İbn Rüşd'de Siyaset Felsefesi

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Özet

Anahtar Kelimeler:

İbn Rüşd, Siyaset, Ahlak, Erdemler, Erdemli Şehir

Ebü'l Velid künyesi ile anılan İbn Rüşd Endülüs'ün en önemli filozoflarından biridir. Aristo felsefesinin büyük şarihi olması nedeniyle Batı Aristo'yu yeniden tanıyabilme fırsatı bulmuştur. Edebiyat, hukuk, tıp, kelam gibi konularda eserler vermiştir. Bu eserleri daha sonra metafizik, tabiat, din-felsefe ilişkisi konularında birçok akademik çalışmaya kaynaklık etmiştir. Sistemci bir filozof ve Aristotelyan gelenekten gelmesi onu hukuk ve siyaset felsefesine akademik bir ilgiyle yönelmesine neden olmuştur. Bu çalışmaları İbn Rüşd'ün filozof kimliğinin yanı sıra hukuk ve siyaset alanında da ün kazanan bir bilgin olmasına imkan tanımıştır. "Telhisü's Siyase li Eflatun" adlı eseri siyasete dair en önemli eseridir. Eserlerini Arapça yazmıştır. İbn Rüşd bu kitabı Platon'un Devlet'ine yazılmış bir özet niteliği taşımasının yanı sıra eserin çoğu yerinde Platon'un görüşlerini eleştirmekte ve kendi siyasi düşüncesini sunmaktadır. İbn Rüşd'ün Platon'dan ayrıldığı en önemli nokta ise insan iradesine verdiği değerdir. Doğal determinizmin insana özgü şeylerde söz konusu olamayacağını vurgular. İbn Rüşd, erdemli kentin gerçekleşmesi için, Platon'un teklif ettiği yol dışında başka yolların da bulunabileceğini bu konuda Platon kadar kötümser olunmaması gerektiğini savunur. İbn Rüşd'e göre siyasal ahlakı hegomanik güç sağlar. İbn Rüşd 'de siyasal idealizmle ahlakın siyaseti birleşmiştir. Ona göre siyaset halkın ortak iyisini temsil eden eylemlerdir. İyi, doğru, saygınlık ve erdem ilkeleri ahlakın özünü oluşturur ve bu özle değişmeyen evrensel özellikler kast edilmektedir. Siyaset ahlakının temel amacı bireyin ve şehrin hazırlanıp yetkinliğe kavuşturulması ve yönetilmesidir.Bu bağlamda çalışmada İslam Felfesesi'ni sadece diblilimi ve edebi eleştiri kaynağı olmaktan çıkarıp, esasında onu felsefenin ana betimleyici yapıtaşları üzerinde oturtan İbn Rüşd'ün, felsefenin ana sorunsalı kapsamına getirdiği analitik İslam Felsefesi teorileri düşüncesi ile fikirleri ve geliştirdiği argümanları incelenmiş, buradan hareketle İbn Rüşd siyaset ve ahlakı bir bütün olarak ele almıştır. Bu çalışmada siyaset ve ahlak felsefesini işleyeceğimiz İbn Rüşd'ün kısa biyografisi ve genel felsefesini siyaset ve ahlak felsefesi bağlamında ortaya koymaya çalışılacaktır. Çalışmada literatür taramasının yanında betimsel ve tarihsel araştırma yöntemi kullanılmıştır.

Political Philosophy Of Ibn Rushd

Abstract

Keywords:

Ibn Rushd, Politics, Morality, Virtues, Virtuous City

Ibn Rushd, known as Abu al Walid, is one of the most important philosophers of Andalusia. As he was the great commentator of Aristotle's philosophy, the West had the opportunity to get to know Aristotle again. He wrote works on subjects such as literature, law, medicine and theology. These works later became the source of many academic studies on metaphysics, nature, religion-philosophy relationship. Being a systematic philosopher and coming from the Aristotelian tradition led him to turn to legal and political philosophy with an academic interest. These studies enabled Ibn Rushd to become a renowned scholar in the field of law and

politics as well as a philosopher. His work 'Telhisü's Siyase li Eflatun' is his most important work on politics. He wrote his works in Arabic. In addition to this book being a summary of Plato's State, Ibn Rushd criticises Plato's views in most parts of the work and presents his own political thought. The most important point where Ibn Rushd differs from Plato is the value he places on human will. He emphasises that natural determinism cannot be in question in human-specific things. Ibn Rushd argues that for the realisation of the virtuous city, there may be other ways other than the one proposed by Plato, and that one should not be as pessimistic as Plato in this regard. According to Ibn Rushd, political morality is provided by hegomanic power. In Ibn Rushd, political idealism and the politics of morality are united. According to him, politics are actions that represent the common good of the people. The principles of good, truth, dignity and virtue constitute the essence of morality, and by this essence is meant universal characteristics that do not change. The main purpose of political ethics is to prepare the individual and the city, to bring them to perfection and to manage them. For this purpose, Ibn Rushd considered politics and morality as a whole. In this study, we will try to present the short biography and general philosophy of Ibn Rushd, whose political and moral philosophy we will study, in the context of political and moral philosophy. In addition to literature review, descriptive and historical research method was used in the study.

1. INTRODUCTION

Ibn Rushd was a scholar who made important contributions to the history of thought in both the Eastern and Western worlds. His commentaries on Aristotle's works, which were forbidden to be read by the Church, had a long-lasting influence on the intellectual transformations in medieval Western philosophy. In his works, Ibn Rushd dealt with religion and philosophy in a harmony that does not contradict each other, but rather complements each other. According to Ibn Rushd, religion and philosophy are brothers. The cornerstone of the philosopher's thought system is reason. He argues that the most important feature that distinguishes man from all other creatures is 'reason'. He argued that there is no contradiction between reason, revelation and faith and that Islam is a religion based on reason. Ibn Rushd, instead of blindly adhering to religion, favours the style of believing by questioning, researching and knowing. He entered into discussions with Ghazali on truth, philosophy and reason.

Ibn Rushd gave importance to morality-based politics based on virtues. The morality brought about by politics and the politics of morality emerges in Ibn Rushd's thought in these two ways. The archer/metaphysics of moral being is the universal good, right, virtuous, and respectable characteristics. Political morality is also based on these metaphysical principles. He divided the forms of government into two as virtuous and non-virtuous governments and worked on the construction of the virtuous city. Therefore, he sees the purpose of politics as making the city virtuous and managing it by evaluating it in terms of service and ideals. In this study, the basic premises on which Ibn Rushd's moral and political philosophy is based are given and his understanding of political philosophy is analysed. The place and importance of Ibn Rushd in the Islamic and Western world will be mentioned, and it will be tried to show how he influenced the world of thought.

2. BIOGRAPHY OF IBN RUSHD

The thinker, whose full name is Abu'l-Walid Muhammad Ibn Ahmed Ibn Rushd, is referred to as Averroes in Western sources, while in the Islamic world, he is known as Ibn Rushd (Etuk, 2022:174). Ibn Rushd (Ibn Rushd) was born in 1126 in Cordoba, Spain, to one of the most distinguished families of Andalusia (Ülken, 1983, p. 153). His upbringing and education in Cordoba, the city of science and culture of the period, was one of the most important factors that shaped his life. Ibn Rushd's father and grandfather were also prominent people of the period, and his grandfather served as 'kadi'l-kudat' (chief judge). This distinguished family had a scholarly tradition that continued for three generations. Like his grandfather, his father was also a legal scholar who served as chief judge in Cordoba. A turning point in Ibn Rushd's life occurred when the philosopher Ibn Tufayl presented him to Abu Ya'qub, the muwahhid emir of the time. The emir, who admired Ibn Rushd's philosophical knowledge, first appointed him as a judge in Isbiliyya after this meeting, and then as the chief judge of Qurtuba in 1171. Ibn Rushd, who started to interpret Aristotle's works upon the Emir's request, received the title of commentator due to this scholarly endeavour. Ibn Rushd wrote Aristotle's works in large, medium and small commentaries and revealed his own philosophical style (Sarıoğlu, 2006: 15).

Ibn Rushd was later accused of heresy and unbelief because of his views on the spread of religious beliefs in philosophers. Yakub'ul-Mansur, who succeeded Yakub Yusuf on the accusations that he defended Greek philosophy and harmed the faith, exiled Ibn Rushd to a palace near Cordoba and then to Morocco as a result of pressure from Sunnis (Russel, 1972: 193). Although this exile, which lasted for a year, was due to a disagreement between the caliph and Ibn Rushd, it was also stated that the prohibition of studying philosophy

would continue with an official declaration in the geography of the period. After the lifting of the protection that was in effect for a while, Ibn Rushd, who was released with a kind of house arrest, died in Marrakesh in 1198 at the age of 72. Three months after his burial, his body was taken to Cordoba, the city that emerged. The ban that has been experienced in recent days has been interpreted more with the influence of Maliki, and with this ban, the caliph's management approach that he would add religion with a broader interpretation of Islam was not appreciated by the society (Leaman, 2015: 207).

3. WORKS OF IBN RUSHD

Averroes, who had a very wide literature in medicine, logic and philosophy, continued his studies in the fields of natural philosophy, astronomy, metaphysics, psychology, politics and ethics for about forty years. Ibn Rushd, who focused on law and grammar in religious sciences, wrote most of his works in Arabic. His translations into Hebrew and Latin are occasionally encountered, especially in the academic field (Pasnau, 2021: 421). It is said that Ibn Rushd stopped reading only two nights during his lifetime. The first of these was the night his father passed away and the other was the night he got married (Fahreddin, 2018: 48). Ibn Rushd wrote works in many important fields such as logic, natural philosophy, astronomy, theology, law, and medicine. The fact that his works carry traces of the knowledge of Muslim philosophers as well as his original thoughts has enabled Ibn Rushd to take his place as an important sage and philosopher in Andalusia. Although he lived in a period when science and philosophy declined in the Islamic world, he managed to write many scientific and philosophical works (Topdemir, 2016: 59). It is estimated that Ibn Rushd wrote nearly eighty works. He also wrote works on state administration, philosophy and religion. He wrote his works in Arabic. After the destruction of the Andalusian state, it was not easy to access these works after the burning of eighty thousand volumes of books, including the books of Ibn Rushd, which were collected in the square of Granada by order of the church.

His most important book on politics is Telhisu's Siyase li Plato. Ibn Rushd discussed his thoughts on politics and the state in his book Basic Information on Politics, which he wrote on Plato's State. In most parts of his book, he criticises many of Plato's views.

He was born into a family of Maliki jurisprudence and lived in an environment where conversations about Islamic law and morality were common due to his family's position and views. He received his education in Maliki jurisprudence. He wrote 'Bidayat-ul Mujtahid'. This work is recognised as the basic book of Sunni law (Houranı, 2015: 107-108).

He analyzed rhetorical language, especially through his comments on Plato and Aristotle, and described rhetoric as an art that appeals not only to the intellect but also to the emotions, imagination, and the whole being of human beings by using the power of language. According to Averroes, rhetoric, as a tool used for persuasion, can both reflect the truth and aim to make one adopt ideas that seem plausible or even false. The main function of rhetoric is to create a belief (assent) in the listener or reader and to lead him or her to a certain thought or action (Borrowman, 2008: 352).

In his work 'The Definitive Treatise,' Ibn Rushd investigates whether the study of philosophy and logic is forbidden by the Sharia. To defend this study, he finds and uses passages from the Qur'an intended for the study of the natural universe.

Ibn Rushd made great efforts to establish the relationship between religion and philosophy on a well-established basis. He dealt with the theological part of the subject in 'Menahij al Edille' and the philosophical aspect of the subject in 'Faslu'l- Makal' and 'Damime', which he wrote in addition to it. 'Kitabü'l Keşf a Menahici'l Edille' is one of the longest works he wrote to criticise the Ash'ari system. In the field of philosophy, he analysed Plato's Republic and Aristotle's Nicomachean Ethics (Houranı, 2015: 107-108).

Ibn Rushd, who had adopted Aristotelian philosophy, wrote a response to al-Ghazali's 'Tehafut'ul Felasifa' with a work called 'Tehafut'ut Tehafut'. There is a century between these works written by al-Ghazali and Ibn Rushd. Both works are considered to be the most important works of Islamic philosophy. Ibn Rushd criticises both al-Ghazali and the meşshai philosophers in this work (Ülken, 1983: 155-156) . In this work, it is claimed that Ibn Rushd states that truth has two different values. On the one hand, there is the truth of faith; on the other hand, there are the truths of reason. Ibn Rushd argued that there cannot be two truths, one stemming from religion and the other from science and philosophy, and that there is a unity of truths. The most important event of Ibn Rushd's intellectual life was his polemic against al-Ghazali. Against al-Ghazali, who rejected Greek philosophy in his book The Inconsistency of Philosophy on the grounds that it was incompatible with the teachings of the

Sharia, Ibn Rushd argued in his work The Inconsistency of Inconsistency that philosophy and religion could be defended consistently and that the theses put forward by al-Ghazali were wrong.

Ibn Rushd, who was interested in philosophy and medicine in addition to religious sciences, wrote his work 'Al-Külliyat' on medicine. (Sarıoğlu, 2018: 32). The philosopher wrote twenty-three books in the field of medicine, both translated and copyrighted, and eighteen of these works have survived to the present day.

4. FUNDAMENTALS OF IBN RUSHD'S PHILOSOPHY

Parallel to Aristotle's unification, the formula of nature examines all sensory mechanisms in the wide areas of movement and action. In addition to the psychology and astronomy of nature psychology, physics is also formed with its questioning and distinguishing feature of the reasons. Ibn Rushd, in the Aristotelian school, changes in new additions to physics by listing the reasons as matter, form, purpose and agent. These are place, time and similar. Ibn Rushd adopted a separate method from Aristotelian logic with the difference of the beginning with physics in his philosophical studies. In this sense, in the definition of ultimate perfection, he made a complete human solution description by referring to the importance of theoretical information, especially in the acquisition of practical information (Montada, 2018).

In his work Faslu'l-Makal, Ibn Rushd stated that the message of philosophy and the Quran are the same in terms of the search for truth. This context is parallel to Aristotle. The message that religious and philosophical messages are the same coincides with the fact that both present the truth in different ways but reach the same context. At this point, the Quran is directed at philosophers as well as everyone else. Ibn Rushd, who divided the Quran's formation of faith and belief into three human models, argued that these features, which he expressed as demonstrative, dialectical and rhetorical, could express the truth in three different ways without any change in content. He also explained this method of harmony in detail in his work The Consistency of Inconsistency (Belo, 2013: 3).

Ibn Rushd, who stated that there is no difference in purpose between philosophy and religion, emphasizes that both guarantee truth and happiness. According to him, philosophy is a science that demonstrates the evidence of religious reality, even if it has not reached many circles compared to the religious element due to its narrow social interest in the period. At this point, Ibn Rushd, who stated that only philosophers can discover arguments that prove religious teachings, stated in his work Faslu'l-Makal that everyone can reach the truth with Islamic rules and that this is the same rationality as philosophy (Leaman, 1980: 171).

In Ibn Rushd's philosophy, knowledge is transferred to the mind through sensation, and the acquisition of knowledge begins with sensations and progresses to the mind. In this methodology, recognizing the concept of "I" is through recognizing the environment. According to the philosopher, a person cannot directly focus on the accumulation of knowledge without the help of premises. In this context, accepting what is right and directing what is wrong to the truth is a meaningful learning principle also used in cognitive psychology. This theory of knowledge, which attaches importance to reaching all kinds of knowledge that leads people to what is right and beautiful, has also contributed to the philosophy of education in terms of taking into account learner competencies and adapting to individual differences (Al-Rsa'i, 2018: 6).

5. PHILOSOPHICAL FOUNDATIONS OF IBN RUSHD'S POLITICAL THOUGHT

Ibn Rushd did not write a special work on politics, but it is possible to learn about his views on this subject from his commentaries on Plato's State, Aristotle's Rhetoric and Nicomachean Ethics. The Arabic original of his commentary on the State has been lost and only the Hebrew translation made by Samuel ben Yehuda has survived (Rosenthal, 1996: 259).

Averroes defined two types of clerical states in his description of the state. The first is the priestly state with a line of perfection in actions, and the second is the contemporary Muslim state model, which he associates with tyranny. In this state model, power is in the hands of the family, but there are similarities between the "imam and tyrant" states. He criticized the male-dominated caliphate-based system of succession from father to son. In this context, he argued that women, in particular, are seen to exist for service, child-rearing and reproduction, whereas the large female population in society could be used more effectively (Rosenthal, 1953: 266).

According to Ibn Rushd, human competencies are divided into four categories: arts, moral virtues, voluntary acts, and theoretical virtues. The main goal of humanity is the theoretical virtues, and all these other virtues exist only to realise these virtues. Since man is a civilised person by nature, he cannot achieve these virtues without

the help of other people. Therefore, human beings have to share life with others. The aim of ethics is to live virtues (Rüşd, 2005: 30).

The concept of justice has a special place in Ibn Rushd. As a virtuous state is based on justice, it defends that human beings should also be just. In order for man to be virtuous, he must possess moral virtues such as courage and chastity and be able to use his mental faculties regularly. (Rüşd, 2005: 35). The understanding of justice drawn for the human being is also valid in the state, and justice at the personal level is the basis of justice in the state. Justice in the state is the management of the powers of reason, valour and moderation at the required time and to the required extent (Rüşd, 2005: 106).

Advocating the idea that the inductive approach alone is insufficient for problem-solving, Averroes is essentially a rationalist who accepts different nations that agree on sects as universal premises. In this context, he argued that Plato's political teachings were acceptable for Muslim states (Dabbous, 2021: 273). Ibn Rushd interpreted the utopian state concept in the thought systems of Aristotle and Farabi with the political attitude of his own time. He tried to create a system that included the culture of the Islamic religion. According to Ibn Rushd, moral and intellectual virtues constitute the basis of political science. He puts forward a political philosophy according to ancient morality, not the morality produced by politics. What is meant by politics is the administration of the state. What is meant by the state is the people living in the state (Cabiri, 1998).

The existence of the state is undoubtedly necessary. Because without the state, even philosophers cannot realise their happiness. The realisation of the happiness of philosophers depends on their cooperation with the common people (Rüşd, 1986: 330). Ibn Rushd's view on government is the Republic. He even says that the era of the Four Caliphs is the Republican era of Islam. According to Ibn Rushd, the state, like many philosophers, should be governed as a republic, which is a virtuous form of government. Rulers should be chosen among philosophers and scholars. Thus, he says that justice will be the basis for the management of society that there will be no excesses and that everyone will act in cooperation, knowing their own duties (Çubukçu, 1977, s. 64).

Ibn Rushd says that there are verses in the Qur'an that indicate that the common people and scholars have different ways of understanding each other. Because he says that scholars have a more careful perspective about the creation of the universe. For these reasons, he prefers to address the common people, who constitute the lower stratum of society, and the Havas, who constitute the upper stratum, in different ways. According to Ibn Rushd, when addressing the common people, one should be based on religion, and when addressing the Havas, one should be rational and realistic (Rüşd, 1986: 33-34).

In the 11th and 12th centuries, Averroes, who made critical references to the civilization, state, society and past with references to the political history of the Maghreb, reinterpreted Islamic law within the framework of the ideal constitution with his interpretations of Plato's Ideal State in the context of Islamic Sharia. Ibn Rushd, who criticized the Muwahhid State of the period he lived in, stated that the transformation of the plutocratic individual into a hedonist individual is always possible, that the plutocratic and hedonist understanding of the state can be evaluated in the same class, and that the corruption of power holders will transform them into such people (Rosenthal, 1953: 250).

For Ibn Rushd, the ideal state structure is a state where virtuous people live, rulers observe justice, and the level of education is high. Ibn Rushd shares Plato's ideas on issues such as the virtuous city, the transformation of governments, and the social structure. The state has to provide a good standard of living for its citizens. Therefore, the state administrator should be a superior person who has both theoretical and practical knowledge (Turhan, 2001: 106).

In the essence of his work in Plato's Republic, Ibn Rushd refers to the school as the rule of the wise and the rule of philosopher kings as state administrators. Ibn Rushd shows the gaps in the region where this person should be optimized as a state leader. His comparative study has captured the Muslim regimes and other regimes in the period and emerged with a cheerful objective perspective. The strong language he uses is quite harsh in describing the flaws of the regime. This liberating feature has distanced itself from the names of timocracy, democracy and tyranny, and virtuous cities (Butterworth, 1992: 192).

According to Ibn Rushd, the condition of being virtuous is knowledge and wisdom. Being virtuous is what makes the individual and the state privileged. Cities that possess knowledge are virtuous cities. What shows that individuals are virtuous is the decisions they take and the attitude they show in the face of events. What makes the state virtuous is that it bases its decisions on science (Rüşd, 2005: 97). According to Ibn Rushd, there are two ways to create nations with virtuous individuals. The first of these is to persuade individuals and the second

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is to use force. Every individual must have knowledge, and Ibn Rushd, who considers it an obligation to develop knowledge and skills, sees no harm in coercing individuals who do not have knowledge. When war is inevitable, the state should encourage heroism to influence its citizens (Rüşd, 2005: 39-40).

Ibn Rushd says that the rulers of virtuous cities should be sages, that is, philosophers experienced in virtue. Because philosophers are the ones who will educate the people about being virtuous. Persuasion, poetry and oratory are the methods used in educating the public. With these methods, people acquire moral and practical virtues. The main purpose of the state is to ensure the spread of virtues among the people. If persuasion is not successful, it may resort to coercion, but this is not desirable because it is not needed in a virtuous state (Korkut, 2018: 184). After the ruler of the virtuous city is the wise king, as defined by Ibn Rushd, the people will obey him with respect. This wise king should be capable of learning the theoretical sciences, have a strong memory, love learning, love truth, stay away from sensual pleasures, control his ego, have a proper oratory, and be willing to become competent in all parts of science (Rüşd, 2005: 125).

Ibn Rushd argued that religion leads people to virtuous behaviour. According to Rushd, religion is a principle of virtue because the principles of behaviour laid down by religions are based on revelation. Through these principles, people learn the obligations of their religion and have more virtuous behavioural characteristics than other people. If people grow up obeying the commands and prohibitions of religion, they will definitely become virtuous people (Rüşd, 1986: 294).

In Ibn Rushd's political philosophy, the concept of justice is the most important phenomenon for a virtuous city. He stipulated that individuals must be just for a state to be virtuous. If there is justice in the individual, there is justice in the state. If a state must be ruled justly in order to be virtuous, people must be virtuous in order to be just. The understanding of justice possessed by the people who make up the state finds its counterpart in the state (Rüşd, 2005: 106). The survival of the state depends on everyone fulfilling their duties properly. Therefore, everyone should engage in a single art and specialise in this art.

According to Ibn Rushd, although women are equal to men as human beings, they are different in terms of gender, strength and endurance. However, these differences do not prevent women from taking office in the state and engaging in philosophy. Ibn Rushd also mentions the situation of women in Andalusia. He says that women here are restricted to jobs such as childbirth and care and that they have lost their other abilities. He says that if women with superior qualities in terms of intelligence and ability are given the necessary education, sages and rulers can also emerge among women. He also argues that women have superior talents in art than men. He states that women, who are equal to men in number, are a burden on men because they cannot develop themselves and this is one of the reasons for the impoverishment of cities (Rüşd, 2005: 113).

According to Ibn Rushd, the family forms the basis of a democratic virtuous city and must be protected by law. In a democratic city, the will of the ruler is shaped by the wishes of the people. The choice of these rulers was determined by chance or by lot. Ibn Rushd states that most cities of his time were democratic cities (Korkut, 2018: 192). Ibn Rushd says that individuals living in a democratic city are divided into two classes: ordinary people and masters. These masters occasionally seize the property of the people by using violence. He says that the power and duty of war in these cities belong to the commoners. The ruler has to distribute the income fairly among the common people. If they cannot provide this justice, the common people will tend to recommend these rulers (Rüşd, 2005: 106).

According to Ibn Rushd, tyranny is the complete opposite of the virtuous city and the features that are valid in the virtuous city are not valid in this city. Ibn Rushd says that society will be divided into two classes due to tyranny in the administration. He states that in order not to lose and protect their power and wealth, rulers will use violence against the people and, in a sense, enslave them. From time to time, there may also be wars of interest and power between administrators. This use of force by the rulers can be directed not only to their own people but also to other cities and their people by turning into a power owned by the whole city people (Korkut, 2018: 193).

Oligarchy governments, on the other hand, according to the philosopher, are cities where people who are extremely passionate about wealth, property and riches come to power by forcefully obtaining the people's goods such as gold, silver and money. These rulers are very ambitious to collect money from the people through violence and cruelty. They spend the wealth they obtain by force extravagantly and do not share it with anyone (Rüşd, 2005: 177).

According to Ibn Rushd, who says that a virtuous state of law was established in the era of Prophet Muhammad and the four caliphs and it was an example of a republican form of government; this state turned into a timocracy that emphasised glory and honour during the period of Muawiya b. Abu Sufyan. He says that this tradition continued in the Islamic world until the era of the Murabaptids. After this Umayyad tendency, the principles of the Islamic state were destroyed and fitna and anarchy emerged (Tanju, 2013: 23).

He says that as everything in the universe is subject to deterioration, deterioration in virtuous cities is inevitable, although difficult. According to Ibn Rushd, the reason for this deterioration is the faulty practices of the rulers. These rulers lose their virtuous qualities as a result of their disobedience to the rules they must follow and turn into tyrant rulers. According to Ibn Rushd, after virtuous cities are built, they can transform into other cities. This chain of transformation is the same as Plato's chain of transformation. This transformation is as follows: 1. The virtuous city ruled by the wise king or the virtuous city ruled by the aristocracy ~ 2. Timocracy ~ 3. Oligarchy ~ 4. Democracy ~ 5. Tyranny. Ibn Rushd follows Plato in the transformation of cities (Korkut, 2018: 191-192).

Ibn Rushd, who portrayed Plato with his superior characteristics in political and sociological philosophy, considered Plato as a nominal value of his philosophy. Ibn Rushd portrayed the hegemony of the property owners of the states of this period in the heat of the crises related to the tyranny of the political model in Cordoba. Ibn Rushd's formula among Christians in the treatment, especially the Jews, was a strong force. Jews, who were dominant in both cultures and languages among the Christian and Muslim communities in conflict in Spain of the period, played an important role in the transition of philosophy, especially since they were dominant in Hebrew, Arabic and Latin. This continued as a natural result of cultural transfer. On the other hand, the travellers who continued the Ibn Rushd school as prisoners or those who adopted it, the Jews of the period, were opponents. The Ibn Rushd formula, which was adopted as life to the teachings of the Torah, was not adopted by the Jewish Rabbis and clergy in this context (Horowitz, 1960: 704).

6. CONCLUSION

Ibn Rushd was an important philosopher of Islamic philosophy who lived between 1126-1198. He was born in Andalusia as the child of a family who worked at important levels of the state and wrote many works both in religious sciences and in fields such as physics, psychology and mathematics with the contributions of his father and grandfather, who were interested in scientific sciences like him. He wrote his works in Arabic. He interpreted the works of Aristotle, one of the most important names of Greek philosophy, and accelerated the introduction of Greek philosophy to the Western world. For this reason, Ibn Rushd (the most competent) was given the nickname The Commentator. Ibn Rushd differs from other Islamic philosophers due to some of his characteristics. One of these features is that he was accepted as the 'great commentator' in the West because of his commentaries on Aristotle, and the other is that he contributed to the development of free thought in the West and this thought remained important until the emergence of a new philosophical movement in the West.

In Ibn Rushd's philosophy, the importance of reason and the relationship between philosophy and religion come to the fore. Instead of a rationalism that excludes religion, he tried to achieve harmony between reason and religion by putting reason at the centre. According to Ibn Rushd, the Holy Qur'an itself calls people to use their reason and to think about the existence of God, the creation of the universe and many other issues with verses. However, this approach was strongly criticised by many philosophers in his time and later. Ibn Rushd's attempt to bring religion and philosophy together and his criticism of the theologians are based on the aim of making room for philosophy and philosophers in the political and social sphere. Against al-Ghazali, who rejected Greek philosophy in his book The Inconsistency of Philosophy on the grounds that it was incompatible with the teachings of the Sharia, Ibn Rushd argued that philosophy and religion could be defended consistently in his work The Inconsistency of Inconsistency. However, this defence had both social and political consequences and he was first accused of heresy and then dismissed from his duties and punished with exile.

He discussed his thoughts on politics and the state in his book on Plato's State, Basic Knowledge on Politics. Although he followed in Plato's footsteps, he criticised him from time to time and managed to put forward his own unique views. He wrote the book in three parts. He tried to apply Plato's political views to the political and social conjuncture in the Islamic world of his time. He has interpreted the political, social and economic development of Islamic history in Plato's system of thought. In the section of the book titled 'The Construction of the Virtuous City', he emphasises that man is a social being and virtue emerges through interaction between people. People need other people to acquire their own virtues. He states that in order for the state to be an ideal state, the administration should be based on wisdom. The main duty of the state is to ensure the spread of virtues

among its citizens. To achieve this, the state can follow two ways, one of which is persuasion and the other is coercion. According to Ibn Rushd, rhetorical and poetic discourse is necessary for the majority of the people, while rational discourse is necessary for the elite and sages. In the second part of the book, he talks about the characteristics of the leaders of the virtuous city and that the rulers should be philosophers, whom he calls the wise king. In the last part of the book, he described the characteristics of non-virtuous cities with non-virtuous people and governments.

As a result, Ibn Rushd's work 'Basic Information on Politics' deeply influenced both Islamic thought and Western thought. In short, the importance of reason and the relationship between philosophy and religion have an important place in Ibn Rushd's philosophy. Although Ibn Rushd gave examples from the Holy Qur'an while explaining his views on many issues such as the individual, society, virtues, justice, and the place of women in society, he did not break away from Aristotle's philosophy. Although Ibn Rushd's life and philosophy is the culmination of the development of Islamic philosophy, it has not received the value and attention it deserves in the world of Islamic thought.

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