247-248)

However, Gholam Hossein Ebrahimi Dinani, based on the discussion of reason and revelation, explains differently that there is a kind of harmony between the two. Islamic philosophers have made great efforts to understand the issues related to revelation and have tried to speak rationally about these matters. Divine revelation, according to what is seen in the words of the revelators, is a kind of truth that arises from the possible unseen and was communicated to the people in the stages of its descent and descent on the blessed heart of the Prophet and has been realized in human society as much as that society. There is no doubt that ancient Greek philosophy was influential in the way Muslim philosophers viewed the world. But in this fact, there is no doubt that in the light of the noble verses of the Qur'an, a horizon was placed in front of Muslim thinkers whose vision, meanings, and truths can be understood and discovered that cannot be achieved in other jurists.

Divine revelation in the verses of the Holy Quran broadened the horizons of philosophers. These philosophers pondered the truth of revelation and tried as much as they could to reach its nature through reason and wisdom. A sensible understanding of the nature of revelation and its content was something that Muslim philosophers made the focus of their efforts. Muslim philosophers, on the other hand, acknowledged the limitations of reason and also believed in the ability of this luminous gem. (Dinani, vol. 3, 2000, pp. 39-40)

In this regard, Reza Davari also believes that the philosopher, because he is a philosopher, uses all his efforts to discover the truth, but the facts of things are nothing but their rationality. Where the philosopher speaks of the perception of truth, it also means that in the heavenly religions the human intellect is the addressee, and God speaks to wise men in his life-giving message. In other words, it can

be said that what is considered obligatory is intellect, and a man without intellect will be free from any obligation and duty.

When the man reached the status of intellect, a flame of the light of prophecy shone and human life was illuminated in the glory of this light. Scholars have also been introduced as the heirs of the prophets, as they benefit from the light of reason. As a result, the philosopher questions the nature of objects and researches the subjects of science. Al- Farabi has thought and research like religion, prophethood, nation, and medina, as well as in the subjects of sciences, including the subjects of Islamic sciences such as jurisprudence and theology. Topics related to proving the essence, attributes, and effects of the right of blessing, transcendence, origin, and resurrection, as well as the subject of prophecy and revelation, are among the topics of philosophers. Islamic philosophers have made great efforts to combine and succeed between revelation and reason: correct philosophy is not only opposed to religion but also effective in understanding Shari'a sayings and proving some of its rules. (Davari Ardakani, 1998, p. 34 and p. 47)

As a result, in this respect, it should be said that political thought in Iran and Islam and with the West was significantly different. The knowledge of knowledge in the West is based on metaphysics, which developed in ancient Greece in the fifth to third centuries BC, and was founded by master philosophers such as Plato and Aristotle, and this doctrine began in the middle Ages with the religion of Christ. And at the end of it, it was combined with the achievements of Islamic civilization, and finally, along with the historical developments of Western Europe, and the formation of a new thought called Western thought.

But metaphysics did not gain a foothold in pre-Islamic Iran compared to the West; Although in some cases, including the works of Al- Farabi and Ibn Sina, it achieved a privi-

leged position, under the influence of Iranian cultural developments, it ended up absorbing words and wisdom and did not enter the new conditions observed in the West, and Iran in Ultimately, political thought depended on the foundation of the Shari'a worldview. But in the West, it went through different conditions, and with the rationalization of various fields of knowledge, it entered new stages and went through Shari'a foundations and became so-called modern (Pouladi, 2005, pp. 5-6)

Conclusion

In this essay, we focused only on a specific part of Ibn Sina's thought, and based on what the methodology of this research required based on Quentin Skinner's discussion, we outlined the "background" of the thought in which Ibn Sina thought. The results of this study show that after the transfer of Greek thought to Islamic lands, it caused changes and philosophy in Islamic lands and up to the fourth century took on new forms, so much so that Al- Farabi proceeded Ibn Sinai established Islamic philosophy.

The currents of thought in the Islamic lands, as they arose in Greece from a mythical thought to rational or philosophical thought in the philosophical system of Plato and Aristotle, took a different path, and the dual "intellect and faith" or religion and philosophy became systems of thought. In Islamic periods, attempts were made to compare the two. Ibn Sina inherited these intellectual developments in the late fourth century. The normative words of this heritage from Greece were "intellect", "city", "civil politics", "law", "virtue", "prosperity", "public interest", etc., which in Islamic periods were also normative words such as "Faith, revelation, prophecy, Imam, Medina, Shari`a, etc. were formed. Therefore, Ibn Sina thinks with these normative words.

Finally, it can be said that if we accept Strauss's definition of political philosophy, that is, philosophical thinking about the political problem, this was first formed in Greece by Plato and Aristotle, and then in the Islamic period, Al-Farabi, with his establishment, made a philosophical reflection again. He did something political. However, Ibn Sina, by dividing wisdom into theoretical and practical fields, limited reason in the field of theoretical wisdom and focused practical wisdom on the discussion of prophecy and law.

In other words, Ibn Sina turned philosophical reflection on politics into a subject of Shari'a, given the unavailability of Aristotle's treatise on politics in the Islamic world, based on a reading consistent with the Islamic teachings of Plato and his successor. The consequence of such a view was the relationship between religion and state, the independence of philosophy and politics from each other, and the replacement of philosophy by Shari'a. Therefore, instead of philosophical reflection on politics, Shari'a became the legislator of politics and the basis of politics.



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