



## A Study on the Philosophical System in Avicenna Literary Works

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**Abstract:** Avicenna, Abū Alī al-Husayn ibn Abd Allāh ibn Sīnā (370- 428 lunar year/ 980- 1037 AD), is the greatest Iranian peripatetic philosopher and the famous physician in the Muslim world. The eldest text available from Avicenna biography is the book "A Sequel to the Treasure of Wisdom" written by Zahiraddin Abu al-Hasan Ali ibn Zeid Beihaghi which contains new matters regarding Avicenna. Furthermore, there are two other reports about Avicenna life in The Eyes of News written by Ibn abi Asib'eh and in The History of Sages written by Ibn abi Ghafati. Reports of these two references have some differences, though their common reference is Jozjani narrative quoted by Avicenna and then the rest of Jozjani report of the biography. This paper investigates the philosophical system of Avicenna literary works. A review of the literary works of Avicenna reveals that in Al-Isharat wa-'l-tanbihat (Remarks and Admonitions), and Avicenna Esoteric treatises: Hayy ibn Yaqdhan, Salaman and Absal, and Risalat al-Tayr, eloquent Arabic literary prose is among the salient features. To better understand the philosophical system of Avicenna works, we must refer to the most important and latest philosophical work of Avicenna. In his last styles, Avicenna has some mystical references which indicate that Avicenna has had inclination towards mysticism late in his life and that Avicenna allegorical treatises can reflect Avicenna orientation towards Eastern philosophy and angelology; and it seems that a glance at the illuminative philosophy of Avicenna depicts his literary prose further more.

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### Introduction

Avicenna, despite his turbulent and eventful life, has been a prolific writer and thinker. What has been left from his writings represents an active and dynamic mind which has not stopped activity and creativity under any circumstances, even the toughest and most demanding ones. His potential in learning and keeping the teachings in the mind has been well-known to everyone. His powerful memory made compilation easy for him. His student, Jozjani, says that when Avicenna was living secretly in the house of Abu Ghaleb Attar, he asked him to finish writing The Book of Healing and then added that at that time Avicenna did not have any book or reference on hand; he wrote 50 sheets everyday so that he finished all "natural" and "divine" parts of Healing and then some part of "logic" (Golman, 2003, p. 58).

To be informed about the collection of Avicenna original writings and the writings attributed to him, a comprehensive list is now available by contribution of Yahya Mahdavi which makes us needless in this regard (Mahdavi, List of Avicenna writings). This list introduces 131 original writings and 111 attributed works or writings with other titles. We only mention published and translated books:

Arjuzat – Al-Isharat wa-'l-tanbihat – Al-Hasel wa-'l-Mahsul – Alhan – Al-Mujez Al-Kabir – Al-Najah – Tahaqqoq Al-Ensan – Hekmat Sharafiat – Danishnama-i 'Alai (the Book of Knowledge for [Prince] "Ala ad-Daulah") – Resaleh fe-'l-Eshgh – Kitab al-Shifa' (The Book of Healing) – Oyun Al-Kalimat – Fe-'l-Mantiq – Al-Qanun fi-'l-tibb (The Canon of Medicine) – Qulanj – Kitab al-Majmu or Hekmat Aruziat – Lisan al-Arab– Mobahebat – Mabda' wa Ma'ad – Najat.

To elaborate the most important works of Avicenna that have literal aspects, below works can be mentioned:

- 1) Al-Isharat wa-'l-tanbihat: it is apparently the last writing and most salient work of Avicenna. The eloquent Arabic literary prose is among its features. It was published for the first time by contribution of J. Forjeh in 1982 in Leiden and for the second time in three volumes (four parts) along with description of Nasireddin Tusi by contribution of Soleiman Donya between 1957 and 1960 in Cairo. Its French translation was published by Anne-Marie Goichon in 1951 in Paris.

- 2) E. F. Meren, from 1889 to 1899, compiled and published some writings of Avicenna in four parts under the title of "mystical treatises of Avicenna" along with French translation in Leiden. This collection contains "Hayy ibn Yaqdhan" (in the first part), "Risalat Al-Tayr" (in the second part), "Fi Mahiat al-Eshgh ", "Fi Mahiat al-Salat", and "Fi Mani al-Ziarat" (in the third part), and "Fi al-Ghadar " (in the fourth part). Moreover, a collection of Avicenna treatises was published in Cairo under the title of Jame al-Badaaye in 1335 lunar year/ 1917 AD which contains "Elaboration of Surah Ekhlis Treatise" besides six treatises found in Meren collections. In 1354 lunar year/ 1935 AD, a collection named as Treatises of Sheikh al-Raeis was published by contribution of Abdullah ibn Ahmad al-Alavi in Heidar Abad which embraces "Fi al-Sa'adat " and "Fi al-Zekr " besides some of the above mentioned treatises. In 1953 AD, Helmi Zia Olken published some of Avicenna treatises under the title of Treatises of Avicenna 2 in Istanbul which contains: "Answers of Sixteen Questions from Abi Reihan", "Answers to the Questions asked by Abu Reihan", "Correspondence to abu Ali Ibn Sina", "Treatise of Violating Astronomy Provisions", " Questions about the conditions of the Spirit", " Answers to ten questions", "Treatise of the Self and its survival and resurrection", " The answer to some of the speakers". Hayy ibn Yaqdhan Treatise was compiled once again by contribution of Henry Korban in 1952 and was published in Tehran along with Persian and French translations. Then he analyzed Avicenna mystical treatises in another writing named as "Avicenna and Mystical Allegory, A Study on Avicenna series of Allegories". A. M. Goichon published the French translation of Hayy ibn Yaqdhan Treatise in 1959 in Paris.
- 3) Treatise of Knowledge of the Self and its Conditions, Cairo, 1934: its Latin translation was published by Andreas Alpagus 4 in 1546 in Venice. Its German translation was published by S. Landavreh under the title of "Psychology of Avicenna" in " Journal of East German Society" No. 29 in 1876. Its English translation was published under the title of "A Brief about Mind" in 1906 by E. A. Vandik in Verona.

### 1. Philosophical System

Here, we just address philosopher Avicenna. Philosophical system of Avicenna, in general and in terms of some of its principles, has had the deepest and the most eternal impact on the Islamic philosophical thought after him and on the European philosophy of the Middle Ages as well. This philosophical system is a blend of the most fundamental elements of Peripatetic - Aristotelian philosophy and some specific elements of Neo-Platonic worldview in connection with Islamic worldview. Nevertheless, Avicenna is first of all follower of Aristotle who says about him "Imam of sages and the teacher of Aristotle philosophers" (Avicenna, 2006, p. 111). However, following Aristotle is not dogmatic and blind. Avicenna, following basic thoughts of Aristotle, innovates sometimes in the structure of peripatetic thought, clears vague points of Aristotle thought, particularly elaborates it, adds sometimes to it, and finally endeavors to establish a new philosophical system through elements of Platonic and Neo-Platonic thoughts; yet the life events specially his premature death made his attempts incomplete and unsuccessful. Avicenna named his modern philosophical system as "Eastern philosophy". Researchers have presented different opinions regarding this eastern philosophy over years. It was raised for the first time by Nalino, an Italian Orientalist, in a paper titled as "Eastern or Illuminative Philosophy of Avicenna" in the Italian "Journal of Middle Eastern Studies" (its Arabic translation can be found in the book "Greek Heritage in Islamic Civilization" written by Abd al-Rahman Badavi, 245-296). The author shows in this paper that for Avicenna, the point is "eastern philosophy" rather than "illuminative philosophy".

Among published writings of Avicenna, a small book is found titled as Logic of Illuminationists which is apparently a part of the book Eastern Philosophy; and Avicenna notes that as if he has provided a modern philosophy in that, except for what is found among peripatetic followers. He somewhere in the introduction of the Book of Healing states, "except for these two books (i.e. Healing and Al-Lavahegh that is elaboration and interpretation of Healing), I have another book in which I have presented philosophy according to its nature and based

on what explicit belief requires and in that beliefs of partners in the industry (i.e. philosophy) is not observed and opposition with them is not avoided, and this is my book in the Eastern philosophy... whoever seeks the unambiguous reality must search for this book" (Avicenna, 1404, p. 10).

Then he continued, "We have compiled the book Eastern Philosophy just for showing to ourselves (i.e. those who are like ourselves for us). But for those who work on philosophy, we have provided in the Book of Healing more than their needs and will provide in Al-Lavahegh again more than what they have received by now" (Avicenna, 1405, pp. 2-4). Avicenna sayings in both introductions of Healing and Logic of Illuminationists indicate that he had written Eastern Philosophy before he finished.

Healing and he was writing Al-Lavahegh when writing preface of Eastern Logic. Now this question is raised that whether Avicenna intended to actually provide in his eastern philosophy a modern philosophical attitude other than what has been known in the peripatetic philosophic thought tradition. On one hand, we see no sign of innovation in the Logic of Illuminationists which is only a brief part of Eastern Philosophy great plan, except for the fact that Avicenna has added to the structure of Aristotle logic in terms of details and elaboration. Avicenna sayings in the preface of Logic of Illuminationists, as we saw, underscore that he has been still loyal to the peripatetic tradition. On the other hand, in some writings of Avicenna like Al-Isharat wa-'l-tanbihat and particularly mystical treatises and in the remains of his Al-Ensaf, an inclination to a new attitudes towards philosophy is appeared; yet even in these writings, basic principles of Avicenna thought is Aristotle – Peripatetic principles integrated with significant elements of Neo-Platonic attitude.

## 2. Avicenna's Religious Inspirations and Adoptions

The most important knowledge resource of Avicenna in this regard is his inspirations and adoptions of revealed transcendental teachings. He always tried to adapt his philosophical theories with the religious teachings; in fact, most of his theories were inspired by Islam (Dibaji, 2005, p. 35). Besides logic, philosophy, and so on, Avicenna has compiled some religious and

Quranic works: interpretation of some Surahs of the Holy Quran (like Surah Ekhlās, Surah Nas, and Surah A'la); and some treatises regarding religious issues (including Treatises of Benefits of Prayer, Doing Daily Duties, Making a pilgrimage to the graves of the Saints, Fortuity, Resurrection, etc.). Whenever he encountered a problem in the scientific and philosophical issues and was incapable of solving it, he went to the Jame Mosque and requested God by prayer and supplication to solve the matter (Dibaji, 2005, p. 38). He was never tired of research; he researched day and night and if a sleep dominated him, he undertook solving scientific and philosophical matters in the world of dream (and by inspiration) (Hanna Fakhuri, 2007, p. 451). Even some matters that were not understandable by reason like physical resurrection, he accepted them through religious principles and beliefs.

Etienne Gilson, the French contemporary scholar and philosopher, writes about the main feature of Avicennian philosophy:

"The effect of Avicenna on Medieval philosophical and theological systems is just one of the dimensions of the pervasive impact of Aristotle. Yet his interpretation of Aristotle theory is personal from many dimensions to the extent that it can be regarded as a source of a distinct belief trend... It was ordained that Avicenna, due to his own specific mystical inclinations and religious inspirations is both a great helper and a dangerous temptation for Medieval theologians..." (Gilson, 1986, pp. 187-188)

It is clear that the extensive influence of Avicenna on the medieval theologians has been due to religious inspirations and adoptions as well as his illuminative inclinations in the philosophical matters.

## 3. Avicenna Illuminative Attitude

In some of his books, Avicenna has some stipulations and admonitions that reveal his new attitude. According to this new attitude, peripatetic philosophy and peripatetic books of Avicenna including the valuable book of Healing is for public and the special people must refer to the Eastern Philosophy which contains the main essence of his thought (Avicenna, 1405, p. 4).

According to Korban:

East is the dawns of lights shed on the ego that draws it towards itself. In these dawns, cognition matutina is appeared that is a kind

of eastern knowledge. So, the eastern characteristic has been formed and justified first of all due to its sublime origin or in the other words as East is the sublime origin (Korban, 2008, p. 138).

Therefore, East or symbolic illumination is for light and sublime origin of knowledge from which both sages resident in the geographical East and sages resident in the West can enjoy it the same. So Korban believes that illuminationists are scattered and hidden all over the world and in all countries. Based on the Marx's famous slogan which indicates that "workers of the world! Be united", he requested that "Illuminationists of all lands! Be united" (Korban, 1990, p. 138). Mystical treatises of Avicenna like Hayy ibn Ya'qdhān confirm the recent theory and depict that the geographical meaning of East has not been considered. So one can say that in Avicenna ontology, the East is a symbol of light and it is deemed as the sublime origin of knowledge.

According to Izutsu (Izutsu, 1989, pp. 58-61), Islamic philosophy – and on the top, Farabi – has raised creation issue for the first time and regarded God as the light of Heavens and the earth who bestows life to them; while based on the Greek philosophy, material or the world has a kind of eternity and necessity and does not need creator. In that system, only due to probation of the spontaneous movement, the existence of the unmoved stimulus becomes necessary whose duty is moving objects through encouragement and is not related to the creation and management. Also Henry Korban regards monism, angelology, reliance on the mystical experiences, and spiritualism as the elements of Islamic philosophy and deems Shiite philosophy as the spirit of Islam and the perfect form of this philosophy (Shaygan, 2008, pp. 125-135).

The Islamic philosophers who wrote in the cultural arena of the Ancient Iran enjoyed the valuable heritage of monotheism governing this land besides the Islamic monism spirit. Eghbal Lahouri regards monotheism as the Iranian general thought trend and states, "Iranian monotheism which appeared first in the religious system of Zoroaster, soon erupted with greater force and dominated all rational elements of its birthplace, though it stopped due to religious

disputes of Islam" (Eghbal Lahouri, 2003, p. 52). Hence, monotheism governing this point of the Islamic world and monotheistic - Islamic teachings has provided the stage for advent of the philosophical schools which rely upon religious, mystical and intuitive experiences. Henry Korban believes that unlike the prevalent perception, Avicenna is not a mere peripatetic philosopher that can be against illuminationist philosophy of Sohrevardi; yet Avicenna is regarded as the mental pioneer of Sohrevardi whose illuminationist philosophy is the resumption of the way passed by Avicenna in the Eastern philosophy (Korban, 2008, p. 11).

#### 4. **Ontological Displays**

Some writings of Avicenna provide ontological displays with an illuminative approach. Avicenna in the 8<sup>th</sup> style of Esharat (which is about happiness) regards enjoyment in perceiving and achieving what is deemed perfection; also he regards spiritual enjoyment as the most honorable joys and rational enjoyment as the most perfect enjoyments. From his point of view, those who have not attained rationalism will be caught in the cage of body and after separation from body will perceive their imprisonment and will suffer from it. However mystics perceive this state in trance through self purification and achieve the supreme excellence and perfect joys by releasing worldly jobs and material vulgarities. Avicenna calls those who have not reached this stage as "imbecile" (Avicenna, 2002, pp. 341-352).

In the 9<sup>th</sup> style, positions and degrees of the mystics are stated and Avicenna believes that those who do not know these positions and degrees reject them. Avicenna states here the delicate difference of mystic with pious. He introduces mystic as the one who want God for the sake of God and regards non-mystical prayer and piety as a transaction. Stages of mysticism, from Avicenna point of view, are namely, "will", "austerity", and "times". And finally the mystic attains the high position of "achievement" and if he has still a glance at the self, the effects of God is revealed to him and he observes the perfect joys; yet if he has no glance at the self, his look is totally focused on God. Avicenna in this style describes mystics through a beautiful expression: mystic is always smiling, he

respects both the wise and the anonymous abject people; mystic is brave (why not, as he is not afraid of death?!) (The same, pp. 355-367)

In 10<sup>th</sup> style, Avicenna states about secrets of the verses. He tries to explain scientifically and naturally paranormal acts. He summarizes paranormal acts in four matter: 1) power to leave food for a long time; 2) power to do difficult works; 3) power to be informed of the Unseen; and 4) power to seize the elements. Avicenna explains the first matter that the ego states influence the body and if the ego disregards material and sensual demands, natural acts of the ego – which pertain to its plant power – are stopped and the body can bear leaving food for a long time. Difficult work is also based on the relation between the ego states and body performance. In the normal state, the human power is specific and small; yet it increases at the time of anger and decreases at the time of illness. So it is reasonable that the power of mystic – that is exited from the normal state through Divine power – increases. Avicenna does not regard power of being informed about the Unseen beyond the natural affairs, because there is consistency between analogy and experience in this matter. Since human ego may become informed about the Unseen in the sleep, there is no obstacle to have such a relation when awake and receive information from the Unseen. So, the relation between the ego and the supreme world is possible and human can receive information from this world; yet providing: first, the ego is potential and second, there is no veil. The fourth matter and seizing the elements like healing the sick has means and reasons in the nature secrets. Although the human ego is in conflict with his body, they are interrelated. So it is not unlikely that some egos have an angle that makes them to violate their body and influence other egos and things. The ego of such as person is as if the ego of the world that dominates other egos and affairs (the same, pp. 371-391).

Hayy ibn Yaqdhan Treatise contains the exciting story of Avicenna promenade outside the city. In this promenade, he got acquainted with and old man named "Hayy ibn Yaqdhan" who was strong like the young men and noble like the old men. The old man opened two ways for Avicenna: one to the West that is the path of darkness and

evil, and the other to the East that is a luminous path. He raises the most essential question here, "which one is the path?" He tells the guiding angel, "show me the path!" all the secrets of seeking are concealed in these few words: "whenever you enjoy promenade, will full enjoyment, I will accompany you and you will win them" (Korban, 2008, p. 298). By this sentence, the old man declares his readiness for guiding and finally Avicenna selects the second path and moves towards the East. However the East is a risky path, because this path is full of Demon soldiers; but the pilgrim who resolved to seek would pass all obstacles one after another and reach ultimately the Holy God. Albeit, the beauty of the Holy God is to the extent that impedes His vision, like the intensity of sunlight that prevents the eye from seeing it (the same, pp. 279-290).

Through a mystical and symbolic language, Risalat Al-Tayr has analogized the human ego to the birds that have been caught by hunters. In the meantime, the attempts of the birds for salvation are fruitless. The main point in this ironic allegory is that birds achieve a stage of emotions and awareness that can bear captivity no longer. So, the caught bird with pathetic supplication (remembering covenant of brotherhood and old friendships) requests help from the released birds and frees its wings from the net and opens the door of the cage; yet it cannot free its leg. Thus, birds think and decide to take their complaint to the king and request him to free their legs. They travel confidently and bravely and pass successive peaks gradually; finally they conquer the last peak by tireless efforts and reach the king castle. There, they become relaxed by hearing the euphonious chant of birds and enjoying various favors of the king. Yet they become unconscious by seeing the king beauty – which astonished the eyes. They gain back their health by his favor. Then they talk about their problems after the king permission. The gift of the king for them is a messenger that is sent with them. They must return from the heavenly world to the apparent life; yet this time they do not fly alone and they exclaim, "Now we are in the way and come with the king messenger" (Nasr, 2007, v. 3, pp. 197-205).



Salaman and Absal story has been stated symbolically and without detail in Esharat so that some have regarded it beyond the capability and as the knowledge to the Unseen. According to Khajeh Nasir, Salaman and Absal are two brothers. Salaman is the older brother and Absal is the younger one who is a wise, brave, and beautiful person. The wife of Salaman fell in love with Absal, but Absal rejected. So the woman with aid of Salaman made her sister marry with Absal. In the wedding night, she slept in the bed of bride instead of her sister. Absal thought that she was the bride. Yet suddenly the house lighted and the truth was revealed and Absal escaped from the house. The next day, with a mass army, he went to fight with the enemy for conquest and victory. The woman again expresses her love and Absal rejected her again. Salaman wife got angry and gave bribe to the chiefs of Absal army to leave him alone in the war. So the troops left him alone and the enemies won. Absal got wounded and they thought that he has died and they left him. But Absal cured by eating the milk of a wild animal, became capable, and returned to his brother. His brother has been caught by the enemies and Absal saved him. The woman did not quit enmity, deceived the chef to pour poison in his food and so he died. Salaman got sad and asked God by supplication to reveal the truth for him. When the secret of crime was revealed, he punished his wife, the chef and the food server (the same, pp. 1025-1026).

##### 5. **Analysis of Mystical Allegories**

These allegories that provide a kind of display instead of ontology may make some people to think that first this kind of literature pertains to an era that is over now, and second using metaphor and tale to explain the world and ontology belongs to the age of mythology and before the modern era, it declines ontology to a low stage of cosmology from which we have passed long ago. This kind of perception of mystical allegories seems too much shallow. Mystical allegories and Avicenna writings explain "the spiritual world" by an illuminative approach and teach us that the literature used in them is not merely an abstract mass that modern concept have gone beyond them; yet allegories apply an unconventional language that cannot be understood in the

form of today philosophical and scientific concepts.

Henry Korban believes that to understand this mystical ontology, we must recourse to Avicenna spiritual horizon and personal experience and take care of the ego. These allegories pertain to the pre-experimental world and indicate the spiritual world and personal experience of their author, and since we have sensual structures like the author we can attain understanding this allegorical – yet spiritual – ontology according to our own endeavor (Korban, 2008, pp. 97-98). Personal and spiritual experiences incorporated into the mystical treatises and works represent a "situation" that the whole Avicenna system is the symbol of such a "situation"; we do not need accumulating useless knowledge for "decoding", we must approach to that situation. Human cannot release himself totally from the past; yet he can give future to the past by conceptualizing the past and enjoy its spiritual values. Supremacy that these values bestow to the human is supremacy in the duties and responsibilities. The bond that these values create among the persons is the bond of a spiritual family (the same, pp. 101-104).

According to above interpretation, Avicenna has had a spiritual experience and mystical talent on the basis of which he has raised and processed a specific spiritual ontology; yet has Avicenna enjoyed really such a personal and mystical experience or not? A glance at the mystical writings of Avicenna which are now available remains no doubt that he has had an illuminative attitude and has found out mysticism thoughts properly and stated its truth (Hanna Fakhuri, 2007, p. 493). However by available documents and writings, can Avicenna be regarded as among mystics and having spiritual experiences or is its expression merely inferred from "studying mystics' works" and he has not achieved that illuminative and sublime experience? (The same, p. 493) Issuance of a certain vote in this regard is difficult. However it is inferred from Avicenna expression that he has both achieved that spiritual experience and enjoyed mystics' states; "if I want to state details of what I have found out in this regard (or have heard from those that I have confidence in their words) it takes a long time" (Avicenna, 1405, p. 386). In Hayy ibn

Yaqdhan treatise, he reveals his mystical and intuitive experience properly: "it occurred when I was in my town and went to promenade...; an old man appeared from far, beautiful and charismatic and aging. He had freshness of the young, none of his bones had been fragile and he had no sign of aging except for its magnificence" (Korban, 2008, p. 279). It has been stated that what is obtained in this mystical intuition by Avicenna is "the active wisdom" (the same, p. 69) which had "freshness of the young" and "magnificence of the old", on his opinion.

Anyway, what is inferred from Avicenna writings is that his mysticism and illuminative attitude is like his rational and theoretical thought, as he writes in the fourth style of Esharat regarding the Sublime God characteristics: "The first Land is to him and not against him or his race and there is no end to it and no reference to it, but a rational mysticism" (Avicenna, 1405, p. 275). Ayatollah Hasanzadeh Amoli writes about "rational mysticism" that rational mysticism is an abstract wisdom that sees the truths by intuition and presently" (Hasanzadeh Amoli, 2006, p. 22). So, mystical and illuminative inclination of Avicenna is "rational mysticism". As if by a deep domination that he has had on both spiritual experiences and rational and theoretical thought, he could integrate reason and illumination successfully and explain mystics' positions and degrees by theoretical thought and intellection stages of philosophers. The most ultimate position of the mystic is regarded as the highest rational stage of the philosopher and rational enjoyment and perfection is defined as the most perfect human enjoyment and perfection. This is sublime or illuminative philosophy that is placed against mere peripatetic and rational philosophy.

#### 6. Heavenly Powers (Angel)

In the Avicennian ontology, the world is complicated and full of secrets; it has an appearance and a spirit, it has an earthly level and heavenly levels, it has a temporal face and hidden and transcendental layers. In this cosmology, the heavenly world is linked to the temporal world through heavenly powers (angels). However, in the West, this kind of cosmology – that was promoted by Avicenna and his followers – did not dominate the elements of the rational

life. Yet another reading of peripatetic philosophy that had a pure rational approach and was followed by Ibn Roshd, gained more influence. Ibn Roshd has ridiculed this Avicennian concept and has regarded it as "the mistake of a beginner person in the philosophy" (Korban, 2008, p. 180). But Korban deems this judgment "strict" (the same, Avicenna and mystical allegory, p. 180). Anyway, a fair judgment requires a separate research regarding heavenly and earthly egos and angelology. In short, one can say that heavenly "egos" in Avicennian ontology is not the "ego" in the true meaning of the word; the word "ego" has been used in the broad sense. These egos, the movers of the heavens, are a power and a capability that loves wisdom eternally by knowing it and consequently eternity of the heavens movement stems from here. Avicenna has named it the "ego" due to the similarity of this "power" with the ego that gives life to the living beings of the under the moon world (the same). Astronomical phenomena and in particular the egos of heavens in the old natures that have been raised and extended by Avicenna do not indicate merely rational or scientific concepts; yet "they create spiritual astronomical hidden skies whose meaning and structure has no relation with changes of acquisitive knowledge" (Korban, 1990, p. 127). Sohrevardi believes that those who look at the sky and stars are divided into three groups: a group looks by the eyes of head and sees nothing but its appearance (this group is the public and the beast understand to this extent); a group sees the sky from the sky perspective, i.e. from the stars perspective (for example today x star is in y constellation, so it works so); and the third group includes those who look the sky and stars neither by the eyes of head nor from the sky vision, yet they look at the sky by argument and are regarded researcher (Sohrevardi, 2001, v. 3, pp. 247-248). Thus imagination of heavenly angels and heavenly egos by this interpretation cannot be regarded as an unreasonable plan or "the mistake of a beginner person in philosophy". As per Aristotle ontology, any heaven moves due to enthusiasm of resemblance to the wisdom; in fact, wisdom specific to each heaven is regarded its ultimate cause, rather than its subjective cause. But according to Ibn Roshd interpretation of Aristotle school,

this wisdom is the subjective cause as it is the ultimate cause. It is the ultimate cause as it is regarded the end of the heaven enthusiasm, and it is the subjective cause since it is the heaven enthusiasm towards the wisdom that makes it move (Ibn Roshd, 1998, v. 3, pp. 1594-1595). Based on Avicennian ontology, wisdom – besides being the ultimate cause – is the creator and subjective cause of the heaven and its ego; because wisdom cares about itself and the result of its thought is existence of the heaven and its ego. But Ibn Roshd rejects the concept of "creation" as well as "angle" or "the heaven ego" and Avicenna system. Anyway, Ibn Roshd denied the heavenly egos and Avicennian angelology in the world of Islam and this viewpoint prevailed more in the West, and Augustine followers deemed illuminative angle of Avicenna identical to God and sought gradually to deny the angle existence in the world. By exiling angles from Avicennian ontology, the world got empty from spiritual creatures (Nasr, 2007, p. 276). So, science and philosophy in the West got inclined towards being customary. In the world of Islam, contrary to this trend, philosophical thoughts of Avicenna with the same spiritual approach and hidden level and layers of ontology were recovered by illuminationists and by using the Islamic tradition, mysticism and other Eastern spiritual teachings (Akbarian, 2007, p. 239). And this line of thinking became an introduction to the establishment of next spiritualism philosophies like illuminationism philosophy (Sohrevardi), religious philosophy (Mirdamad) and the sublime philosophy (Mulla Sadra).

### Conclusions

A glance at the most important literary works reflects that Avicenna, besides his peripatetic approach that is based on the pure argument, has a mystical and illuminative approach. What has been salient in the scientific life of Avicenna by now is only its first part, i.e. reasoning thought. However his illuminative thought has remained concealed under the warp and woof of pedagogical reasoning and Avicennian School of discussion, and this paper aimed at assessing this physical experience that is interpreted as "rational mysticism". According to the modern approach, two claims were explained and extended along with each other: 1) illuminative treatises of Avicenna and triple styles of Esharat have

all a single structure, approach and goal. These writings do not have independent styles; yet these allegories with attractive and exciting metaphors induce a single spirit and demonstrate a kind of mystical ontology or spiritual world in the form of allegory and fiction and invite us to follow their contents delicately. 2) More than the first claim that merely introduce illuminative works of Avicenna as possessing a single structure, approach and goal, and does not separate them from his peripatetic works, i.e. it classifies Avicenna into the early and late Avicenna that the first one is rational and the second one has illuminative inclination, one can claim that the totality of Avicenna philosophical system has a single system and structure and the last triple chapters of Esharat and his illuminative treatises pertaining to the late years of his lifetime are not in the margin of this philosopher's thought; yet they seek a single goal in the context of his thought and philosophy system with his other writings. Essentially, Avicenna is the illuminative mental predecessor of Sheikh Eshraq and Sadr al-Mote'alehin. Illuminative thought and spiritual inclination have commenced by Avicenna and even before him by Farabi. According to the results, one can say that Avicenna philosophy is efficient, up to date, essential and dynamic. Revival of this philosophical attitude in the contemporary world – which moves towards getting customary by eliminating God and spirituality from the scientific and practical life and prevails gradually – contributes properly to the expansion of rationality and spirituality and movement of knowledge and thought towards getting sacred.

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