

The theory of state between Islam and Plato

نظرية الدولة بين الإسلام وأفلاطون

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Abstract :

Plato's philosophy meets Islamic philosophy not only in the field of political theory, the trust given to Plato's philosophy comes from a basic issue which is the method of his answers of a central questions of philosophy. The relationship between matter and thought. In this regard Plato provides a largely balanced answer that leads to recognizing the share of these element which is the basic idea recognized by all Islamic philosophers, which views the human being as a harmonious unity between the material dimension (body) and the metaphysical one (soul) and moral values, and emphasize his superiority. The idea that we find clearly in Plato's philosophy.

Keywords: Governance theory; Politics. State. System. Ethics. Justice. Theology. Metaphysics.

ملخص:

بالرغم من الألف سنة التي تفصل الفيلسوف اليوناني أفلاطون عن الثقافة الإسلامية وبالرغم من الاختلاف الكبير ليس فقط من حيث سياق كل واحد منهما بل من حيث البيئة التي أنتجت كل واحد منهما كذلك. وبالرغم من أن لقب " المعلم الأول " لم يحظى به أفلاطون من قبل الفلاسفة المتأثرين بالفلسفة اليونانية، فقد كان ذلك من نصيب أرسطو، لكن هذا لا يمانع تتبع الموضوع، فأفلاطون يبدو أكثر حضوراً من تلميذه، ويمكن تلخيص هذا الحضور باعتبار الحضور الأرسطي حضوراً منهجياً (المنطق فقط) أما

أفلاطون فهو حاضر روحا ومنهجيا، فهو ينشد الخير الأسمى والسعادة والعدل ... كما يدعم أفلاطون فكرة الرجل المناسب في المكان المناسب من أجل جمهورية فاضلة وهي كلها قيما وأفكار دائمة الوجود في النصوص الإسلامية فقها وفلسفة.

إن هذا الاستنتاج هو ما يهدف هذا المقال الى تبيانهِ والتوسع فيه لإثبات أن القيم والمثل العليا ما يجمع الإنسانية حتى لو باعدت بينها الجغرافيا والتاريخ.

كلمات مفتاحية:الإسلام؛ أفلاطون؛ نظرية الحكم؛ السياسة؛ الدولة؛ العدل؛ الأخلاق؛ الميتافيزيقا؛ اللاهوت.

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Problematic introduction

It is not a coincidence that Ibn Rushd summarized Plato's Republic and titled it «commentary on Plato's republic في الضروري السياسة»

The article develops a basic idea. That Aristotle, despite respect that he received in Islamic culture cannot be considered the only bridge rather Plato shares a significant in Islamic political doctrine.

The reason for this is purely metaphysical. God is absolute eternal and just (عادل) under this basic idea falls a fundamental question.

If Islamic philosophers give the methodological argument of (logic) to adopt Aristotle philosophy, then what is the argument for adopting Plato's theory of state? And how the metaphysics make a bridge between Platonic and Islamic political theory?

How **justice** as attribute of Islamic and platonic God make the main idea connecting the two parts?

Plato between philosophy and religion.

Plato¹ is considered the philosophical fruit of Socratic teaching and education. He is the Written embodiment of Socrates, he is Socrates expressed through writing, differing only in details. Socrates did not have the opportunity to write down his philosophical ideas because of his preoccupation with practical reform activities. In this regard Plato provides the status of a preacher- man, while we find Plato engaged in writing.

The moral characteristic accompanies all the elements of his philosophical system, meaning that every subject must embody moral goals and objectives- beauty, politics, education, knowledge- and not even logic is excluded from this. This moral dimension leads a person to metaphysical end related to major questions. It is not a coincidence that the dialogue on politics (as it has become famous among readers throughout history) is the longest of all his dialogues, as it deals with most of the pillars of his philosophical system.

The first of these is justice, then education, art, and virtue. He moves on to define the true philosopher and his role in the city. In the seventh book, he included the allegory of the cave, then analyzes the types of governments. Finally, he discusses the necessity of keeping

Poets away from the city. Politics and justice"العدل" seem to be his most important concerns, as he begins with them in the first book and ends with them in the tenth book. Even the fourth book mentions justice. Of course, any research into the issue of justice will ultimately Refer to questions of a metaphysical dimensions .²

It relies on an ascending debate that begins with partial issues and ends with major issues, moving logically from the part to the whole. This interest in partial issues took Plato far from philosophy and into other branches of knowledge. At times, he appeared as philosopher, and at other times as a social or psychological analyst. Rather, we sometimes find him to be a brilliant literary and artistic critic.

Thus, in the end we find within the Platonic system most of the topics dealt with in the social and human sciences. He is an excellent pioneer of all these axes, therefore Whitehead is correct when he considers the entire western Philosophical heritage to be nothing More than a marginalization of Plato's thought.

This means that the rational, ideal, religious, and theoretical currents are defenses of Plato philosophy, explanations, or applications and details. While materialistic, Experimental, and even pragmatic philosophies stand as opposing or resisting the Platonic movement.

The philosophies stand as opposing or resisting the Platonic movement. The philosopher is either for, or against Plato, and he cannot be otherwise- despite the excessive exaggeration in this position. The great philosopher Aristotle, Descartes, Kant, Hegel, Hume and Locke, including Husserl, are considered disciples of Plato.

This position is not only related to philosophy, its manifestations can be found in poetry, literature, art, cinema, sports, and many aspects of social, moral, and political life. People often encounter situations that can be described as Platonic or ideal. The metaphysical references that Platonic thought concludes with significantly limit its acceptance by western Philosophical ³ Currents that followed, especially in modern and contemporary philosophy. It Serves as a reminder of the harsh experiences from European history, particularly those Practiced by medieval theology, which is why it exhibits extreme sensitivity to anything that Might evoke this era of darkness, many adopt the idea that metaphysics is merely a shadow Of *theology**

Despite Platonic thought being innocent of theological deviation- not because it predates them, but because of Plato's attitude on religion, he was a great religious reformer, and notably averse to misleading religiosity; viewing it as part of the corrupt situation rampant in ancient Greece. This context as part of the crisis he aimed to give solution, the reason that why he paid Great attention to reforming education and curricula. He strongly criticized Athenian education.

Failing to instill virtue in children. Instead it corrupted them by teaching lies, deception, and Cruelty. From a young age, children were exposed to amuse myths about the gods of Olympus who teach an inappropriate understanding of divinity, portraying Gods who waged wars, laid, cheated, and indulged in lust.

Therefore, one could argue that Plato is the first philosopher to declare the death of the God who lies and commits abominations. He believed that God must be perfect and free from all imperfections. This idea can be viewed as the first point of convergence between Platonic and Islamic thought. In the Islamic system, belief is not merely important; it is the most Fundamental principle basis for classifying ideas. The issue of belief is a point that does not allow for Negotiation or compromise. As stated in the holy Quran. Indeed, God forgives all sins except associating partner **الشرك بالله**

The concept of a perfect world is, from an Islamic perspective, an acceptable idea, despite contradictions in details and content. Simply believe in absolute thing gives the Islamic doctrine a great receptivity to it. This notion serves as a close guarantee or covenant between the Two philosophies. the reasoning is that the truer the faith, the lower the degree of evil and corruption, as perfection cannot coexist with deficiency.

From metaphysics to politics

Metaphysics in the Islamic system and in Plato s philosophy is not an independent study or an isolated viewpoint from the rest of the philosophical elements, as materialist philosophies do by separating independent worlds .Instead, this Metaphysics acts like the spirit that accompanies all details and situations of daily life, from the simplest to the most complex. It includes the experiences of ordinary people who may lack philosophical knowledge. For instance, everyone expresses political opinions, even if they are not moral philosophers or

guides. This leads to the conclusion that all our positions carry a metaphysical content.

Schopenhauer's assertion that man is a metaphysical animal⁴ holds true in this regard; he is not immune from this destiny and cannot escape this inevitability – even the staunches to opponents of metaphysics. Ultimately, all rejection of philosophy can only be achieved through philosophy, meaning that rejecting metaphysics inadvertently proves its existence.

The originality of both Platonic and Islamic positions lies in the harmony and lack of contradiction between their components: ethics, politics, beauty, education, and logic. All these elements seek metaphysical perfect divine paradise. Plato is the philosopher par excellence, EMBODYING the teleological essence of metaphysics through his views on humanity and life. He believes everything should be subject to ideals that serve as a foundation, which is likely why his ideas have often been overlooked by European philosophers dominated by materialistic tendencies. For many of them, Platonic thought represents a nightmare best left in the past. Most intellectual activity in the west shifted away from metaphysics, culminating in the dismantling of the human essence, as noted by Descartes and subsequent philosophers. They believed the mind possesses all it needs for complete knowledge about any subject.

The cognitive and scientific triumphs stemming from the mind's applications fosters an over confidence in its ability to comprehend the unknown, leaving nothing beyond understanding.

Despite Plato confidence in the mind, he remains clear that, the most achievement is merely to imitate ideals and draw close to them without fully encompassing them. The vessel of the body, in which the mind resides, confines it, making it impossible to realize absolute perfection, as the relative cannot encompass the absolute. Metaphysical compatibility lies in recognizing that the human horizon and world are Incomplete due to their lack of independence; they depend on others. This means that Humanity lacks absolute means of knowledge. Accepting the relativity of the human horizon necessitates the existence of another, non – human world that transcends the earthly – an Independent, self-sufficient complete world possessing the characteristics of perfection. Plato, Along with other scholars, assigns specific attributes to this absolute, such as eternal, perfect,

first, last, apparent, and hidden. The role of the mind through remembrance, according to Plato, Involves deducing and learning from this complete and absolute source. Liberating truth from Human constraints and attributing it to a higher source means that no one can monopolize it or impose it on others. Ultimately, there are only perspectives on truth, deriving their strength and Validity, and how closely they align with this higher source. The farther one Moves from it, the lower the level of truth.

Although there are nuanced differences between the two systems, Plato's belief in this greatest good makes him unique among Greek philosophers, earning him a degree of acceptance among Islamic thinkers. In contrast, Aristotle, philosophy appears purely materialistic, viewing nature as a self – contained world. For Him, Existence does not conceal any thing beyond what is observable .Thus, Aristotle does not accept the idea of god creating from nothing, for Him, god is merely a skilled maker who requires primary matter to create. This makes his metaphysics fundamentally incompatible with the Islamic system.

While Plato is not immune to similar critiques, he does present a more advanced position on divinity compared to other Greek philosophers. His portrayal of the absolute is explored in dialogues such as **Timaeus** , **Republic** , and **Laws** .Despite mentioning multiple Gods ,it is clear that these deities are merely the beliefs of the common people gods of Olympus without any emotional significance to him. Some researchers argue that Plato never truly believed in these Olympian or chthonic gods, viewing them as purely formal and devoid of real impact on his philosophical thought.

Plato distinguishes between the Gods believed by the general population and the real God, seemingly to appease society on this sensitive matter, fearing public Backlash. As a witness in Socrates trial, he faced charges of impiety; reflecting the social Immaturity of his time. Despite this, he adopts a somewhat cynical view of Gods who lie and Deceive, preferring to correct the concept of divinity rather than confront it outright.

According to Plato, the doctrine of divinity⁵ stems from his belief in a supreme Principle that embodies truth. Everything subject to this principle, everything is incomplete, missing of truth.

Connecting Epistemology with the idea of absolute divinity. This issue is of great significance in Islam, which categorically rejects any separation between men and God. It sets limits for the mind, allowing for diligence (الاجتهاد) in various subjects, some known as experimental and natural sciences, and others as social, human, and jurisprudential sciences. This is summarized by the concept of combining two readings: reading the universe and reading revelation.

The moral theory, Islam and Plato.

According to Plato, **ethics**⁶ is considered more general and comprehensive than politics. although his philosophy reflects the crisis of the city, as Professor John Lewis points out, a closer examination reveals that the ethical dimension is the ultimate cause driving and Plato directing his political project. Achieving the ideal republic is a moral goal, and attaining political justice represents a **moral** victory .Plato exhibits a strong aversion to any division that might separate theoretical disciplines such as ethics, politics, and natural sciences because accepting such divisions would undermine his system. What concerns Plato is not the city itself but rather the just city, where a just person like Socrates can live without fear of exile or Death.

It is not surprising that Plato opposes the **immoral** doctrines, the Sophistic doctrine is the worst Platonic enemy, and they perpetuate vices within society. This presents a significant danger; it is not merely an immoral substance but rather a factory of vice. Aristotle, in turn, devoted part of his philosophy to addressing the evasions of sophists, but he did not expand his critique to include ethics and politics. His confrontation with sophistry was limited to a logical refutation, unlike Plato, who expressed severe tension and extreme resentment towards the moral and political consequences of sophistry. This vocation separate humanity from the real world, pushing individuals into a deceptive realm of lies and evasion. Protagoras's famous phrase, Man is the measure of all things⁷ , superficially appears to restore dignity to humanity. However, it ultimately undermines human potential by placing individuals in a philosophical and social position that prevents mutual understanding. The most dangerous consequence occurs when moral values – such as goodness, justice, and Virtue – transform from universal ideals into individualistic, relative, and selfish values that Vary between persons.

We can imagine the state of a city whose members exist in this Philosophical state of misunderstanding.

This philosophical position extends beyond the realm of **ethics** and politics; it manifest in poetry, literature, art, cinema, sports, and various aspects of social, moral, and political life.

Individuals often find themselves confronting situations that can be described as Platonic or ideal. The metaphysical references of Platonic thought significantly limit its acceptance by later Western philosophical currents, especially modern and contemporary philosophy.

This discipline reminds us of a dramatic European history, particularly the experience of medieval Theology, it shows extreme sensitivity to reminders of this dark and cruel past.

Consequently, many adopt the notion that metaphysics is merely a shadow of Theology, Implying that the mere presence of this delusion foreshadows the limitations inherent in the Body specifically, and **theology**.

Despite the innocence of Platonic thought from **theological** deviation – not because it preceded them, but due to Plato, his own religious stance. Plato was a brilliant reformer, averse to misleading **religiosity**. He viewed such religiosity as part of the corrupt situation rampant in ancient Greece, a crisis he sought to address .For this reason, he paid great attention to reforming education and curricula. He strongly criticized Athenian education for failing to instill virtue in children; instead, it corrupted them by teaching lies, deception, and cruelty. from a young age, children were entertained with mythological stories about the Gods of Olympus, fosters inappropriate ideas about divinity, such as gods waging wars, lying, cheating, and indulging in lust.

Thus, one could argue why Plato is the first philosopher to announce the death of the god?

A God Who lies and commit abominations .He adopt the idea that God must be the most perfect and free from all Imperfections. Unlike the Greeks Gods have the same moral and immoral qualities, which also characterize humans. In the Islamic system, absoluteness of god not only important; it is the most fundamental principle.

Classifying ideas .the issue of belief is a point that does not allow for negotiation or compromise. As stated in the holy **Quran**, indeed, God forgives all sins except for associating partners. The concept of a perfect world is accepted in Islamic thought.

Despite differences in details and content. Merely believing in something absolute makes The Islamic system receptive to the idea, establishing a close guarantee or covenant between the two philosophies. The reasoning is that the truer the faith, the lower the degree of evil and corruption, as perfection cannot coexist with deficiency.

From metaphysic to politic.

Philosophy is not an independent study or an isolated viewpoint from the rest of the philosophical framework⁸ unlike materialist philosophies that separate independent worlds, this metaphysics acts, like a spirit that accompanies all aspects of daily life, from the simplest to the most complex. It encompasses the experiences of ordinary people, regardless of their philosophical knowledge for example, everyone expresses political opinions, even if they are not moral philosophers or guides. This leads to the conclusion that all our positions contain a metaphysical dimension.

Schopenhauer's assertion that man is a metaphysical animal holds true; he cannot escape this destiny, including the staunchest opponents of metaphysics. In fact, rejecting philosophy can only be accomplished through philosophy itself, meaning that the act of rejecting metaphysics inadvertently proves its existence.

The originality of both Platonic and Islamic positions lies in the harmony and lack of contradiction between their components – ethics, politics, beauty, education, and logic. All these elements strive for metaphysical perfection. Plato; republic aspires to be an earthly paradise, similar to the perfect divine paradise.

He is the philosopher par excellence, embodying the teleological essence of metaphysics through his views on humanity and life. Everything should be subject to ideals that serve as a foundation, which seems to be a sufficient reason for its neglect by European philosophers dominated by materialistic tendencies. For them, it represents a nightmare best left in the past.

Much of the intellectual activity in the west shifted to metaphysics, culminating in the dismantling of human essence, as noted by Descartes and subsequent philosophers. They believed the mind possesses all it requires for complete knowledge about any subject. The cognitive and scientific triumphs resulting from mental applications have fostered an over confidence in the mind's ability to encompass the unknown, leaving nothing beyond understanding. Despite his confidence in the mind, Plato acknowledges that the highest achievement is merely to imitate ideals and draw close to them without fully encompassing them. The body, as the vessel for the mind, confines it, making it impossible to realize absolute perfection, as the relative cannot encompass the absolute. Metaphysical compatibility lies in recognizing that the human horizon and world are incomplete due to their lack of independence; they depend on others. This lack of complete independence implies that humanity does not possess absolute means of knowledge. Accepting the relativity of the human horizon necessitates the existence of another, non-human world that possesses the characteristics of perfection. Plato, along with other scholars, identifies attributes of this absolute, such as eternal, perfect, first, last, apparent, and hidden.

The role of the mind in Islam⁹, through revelation and remembrance, parallels Plato, approach to deducing and learning from this complete and absolute source. For Plato the biggest bet is to transfer the Absolute harmony that exists in the ideal world to the city and republic, this means that human constraints and attributing it to a higher source (ideal world for Plato and divinity for Islam) this means no One can monopolize it or impose it on others. Ultimately, there are only perspectives on truth, deriving their strength and validity from how closely they align with this higher source. The farther one moves from it, the lower the level of truth.

Despite differences between the two systems, Plato's belief in the greatest good makes him very unique among Greek philosophers, earning him some acceptance among Islamic thinkers.

In contrast, Aristotle, philosophy appears purely materialistic, viewing nature as a self-contained world. For Him, existence does not conceal anything beyond what is observable, leading him to reject the idea of god creating from nothing. To Aristotle, god is merely a skilled maker who needs primary matter to create, which makes his metaphysics incompatible with the Islamic system.

Although Plato is not immune to similar critiques, his position on divinity is more advanced compared to other Greek philosophers, with evident Socratic influence.

Plato's theology

Plato articulates his ideas about the absolute God in some dialogues, such as *Timeous*, there public, as well as in *Laws*. It should be emphasized that, despite references to multiple gods in Plato's dialogues, these are merely the deities believed by the common people – the gods of Olympus. For Plato, these Gods are very relative and incomplete; he includes them solely within the framework of his philosophical discourse. Some researchers argue that he never truly.

Believed in the Olympian or chthonic gods, viewing them as formal entities without realm pact on his philosophical thought. Thus, Plato distinguishes between the gods that the general public believes in and the god Himself contemplates. This distinction appears to be an effort to appease society on a sensitive Issue, fearing backlash. As a witness at Socrates Trial, he faced charges of impiety, illustrating the societal immaturity of his time. Despite this, he adopts a somewhat cynical view of gods who lie and deceive, preferring to correct the Concept of divinity rather than confront it directly.

Plato's doctrine of divinity stems from his belief in a supreme principle that embodies truth, meaning everything that exists beneath it is incomplete or lacks truth. This creates a connection between the concepts of truth and epistemology with the idea of absolute divinity.

This issue is greatly significant in Islam, which completely rejects any separation between men and God .it sets limits for the mind, allowing for *IJTIHAD* in various subjects, some categorized as experimental and natural sciences, while others f. all under social, human, and jurisprudential sciences. This approach is summarized by the concept of combining two readings: reading the universe and reading revelation.

Therefore, ethics is linked to everything that metaphysics encompasses, such as beauty, education, and politics. The latter, when just, embodies the highest good.

Education yields moral fruits by cultivating good individuals and citizens, and aesthetics evoke happiness. This is why Plato places significant emphasis on Education; he established his famous

Academy for this purpose, focusing on various types of education, both theoretical and applied, especially sports and music.

Islam and Plato's politic.

Considering Platonic division of society, we conclude that the equality of guardians

Applies to all the classes, meaning that each class must fulfill its role to secure society. When slaves perform their roles well, they contribute to the economic security of society. Like wise; philosophers are the guardians of the state, acting as its mind, while soldiers secure the state's physical scope. The true philosopher is one who combines theoretical knowledge with practical training and is not satisfied with mere theories; he recognizes moral training and is not satisfied with mere theories; he recognizes moral training as essential for future rulers, just like mental preparation. We cannot overlook the model of this philosopher, embodied in his teacher Socrates, who was trained in both philosophical debate and practical? Activity, exemplifying the ideal philosopher of government. The combination of wisdom, mental preparation, and practical experience is the indivisible moral condition for managing the affairs of the state. Without this, the moral justification, referred to as legitimacy in modern political theory, falls away. This legitimacy is not acquired by a ruler based on the number of admirers, no matter how large, but rather through his moral qualification and practical experience in governance. Therefore, numerical endorsement has no value in selecting individuals who are suitable for the state, ensuring that each group plays its role effectively.

For all these reasons, we find that Plato does not enthusiasm for the idea of democracy, as it allows the mob to seize control of governance. Only the philosopher – surlier can bear this moral burden, as he is sufficiently qualified both scientifically and morally.

Plato's moral principle^{**} is akin to a ladder by which we ascend to achieve perfection, and this perfection becomes a moral goal in itself a goal that constitutes the pinnacle of happiness. Plato did not delve deeply into explaining the relationship between, a person and his mind, especially given his complete separation between the world of sense and matter and the world of thought and mind. If the mind is independent of the body, how does it influence it, and what is the mediation between them? Conversely, if the mind is not independent

of the body, this brings us back to the first episode of the allegory of the cave, where the mind becomes a captive of the senses, possessing only shadows of the truth .this scenario leads to falling into the sophistic trap. We notice that Plato chooses the path of mysticism to escape the world of matter. This is not a path unique to Plato; rather, most metaphysical and religious sects resort to Mysticism as an escape from the allure of material plea.

Conclusion

The conclusion of the analysis brings us that the metaphysical rootsnot only constitutes the basic starting element for both parties (Plato and Islam), but also that this metaphysics constitutes the same goal that politics should achieve: justice. We have previously stated that "justice" for both doctrines is "the attribute of divinity"*** and this is the common meetbetween them. Also both them support the idea that a governor must complete ethical and moral conditions and insists about the right man in the right occupation.

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¹Known to the Arabs as افلاطون, since no Arabic word can begin with two consonants.
walzer Richard, Platonism in Islamic philosophy, Columbia SC. University of South Carolina press.1962.P 205.

²The Arabs knew the complete dialogue in different translations had access to the full text of the **republic** and the **laws** knew the **Phaedrus** the **crito** and the **Alcibiades** speech from the banquet for Example and probably more. Ibid

³Stands in the head of western philosophical tradition the first to write on a wide range of topics still discussed by philosophers today under such headings as metaphysics epistemology ethics Political theory and the philosophies of arts love language mathematics science and Religion. **Ebrey David**. Introduction to the study of Plato. P1.

* The concept of theology has no existence in Islamic tradition, the equivalent is علم الكلام. even Greek culture never used it, so religion is the well-known concept in use

⁴In his writings Arthur Schopenhauer comes from the fact that metaphysics is not a Simple fun of several idle people as often claims but the actual need of a person you can regret this fact but it is impossible to challenge it. Any religion in its essence is metaphysics and since religion have always been decisive for human behavior; it must be recognized that metaphysical teaching – fair or not – are a paramount interest. SCHOPENHEAR about the metaphysical nee of man .p 1

⁵We found the intellectual assimilation of philosophers as conceived in Plato's Timeous makes no use of religion. By contrast the ideal of good likes is tightly integrated within the framework of ritual activity in the laws .in sum. Plato regards

religion as a discourse Plato's System Justice Attribute of God Islamic System Which can produce ethically better and more divine like human beings. Tradition and cosmic gods in later Plato and the early academy. Cambridge university press.p204.

⁶Ancient philosophers believed that virtues were not achieved through study .they were Cultivated by parents in families .by teachers in schools and by politicians in society by interacting with others individuals became right or wrong and their actions in dangerous conditions gave rise to feelings of fear confidence courage or cowardice. Lon Lucian Racila. Ethics and morality in Plato's vision .p17.

⁷Of all things the measure is man of the things that are and of things that are not that They are not / world history encyclopedia .2012.1/5.

⁸Philosophy is for Him a religious way of life. Rather .The only way of lifewalzer.ibid.p220

⁹The division of the soul and its importance to human beings is echoed in the idea of The relationship between the mind soul and body can be found in hat Ibn Yaqzan Z.Abdallah Jehama. Two. Journeys of the spirit .comparing Plato's republic and Ibn Tufayls Hay Ibn Yaqzan. A.U.C. p 19.

^{**}The Supreme goal of knowledge which consists in an effort of Umpoliment remembrance towards the contemplation of absolute realities is the idea of good the supreme goal towards which all that is tends it is easy to see that in the platonic view the knowledge of all other things is useless without the knowledge of the idea of good and no one will appreciate the just and the beautiful things if he does not know that they are good things.

***العدل صفة من صفات الله قبل ان تكون غاية الملك

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