



On Coexistence between Athenian Democracy and Shuracracy

## ***The Pragmatic Paradigmatic Divide***

We summarise below the main differences between the classical defunct *Athenian Societal Paradigm* with the timely ever lasting *Islamic one*, which proved unyielding and led us to a thwarted impasse.

<b><i>The Local Pagan Societal Paradigm of Classical Athens (LPSPCA)</i></b>	<b><i>The Universal Monotheistic Societal Islamic Paradigm (UMSIP)</i></b>
<b>1) Tribal polytheistic</b> society,	<b>Universal Monotheistic</b> society,
<b>2) Ethnocentric in culture,</b>	<b>Pluralist, multiethnic, multicultural,</b>
3) “ <b>Paternalistic exclusive society</b> ” where citizenship is limited to native male adults only; women, slaves and foreigners have no say in State’s affairs,	The only “ <b>all-inclusive society</b> ” that had ever existed and still is, where citizenship is open to all human beings, irrespective of their other differences,
<b>4) Imperialistic</b> by its very nature	<b>Liberating and promoting peaceful co-existence,</b> Wars legitimated for only self-defence,
<b>5) Elitist;</b> promoting the rule of the few	<b>Popular.</b> promoting the rule of all
<b>Direct fixed ethnic exclusive democracy</b>	<b>Multiethnic, multicultural, multilevel, multifaceted, multiexpression concrete shuracracy</b>
<b>6) Opportunistic society;</b> taking immediate advantage, <b>often unethically,</b> of any circumstance of possible benefit, such as colonialism among others,	<b>Ethical society,</b> where behaviour of individuals as well as members of government, representatives and job’s holders on behalf of society, are censored at all levels by correct clear universal principles of moral conduct,
<b>7) Anthro-centric</b> in the Protagoras sense; “ <i>that man is the measure of all things</i> ”,	<b>Theo – pervasive Man-centric<sup>1</sup>, in the sense that; God is everywhere and Man/ Society, derive their ethics from monotheism and are the centre of all social enquiries, with the proviso of the eleventh amendment to govern all expression of “otherness”</b> , save for what was irrevocably condemned by Islam.
<b>8) Overtly Hegemonic State</b> and overtly aggressive.	<b>Contractual State</b> open to dialogue with all its constituents and with outsiders, so

<sup>1</sup> Not in the sense of medievalist governance as was practiced by the catholic Church in Europe.

	that people may come to know each others better, as stipulated in the Qur'an, and be able to perpetuate peaceful coexistence for the benefit of Mankind.
Opportunist in the main	<b>Moral approach to society, polity and economics</b>
<b>9) Racist, Xenophobic</b>	<b>Non-racist, brotherly</b>
<b>10) Governing model fixed in time</b>	<b>Governing model fluid and contingent depending on societal settings and junctures of history</b> , as the running <b>Program of Creation</b> unfold, with different people, different needs and different challenges. <i>Thus, Muslims in; America, Europe, China, Australia,...are expected to develop their own expression of Islam according to their own local geographical, societal and historical settings, while preserving the spirit of Islam and holding fast to the essential tenets and dogmas of Islam. They should be cherishing openness, dialogue and mutual co-entente with their fellow citizen for the benefit of all. They should not, under any circumstances, parrot or emulate past historical experiences or models of "lived Islam" either in the Middle East or anywhere else.</i>
<b>11) Democracy</b> is used as a deferential tool for <b>the elite minority of Demos</b> to exercise power over <b>the majority comprising; the non citizens + women, slaves and foreigners</b> , and on their behalf, without the latter having any say in their own political affairs.	<b>Shura - cracy</b> , which is only an implementation of the Principle of <b>Shura; an act of worship in Islam</b> , in the field of <b>politics</b> , represents a distinct notion of pluralistic <b>"all-inclusive"</b> popular democracy and social <b>relations, compatible with monotheism, and respectful of otherness</b> , that may or may not coincide with similar definitions and relationships in <b>Democracy</b> , save may be in the use of <b>no value-laden, neutral universal proceduralism</b> by both.
12) The fusion between <b>religion</b> and	The fusion between <b>religion</b> and <b>state</b>

<p><b>state</b> in Athens’s democracy precluded the recognition of religious otherness.</p>	<p>in the Universal “<i>multi-ethnic, multi religious, multi cultural UMMA of umma’s Society</i>” emphasizes the sovereignty of <b>God</b> and the role played by the different constituents of the Umma of ummas in fusing politics with morality.</p>
<p><b>13) Sovereignty</b> is vested in the body politics constituted by <b>the minority Demos</b>.</p>	<p><b>Sovereignty</b> is not vested in the body politic, or in monarchs, or even in jurisprudence, but rests solely in the <b>Shari’a</b> for Muslim citizens, concerning all legislations touching on religious matters, with a proviso for <b>Minority’ citizens</b> to be governed by religious or other legislation of their own. This is so because no law could contradict “<i>the provisions of the judgments of Islam.</i>”, among which stands the 11<sup>th</sup> amendment of no compulsion in faith, <b>Reciprocity</b> applies equally for minority Muslim citizens, if living under majority non-Islamic rules or Paradigms.</p>
<p><b>14) Democracy Proceduralism</b> is used to maintain the Demos hegemony.</p>	<p><b>Shura Proceduralism</b> ensures equality for all and make sure that no law could contradict the principles of Shura and/or universal expression of popular shura.</p>

These differences, being structurally what they are, we may now posit to rephrase anew our previous question from another angle;

Is there any avenue for *mutual peaceful political coexistence* between these two political paradigms, given that *inconsequential harmonisation* between the two proved to be unfeasible?

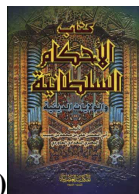
Let us give the reader a first taste of past harmonising attempts between political Islam and the Greek political “*polis*”, so as to make clear in his mind the irrelevance of such approaches.



## 1) Al-Farabi's Harmonizing attempt

Long after the demise of the experience of the *Shuracritic government of the four first Caliphs of Islam* (ca 1 to 39 of Hijra), the political theorists, mainly; *theologians* and *jurists* continued to juggle with means and ways of reviving it out of its ashes, in the hope of replacing with it one day, the malevolent despicable and despotic rules of following kings and tyrants, though to no avail, given the historical heritage of the region!

These *theologians* and *jurists* of late Abbasid's Dynasty, such as *Abu-Al-Hassan; A'li Ibn Muhammad Ibn Habib Al-Mawardi* (362H/972 - 448H/1058 C.E) (in his "*Al-Ahkam al-Sultaniyya w'al-Wilayat al-Diniyya*" (*The Laws of Islamic*



*Governance and religious regencies*) were convinced, the success of the Islamic State and its fast Whirlwind's expansion, helping, that their *Islamic Paradigm - based on revelation – is far more superior to any conceivable human devised Paradigms.*

Paradigms, which they came to know of, either;

- a) recently through contemporary Muslim historians as was the case with the; "*SHAHNAMAH (الشاهنامه): The Persian Book of Kings*" of Abul-kasem Hassan ibn Ali Tusi al Ferdowsi, (ابوالقاسم





(حسن بن علی طوسی) (d. ~ 1020 AD), composed between ( 370 H/980 - 401 H/1010 AD) or through;

- b) Past notorious classical historians such as; the Greeks; *Herodotus*



(490-c. 431 B.C.E) , *Diodorus of Sicily (Siculus)*<sup>2</sup> *THUCYDIDES*

<sup>2</sup> Diodorus Siculus , d. after 21 BC, Sicilian historian. He wrote, in Greek, a world history in 40 books, ending with Caesar's Gallic Wars. Fully preserved are Books I-V and XI-XX, which cover Egyptian, Mesopotamian, Indian, Scythian, Arabian, and North African history and parts of Greek and Roman

(c.460-c.400 B.C.) and  **Plutarch** (46 AD - 120 AD)  ,...etc., whose works was known in the region, or;

c) What was popularised by *neo-Platonist Muslims philosophers*, of *Greek* political systems devised by **Plato and Aristotle**.

Next to these main stream political theorists, was to be found a tiny eclectic minority, the remnants of the *old neo-Platonist counter-current*, pervasive in the region, who continued to uphold the old teaching of their predecessors, even though, made obsolete by the new Islamic universal Paradigm.

Of these philosophising Muslims, **Al-Farabi**, Abū Nasr Muhammad ibn al-Farakh al-Fārābī (also known in Latin as; *Alfarabius* and *Abunaser*) (ca. 870-950 A.D.), was the most prolific and was also known to have written four books, under *Neo - platonistic influence*, namely;

- 1) “*Kitab Tahsil As-Sa’adah*” (كتاب تحصيل السعادة)  , The “*Book of Attainment of Happiness*”
- 2) “*kitab Al-Jam’ byna Ra’y Al-Hakimain Aflatun wa Aristo*” ( كتاب الجمع بين ( رأيي الحكيمين: أفلاطون وأرسطو) ); The “*Book of Agreement between the opinions of the two philosophers; Plato and Aristotle*”.


Both were written in preparation of the two following books, which he wrote late in his life;

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*history. The history, which is a compilation of other sources, is often repetitive and contradictory. Historians generally regard it as uncritical and unreliable. It is valuable, however, as a source for the lost works of earlier authors, from whom he borrowed freely, and for his chronological lists of prominent figures from the 5th cent. to 302 BC. { <http://www.encyclopedia.com/doc/1E1-Diodorus.html>. }*

- 3) “*Ara' Ahl al-Madinah al-Fadilah wa Mudaddatuha*” (آراء أهل المدينة الفاضلة) (ومضاداتها), translated indifferently as; "*On the Principles of the Opinions (or On the Views) of the People/Citizens of the Virtuous/Excellent/Ideal/Perfect*



*City/State*"  and

- 4) ”*As-Syassa Al-Madanyah*” (السياسة المدنية) ”*The Political Regime*” 


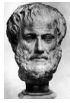
These four works on politics written by *Al-Farabi* were based on *Plato*'s “*Republic*”, *Aristotle*'s “*Nicomachean Ethics*” and the pseudo “*Theology of*

*Aristotle*”; which is a work of *Plotinus* (ca. AD 205–270)  in his *Enneads*, wrongly attributed to *Aristotle*, as we mentioned in the previous chapters.



We have also mentioned that *Al-Farabi* was preceded in his harmonising ordeal, by a plethora of Greek Neo-Platonists, namely; *Plotinus* himself, *Porphyrus Malchus* (233 -

309) , *Proclus* (412 –485 AD)  and others, who tried before him to combine the philosophies of *Plato* and *Aristotle* and held that ***these philosophies were essentially in harmony!!!!!!***

It was in the “*Book of Agreement between the ideas of the two philosophers,* ”, that *Al-Farabi* embarked on the impossible double task of achieving both;

- a) Achieving a harmony between **Plato** (423 BC –347 BC)  and his pupil **Aristotle** (384-322 BC) , where their views seemed at variance, and
- b) Reconciling **Greek philosophy** with **Islam**, where they seem to clash with each other.

We know for a starter that this mix of **Platonized Aristotelianism**, built on false premises, attracted the criticism of the Jurist and mystic; **Abu Hamid Al-**

**Ghazali** (d. 1111 C.E) , who wrote his seminal thesis; (تهافت الفلاسفة)  {*Tahafut Al-Falasifa*} “*The Incoherence of the Philosophers*”, proving easily that the true doctrines of either **Aristotle** and **Al-Farabi**, are not to be found in the “*Book of Agreement between the ideas of the two philosophers, the divine Plato and Aristotle*”, which he doesn’t even mention by name, but in the two philosophers’ respective works.


Now if we turn to the parallel terminology used by Al-Farabi, we come across the following glossia and analogies;

From Plato’s Republic	From Al-Farabi’s Virtuous City
<b>Polis</b> (City-State)	<b>Madinah</b> ; {one wonders, why Al-Farabi instead of theorising for a viable empire, to replace the crumbling Abbasid’s dynasty, at its ebb, in his time (around 950 C.E), went back instead, against all logic, to the 5 <sup>th</sup> century BC, and tried to emulate the defunct city state of Athens, long

	<p>preceded in civilisation by Mesopotamians' cities, which gave rise subsequently to big empires, where Greeks served as merchants or mercenaries then, while the city-States system at this juncture of history were of no practical value for finding a solution to the Abbasid dilemma!}}</p>
<b><i>Philosopher-King</i></b>	<b><i>Philosopher-Imam\Philosopher-Prophet</i></b> {an anachronism, given that revealed Prophecy has nothing in common with speculative philosophy!}
<b><i>Nomos</i></b> (Man's made Law)	<b><i>Shari'a</i></b> (God's Law) {There is a lot of difference between <i>God's Law</i> , enacted by men, and <i>Laws made directly by men et enacted by them</i> }
<b><i>Elitist State</i></b> governed by the philosopher-King	<b><i>Elitist State governed by the philosopher-Imam</i></b> {a false premises completely at odds with the universality of Islam}

## 2) *Al-Ghazali's refutation of philosophy and philosophers*

To understand the drive behind Al-Ghazali in his refutation of the Philosophers, one has to read another of his other seminal autobiographic works, namely; المنقذ من

 (الضلال) "***The Munkidh min al-Dalal***" (*Deliverance from Error*)<sup>3</sup>, from which we cite below, due to their didactical as well as doctrinal values, some lengthy excerpts.

He started by choosing a lengthy expressive title; "***Concerning the Philosophical Sects and the Stigma of Infidelity Which Attaches to Them All***", a self explanatory title, which makes any commentary redundant.

He wrote after this;

*The philosophical systems, in spite of their number and variety, may be reduced to three: (1) the Materialists; (2) the Naturalists; (3) the Theists.*

*(1) The Materialists. They reject an intelligent and omnipotent Creator and disposer of the universe.*

*In their view **the world exists from all eternity and had no author.** The animal comes from semen and semen from the animal; so it had always been and will always be; **those who maintain this doctrine are atheists.***

*(2) The Naturalists. These devote themselves to the study of nature and of the marvelous phenomena of the animal and vegetable world. Having carefully analyzed animal organs with the help of anatomy, **struck with the wonders of God's work and with the wisdom therein revealed, they are forced to admit the existence of a wise Creator who knows the end and purpose of everything.***

*And certainly no one can study anatomy and the wonderful mechanism of living things without being obliged to confess the profound wisdom of him who has framed the bodies of animals and especially of man. But carried away by their natural researches*

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<sup>3</sup> The book is a sort of intellectual autobiography translated in Hyman & Walsh, *Philosophy in the Middle Ages*, p.267- 273

they believed that the existence of a being absolutely depended upon the proper equilibrium of its organism.

According to them, as the latter perishes and is destroyed, so is the thinking faculty which is bound up with it; and as they assert that the restoration of a thing once destroyed to existence is unthinkable, **they deny the immortality of the soul.**

**Consequently they deny heaven, hell, resurrection, and judgment. Acknowledging neither a recompense for good deeds nor a punishment for evil ones, they fling off all authority and plunge into sensual pleasures with the avidity of brutes.**

**These also ought to be called atheists, for the true faith depends not only on the acknowledgment of God, but of his Apostle and of the day of judgment. And although they acknowledge God and his attributes, they deny a judgment to come.**

**(3) The Theists. Among them should be reckoned *Socrates*, who was the teacher of *Plato* as *Plato* was of *Aristotle*.**

This latter drew up for his disciples the rules of logic, organized the sciences, elucidated what was formerly obscure, and expounded what had not been understood.

This school refuted the systems of the two others, i.e., **the Materialists** and **Naturalists**; but in exposing their mistaken and perverse beliefs, they made use of arguments which they should not. "God suffices to protect the faithful in war" (Qur'an, xxxiii. 25).

**Aristotle also contended with success against the theories of *Plato*, *Socrates*, and the *theists* who had preceded him, and separated himself entirely from them; but he could not eliminate from his doctrine the stains of infidelity and heresy which disfigure the teaching of his predecessors.**

**We should therefore consider them all as unbelievers, as well as *the so-called Muslim philosophers*, such as *Ibn Sina* [Avicenna] and *Al Farabi*, who have adopted their systems.**

*Let us, however, acknowledge that among Muslim philosophers none has better interpreted the doctrine of Aristotle than the latter. What others have handed down as his teaching is full of error, confusion, and obscurity adapted to disconcert the reader. The unintelligible can neither be accepted nor rejected. The philosophy of Aristotle, all serious knowledge of which we owe to the translation of these two learned men, may be divided into three portions: the first contains matter justly chargeable with impiety, the second is tainted with heresy, and the third we are obliged to reject absolutely. We proceed to details:*

After this irrevocable condemnation of **the so-called Muslim philosophers!!!!**, whom Al-Ghazali, was forced to put, on clear evidences from what they wrote or confessed to uphold in terms of beliefs, in the same basket as their **Greek tenors and masters**, he turned next to the different disciplines thought by the philosophers, in order to advice novice Muslims concerning their worth, practical usefulness, or danger;

#### *Divisions of the Philosophic Sciences*

*These sciences, in relation to the aim we have set before us, may be divided into six sections:*

*(1) Mathematics; (2) Logic; (3) Physics; (4) Metaphysics; (5) Politics; (6) Moral Philosophy.*

*(1) Mathematics. Mathematics comprises the knowledge of calculation, geometry, and cosmography; it has no connection with the religious sciences, and proves nothing for or against religion; it rests on a foundation of proofs which, once known and understood, can not be refuted.*

***Mathematics tend, however, to produce two bad results.***

*The first is this: Whoever studies this science admires the subtlety and clearness of its proofs. His confidence in philosophy<sup>4</sup> increases, and he thinks that all its departments are capable of the same clearness and solidity of proof as mathematics. But when he hears people speak of the unbelief and impiety of mathematicians, of their professed disregard for the Divine law, which is notorious, it is true that, out of regard for authority, he echoes these accusations, but he says to himself at the same time that, if there was truth in religion, it would not have escaped those who have displayed so much keenness of intellect in the study of mathematics.*

*Next, when he becomes aware of the unbelief and rejection of religion on the part of these learned men, he concludes that to reject religion is reasonable.*

***How many of such men gone astray I have met whose sole argument was that just mentioned.***

Al-Ghazali figuring out the mix, responsible for the wrong deductions, didn't stop at that, but went on to say;

*And supposing one puts to them the following objection:*

*"It does not follow that a man who excels in one branch of knowledge excels in all others, nor that he should be equally versed in jurisprudence, theology, and medicine. It is possible to be entirely ignorant of metaphysics, and yet to be an excellent grammarian.*

*There are past masters in every science who are entirely ignorant of other branches of knowledge. The arguments of the ancient philosophers are rigidly demonstrative in mathematics and only conjectural in religious questions.*

*In order to ascertain this one must proceed to a thorough examination of the matter."*

*Supposing, I say, one makes the above objection to these "apes of unbelief," they find it distasteful. Falling a prey to their passions, to a besotted vanity, and the wish to*

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<sup>4</sup> The reader should not that mathematics were still thought in Al-Ghazal's time under the all encompassing umbrella of "Philosophy", which was detrimental to mathematics, before the logical separation that ensued later between speculative void philosophy and pure sciences and mathematics.

pass for learned men, they persist in maintaining the preeminence of mathematicians in all branches of knowledge.

**This is a serious evil, and for this reason those who study mathematics should be checked from going too far in their researches. For though far removed as it may be from the things of religion, this study, serving as it does as an introduction to the philosophic systems, casts over religion its malign influence. It is rarely that a man devotes himself to it without robbing himself of his faith and casting off the restraints of religion.**

**The second evil comes from the sincere but ignorant Muslims who thinks the best way to defend religion is by rejecting all the exact sciences.** Accusing their professors of being astray, he rejects their theories of the eclipses of the sun and moon, and condemns them in the name of religion. These accusations are carried far and wide, they reach the ears of the philosopher who knows that these theories rest on infallible proofs; far from losing confidence in them, he believes, on the contrary, that Islam has ignorance and the denial of scientific proofs for its basis, and his devotion to philosophy increases with his hatred to religion.

**It is therefore a great injury to religion to suppose that the defense of Islam involves the condemnation of the exact sciences.....**

The religious law contains nothing which approves them or condemns them, and in their turn they make no attack on religion.....

**(2) Logic. This science, in the same manner, contains nothing for or against religion.** Its object is the study of different kinds of proofs and syllogisms...

**(3) Physics. The object of this science is the study of the bodies which compose the universe: the sky and the stars, and, here below, simple elements such as air, earth, water, fire, and compound bodies-animals, plants, and minerals the reasons of their changes, developments, and intermixture. By the nature of its researches it is closely connected with the study of medicine, the object of which is the human body, its principal and secondary organs, and the law which governs their changes.**

**Religion having no fault to find with medical science, can not justly do so with physical, except on some special matters which we have mentioned in the work entitled, The Destruction of the Philosophers....**

Then Al-Ghazali pins down one *value-laden subject* of enquiry proper to the Greeks and having no universal status;

**(4) Metaphysics.** This is the fruitful breeding-ground of the errors of philosophers. Here they can no longer satisfy the laws of rigorous argumentation such as logic demands, and this is what explains the disputes which arise between them in the study of metaphysics. The system most closely akin to the system of the Muhammadan doctors is that of Aristotle as expounded to us by Farabi and Avicenna. The sum total of their errors can be reduced to twenty propositions: three of them are irreligious, and the other seventeen heretical.

*It was in order to combat their system that we wrote the work, Destruction of the Philosophers. ....*

**(5) Political Science.** The professors of this confine themselves to drawing up the rules which regulate temporal matters and the royal power. They have borrowed their theories on this point from the books which God has revealed to his prophets and from the sentences of ancient sages, gathered by tradition.

**(6) Moral Philosophy.** The professors of this occupy themselves with defining the attributes and qualities of the soul, grouping them according to genus and species, and pointing out the way to moderate and control them. They have borrowed this system from the Sufis!!!!!!.

**Now this mixture of moral and philosophic doctrine with the words of the Prophet and those of the Sufis gives rise to two dangers, one for the upholder of those doctrines, the other for their opponent.**

*The danger for their opponent is serious. A narrow-minded man, finding in their writings moral philosophy mixed with unsupported theories, believes that he ought to entirely reject them and to condemn those who profess them. Having only heard them from their mouth he does not hesitate in his ignorance to declare them false because those who teach them are in error. ....*

**The second danger threatens those who accept the opinions of the philosophers. When, for instance, we read the "Treatise of the Brothers of Purity," and other works of the same kind, we find in them sentences spoken by the Prophet and quotations from the Sufis. We approve these works; we give them our confidence; and we finish by**

accepting the errors which they contain, because of the good opinion of them with which they have inspired us at the outset. Thus, by insensible degrees, we are led astray.

***In view of this danger the reading of philosophic writings so full of vain and delusive utopias should be forbidden, just as the slippery banks of a river are forbidden to one who knows not how to swim.***

*The perusal of these false teachings must be prevented just as one prevents children from touching serpents. A snake-charmer himself will abstain from touching snakes in the presence of his young child, because he knows that the child, believing himself as clever as his father, will not fail to imitate him; and in order to lend more weight to his prohibition the charmer will not touch a serpent under the eyes of his son.*

*Such should be the conduct of a learned man who is also wise. But the snake-charmer, after having taken the serpent and separated the venom from the antidote, having put the latter on one side and destroyed the venom, ought not to withhold the antidote from those who need it. In the same way the skilled coin-assayer, after having put his hand in the bag of the false coiner, taken out the good coins and thrown away the bad ones, ought not to refuse the good to those who need and ask for it. Such should be the conduct of the learned man. If the patient feels a certain dislike of the antidote because he knows that it is taken from a snake whose body is the receptacle of poison, he should be disabused of this fallacy. ....*

***Thus much, then, we have to say regarding the inconveniences and dangers which spring from the study of philosophy.***

End of citation.

Now, we know that **Al-Farabi** influenced all subsequent **so-called**

**Muslim philosophers**, dubbed pejoratively by Al-Ghazali; such as;

a) **Abū 'Alī al-Ḥusayn ibn 'Abd Allāh ibn Sīnā** ( أبو علي الحسين ابن )



(عبدالله ابن سينا) (c. 980 – 1037 AD) (Avicenna), who was concerned with human happiness and perfection, the highest stage of which, according to his **orientale (hikmat mashriqiya)** philosophy ("Eastern Philosophy"), consists in the contemplation of God, and in mystical union with Him, **which is an anathema in Islam.**

Erwin I. J. Rosenthal wrote<sup>5</sup>;

*I have observed that in his (Ibn Sina) **Aqsām al-'ulūm ( Divisions of the Sciences)** he distinguished between three practical sciences: Ethics, as taught by Aristotle in his *Nicomachean Ethics*; Economics, as set out in *Bryson and dealing with the household and its management*; and Politics, which is taught by Plato and Aristotle. His *K. al-siyāsa* is devoted to ethics and to economics, the "regimen of the household", which comprises the master of the family, his wife, children and servants.*

b) **Jbn Bajja (Avepace)** (Abu Bakr Mohamed Ibn Yahia al-Tjibi al-Serqasti Ibn Bajja) (أبو بكر محمد بن يحيى التجيبي السرقسطي الشهير بابن باجة) (1085/1090-1138).

His brand of harmonization is best described by Erwin I. J. Rosenthal<sup>6</sup>;

*For Avepace, to give him the name by which he was known to the Scholastics and to modern students of philosophy, is exclusively interested in the individual thinker's perfection and happiness.*

<sup>5</sup> *Political Thought in Medieval Islam: An Introductory Outline. Contributors: Publisher: Cambridge University Press: Cambridge, England. 1968, p. 143.*

<sup>6</sup> *Idem, p. 158*

He sees this in the union (or, more correctly translated, the contact) of the human with **the Active Intellect**, which is the highest stage before the mystical contemplation of **God**. Political science concerns him only as it affects the philosopher; the qualities of the ruler, law as the basis of government, the happiness of the community, the various political constitutions and their transformation are not the object of his study. He knows of Plato's ideal state and that it helps the individual seeker after Truth to attain his goal, whereas the imperfect states hinder him. But, unlike his predecessors Al-Fārābī and Ibn Sīnā, and unlike Ibn Rushd after him, he does not admit that the highest human perfection and ultimate happiness are possible only in the ideal state.

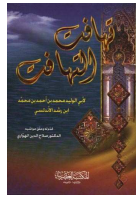
The quest for happiness has precedence over state and society. If necessary, man must isolate himself from society and concentrate on the self-knowledge which will lead him to the perception of God, unaided by society and the prophetic law which guides it.

and

c) **Ibn Rushd (Averroes)** (Abu'l-Walid Muhammad ibn Rushd de



Cordoue (1126 - [1198](#)), who wrote “**refutation of the**



**refutation”**, to counter Al-Ghazali’s **refutation!**

And all three thought wrongly, as thought Al-Farabi before them, of the possibility of integrating Greek-Hellenistic philosophy in all its branches with Islam, notwithstanding the false premises on which these harmonisations were built, and the devastating critic by **Al-Ghazali**.

This fact, proves fatally and irrevocably that the **Muslims so called philosophers**, instead of being creative, imaginative and living up to tackle the tremendous challenges opened up to them by their **Powerful Islamic Paradigm**, contended themselves instead of parroting and mimicking, though to no

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<sup>7</sup> Terminology completely at odds with Islam.

avail, the old Greek's defunct Political models of their tutoring masters, which were out of step with their own age and time.

### **3) Conclusion**

Since our working hypothesis was that “**Political Shuratic Islam**” was an “**all-inclusive**” societal Paradigm, which can incorporate all forms of popular expressions from within; in a sort of “**Holistic Embeddedness of Othernesses**”, or live with it as a fact of life, due to the inherent structural otherness that characterises humanity as a whole, and since we know;

- a) that the Athenian model in term of applicability and universality was made Obsolete by events two centuries only after its inception, and was not considered worth exporting by



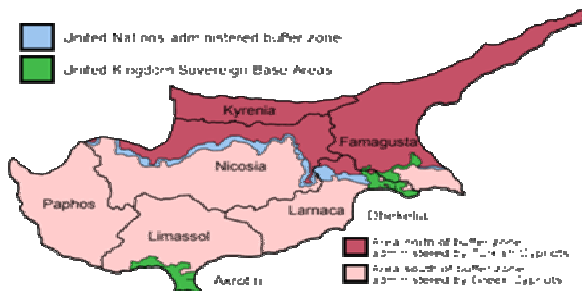
**Alexander the Great**, while

building his cosmopolitan empire,

- b) that the fortunes and misfortunes of Greeks, like all other nations, are neither fixed in time, nor in beliefs, since the pedigree of the **old irreducible etAnocentric Athenian pagans** espoused “en masse” Christianity and forgot completely about the creed of their heathen fathers,
- c) That Greece came forcibly under ottoman's rule for awhile and lived under “**the Milliat**” **autonomous system**

devised by the Ottomans. System, though not a faithful mirror image of what one would expect of an application of the strict consensual terms of Shuracracy, **but a blurred one**, given that juncture of history, preserved at least Greek's religious autonomy, and didn't interfere with the subjected Greeks, to force them either to change their creed or convert to Islam. Here the Qur'an's 11<sup>th</sup> commandment of **no compulsion in religion** was adhered to by the Ottomans, notwithstanding the other shortcomings that go with all pathetic building of empires.

But should Greeks and Muslims communities, consider living together as one viable united nation, and not separated by a big divide of hatred either inherited from history or of their own making, or both, as is the case in **Cyprus**



for example, then a viable workable

solution could easily be found by mutual dialoguing and genuine entente, since from the Islamic side, its adherents adhere totally to the Qur'an's injunction stipulating that the most honoured people in the sight of God, are the most righteous<sup>8</sup>;

يَتَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ  
الحجرات: ١٣

O mankind! We created you from a single (pair) of a male and a female, and made you **into nations** and tribes, that **ye may know each other (not that ye may despise (each other))**. Verily **the most honoured of you in the sight of**

<sup>8</sup> Al-Qur'an, (49. 13) (Al-Hujraat) (الحجرات) [The Private Apartments, The Inner Apartments]

**Allah** is (he who is) *the most righteous of you*. And Allah has full knowledge and is well acquainted (with all things).

And needless to say, that if classical ethnocentric and xenophobic colonial tribal Athens, was still a living viable political entity today, Islam would have, in no way, an excuse for not coexisting pacifically with it, since by now, Athenians wouldn't find it feasible to colonise others, as they did of Old!

End

To be followed by part VII