



MAQOLAT: Journal of Islamic Studies

Journal website: <https://maqolat.com/>

ISSN : 2985-5829 (Online)

DOI: <https://doi.org/10.58355/maqolat.v2i4.111>

Vol. 2, No. 4 (2024)

pp. 392-404

Research Article

Avicenna's Logic of Ethics

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Received : July 14, 2024

Revised : September 21, 2024

Accepted : October 15, 2024

Available online : November 15, 2024

How to Cite: Tayyebah Ahmadi. (2024). Avicenna's Logic of Ethics. *MAQOLAT: Journal of Islamic Studies*, 2(4), 392-404. <https://doi.org/10.58355/maqolat.v2i4.111>

Abstract. This article deals with the logic of ethical propositions, i.e. the reason for the integrity of ethical rules from Avicenna's point of view. It begins with the consideration of Ara-e Mahmoudah (accepted norms), the philosopher's first and most famous keyword, which describes the essence of ethics and explains the reason for its observance in a person's life. Considering Avicenna's logic of ethics and through critical analysis, two new conclusions can be stated: 1) Avicenna's ethics is compatible with contemporary evolutionary explanations of ethics due to its non-platonic character, practicality and minimal rationality. 2) The path taken by Avicenna in his book "Al-Isharat wal-tanbihat (Remarks and Admonitions)", which leads from logic to mysticism, can be continued in his ethical theory metaphorically and certainly through a relatively free reading. In the sense that a person's ethical choice begins with the motive of fulfilling biological needs and human interactions, but the correspondence of an ethical action with nature and the rhythm of life accelerates the continuation of ethical choice and finally interprets a mystical life with a meaning that corresponds to the psychological-evolutionary descriptions of mysticism.

Keywords: Avicenna, Evolutionary Ethics, Ethics and Mysticism, Accepted Norms, Logic of Ethics

INTRODUCTION

As a Muslim philosopher who followed the Aristotelian system Avicenna (370-428 AD) had to tread the common boundaries between religion and philosophy. His works therefore not only contain religious themes, but also teachings that are at the extreme end of loyalty to the Aristotelian tradition. In his moral theory.

Avicenna's attachment to religious doctrines and his particular attention to concepts such as the unseen life, otherworldly happiness and physical resurrection have lent a Platonic tinge to some of his teachings. But he cannot be considered a continuation of Plato's path. The later philosophers, who had a Platonic perspective, believed that there is a particular truth to actions, and with this view, they distanced themselves from Avicenna and the later commentators, when they wanted to elucidate his viewpoint, steered Ara-e Mahmoudeh in a direction that suggested Avicenna did not regard ethics merely as agreements and well-known opinions. In other places, he firmly demonstrates his views on ethics with compelling reasoning. In this article, we aim to show that Avicenna has, in fact, done a very commendable job by transforming ethics into a mechanism for preserving life. This bold move will pave the way for later commentators and their research on this matter.

The article proceeds with an analytical and critical method and goes through three steps to fulfil its purpose: a) Presentation of Avicenna's position on Ara-e Mahmoudeh. b) The position of Ara-e Mahmoudeh in Avicenna's moral system. c) The ability of Ara-e Mahmoudeh to redefine the logic of Sinavi ethics.

Research Background Framework

- 1- Javadi (2007) in his article examines the works of Sheikh Al-Ra'ees (Avicenna) and provides an interpretation of his ethical propositions, demonstrating their epistemic nature. He also argues against the philosopher's adherence to intuitionism in the realm of ethics.
- 2- Masoudi (2015) in his article attempts, in addition to refuting incorrect claims regarding the interpretation of common and ethical propositions, to develop a comprehensive strategy for distinguishing various ethical domains from one another, which would also prevent the occurrence of fallacies and misinterpretations in similar cases. In conclusion, by presenting a suggested solution, he reinterprets the statements attributed to Avicenna and demonstrates that one cannot derive an understanding indicative of moral unreality and conventionalism from these statements.
- 3- Ahmadi (2023) in her article aims to critically and analytically examine the theme of mystical ethics in the works of Avicenna. To this end, she reviews the most important themes presented in this text and compares them with Avicenna's ideas in his other works, exploring the overall landscape of mystical ethics as articulated by Avicenna. One distinguishing feature of Avicenna's thought is that he bases ethics on common notions and considers the highest laws for realizing justice to be those of the prophetic law (Shari'ah). While the understanding of ethics begins with common notions, through referring to the true prophetic Shari'ah, humans can gain a detailed understanding of the most important dimensions of ethical life and discover the best methods for achieving moral and social justice. Thus, in

Avicenna's view, the goals of religion and ethics are one and the same: the submission of subordinate faculties toward achieving civil justice and supreme happiness. In this journey, mysticism, understood as certain knowledge and true vision of these laws and commendable ideas, becomes essential. As a result, mystical ethics can be interpreted as the sustained embodiment of the implications of this certain knowledge.

DISCUSSION

Interpretation of Mahmuddeh's views in Avicenna's statement

The notion of a special system of behavior called "ethics" and with the condition of universal admiration is the excerpt from Bo Ali's theory on the subject of Ara-e Mahmoudeh. Guided by nature and continuous development, man wants his benefit from all (naturalism or Recruitment construction) and for his own benefit he wants the benefit of all (social constructivism) and for the benefit of all he wants social justice (credit of goodness justice and ugliness of oppression). (Tabatabai, vol. 2: 115-114) and as a result of human nature. He wants everyone to sit in his place on the three principles mentioned.

In the definition of the realist theory of constructivism, a human is a being who wants all people for his benefit and puts others in the service of his benefit and interests. This hiring of people and self-interest is called Recruitment construction.

According to this definition, we will reach a positive and useful result because human beings a needs social and civil life according to their existential characteristics, and all human beings have this mutual need for each other. So they compromise with each other and agree to benefit each other to the extent that they benefit from each other. And this itself causes people to live with each other, and for a better life, people make laws so that no right is lost, and these laws are in accordance with social justice, and social justice is also in accordance with the principle of construction.

From the analysis of social constructivism, it was found that the basis of social life is a practical agreement on profit and benefit or mutual use. With this statement, the general social contract is a contract of justice for the social benefit of all. It means "what you don't like, don't like it on others" and "what you like on others, like it on yourself" which is actually observing fairness in relation to others. In the general social concept, justice means fairness and adherence to it.

In Avicenna's thought, ethics is based on The Mashhorat or "approved premise", and he considers the highest laws for justice to be the prophetic law. In fact, although the understanding of ethics begins with the famous, but in the future, by referring to the Sharia(commandment of the law), a person will reach a detailed understanding of the most important levels of moral life and receive the best method for realizing moral and social justice. Therefore, in Avicenna 's view, the goal of religion and ethics is the same; which is the subjugation of intelledual faculties to achieve civil justice and supreme happiness. In this path, mysticism will mean certain knowledge (assurance knowledge) and reality inspiration of these laws and Ara-e Mahmoudeh ¹.

¹Ara-e Mahmoudh are the same rules that humans make for survival and better living.

Ara-e Mahmoudeh in the intellectual system of Avicenna

Two levels of general and philosophical ethics, the first based on famous and the second on truth.

In his moral theory, he considered both the worldly and the afterworldly aspects of happiness. Following the famous Aristotelian classification, he introduces ethics as an individual form of practical wisdom that man does not have to let others administer. He regards this chain of knowledge as "a knowledge by means of which man learns what his morals and actions should be so that his first and last life will be good". (Avicenna, p. 107)

He says in her book called *Daneshnameh Aliai*: "Every science is made up of something and every action indicates knowledge and awareness of it. is of two kinds: one is that his existence is caused by our actions, and the other is that his existence is not caused by our actions. The first example is our actions and the second example is the earth, the sky, the animals and the plants". Hence there were two kinds of wisdom²: One type of it informs us about our actions and this science is practical because its benefit is that we know what to do that is right. (Avicenna, 2015, p. 310) Theoretical wisdom is the knowledge of the states of beings whose existence is beyond the control of man. However, practical wisdom is the knowledge of the states of beings whose realization is within the scope of a person's authority and belongs to his power, which is his voluntary behavior.

After the famous tripartite division into theoretical and practical understanding, he introduces the last part of practical wisdom as follows: "The third knowledge is self-knowledge, how people should be according to their own souls." In another expression, this third part is called "the science of self-planning" (ibid., p. 311). He explains that "the most beautiful and greatest happiness and joy is the union of obligatory existence" (ibid., p. 400) He said, "The greatest of all things is the greatest of all things, and that is the greatest of all things." (Same, paragraph 406)

In this way, in Avicenna 's thought, the connection with obligatory nature - which is in relatively complete agreement with the concept of God in Islamic thought - was introduced as the ultimate goal and happiness of man. In the position of expurgation, the concepts were centred on this ultimate goal and happiness, in another statement he considered goodness to be the same as perfection, i.e. whatever has its own perfection is itself good. (ibid., p.413) Bu Ali also mentioned in *Al-Mubadad* and *Al-Maad* that the people who have reached the stage of humanity will attain "true happiness" in the hereafter. Ashraf and perfect people are those who have attained a special status, namely prophetic ability. (Avicenna, 1984: 115) In this position, having succeeded in reality by realising his essence and the essence of what

According to Avicenna Ara-e Mahmoudeh are the same as ethics that humans establish it based on their uncle's needs and social coexistence. And he emphasizes that these are useful for human life and this is exactly similar to what he discusses about ethics in the theory of evolution; Where he sees the practice of ethics as the guarantee of human survival, for example, human survival is based on justice, otherwise the human race will become extinct, so they agree to observe justice. It seems that Ibn Sina's view is the same.

² Purpose is theoretical intellect and practical intellect.

is associated with him, he benefits from the joy of this neighbourhood. (Ibid.) Indeed, the perfection of this real happiness in the hereafter is achieved with the accompaniment of theoretical and practical reason. (Ibid., p. 109) In this way, Boo-Ali's moral thought can be seen as a culmination in the connection and aggregation of two sides of happiness, as if they were two halves of a single body from his point of view. He believes in all things, and all things are good. The human soul is the only one that has the right to know. This perfection and happiness cannot be attained by the mere understanding of reason, and the physical aspect of man must necessarily be involved in actions, the realization of which in the way of justice is the cause of happiness in the present state of man's duties. (Ibid.). Also in his book is called Remarks and Admonitions in eighth manner which is devoted to Happiness and ardor(Mystical pleasure) - he considers intellectual good to be right in one reality and beautiful in another.. (Avicenna, 2002, p. 343). He also regarded pleasure as perfection and goodness. On the other hand, the perfection of any object is its own good.(ibid.) Finally, Bo Ali's thought is closer to religious belief at a point where, according to him, mystics think of supreme perfection and pleasure by removing themselves from the body and cutting off their worries. (ibid., p. 348) This kind of being rational perfection to the authority revealed It is within his ability. (Ibid., p. 346).

The recognition of Mahmoudh's views in Sinavic ethics and mysticism

In spite of the path followed in Sinavi's opinions, which has marginalized Ara-e Mahmoudh both in terms of basis and practical result, the possibility of rewriting the logic of Sinavi's ethics based on the centrality of Ara-e Mahmoudh is still open. What exposes this capacity to the scholars of Sinoan ethics is the capacity provided by Avicenna's Aristotelian way and contrasts it with the position of Plato, who has been an uninvited guest in Islamic philosophy.

This rehabilitation can be mentioned based on two important results:

A) Morality means appropriate behavior that suits one's temperament and is suitable for the duration of life.

The need of people to "live", which requires the creation and fulfillment of many obligations on the part of a person. The scope of these needs and duties that are issued from it extends from providing food to observing ethics and fulfilling justice. In the first step, he has gone through a way that can explain all these needs and needs with a natural and universal language, which will not necessarily be associated with believing in a specific intellectual profession. Avicenna reveals the natural and universal manifestations of morality and points out the natural need of man to preserve himself, which is not possible except by falsifying morality. This falsification of morals takes place following two depictions by the subject:

1. The falsification of the image of the consequences of acting according to morality.
2. Falsification of the image of the consequences of immorality.

In his life, man always follows the same meanings of credit and searches for them and bases his life on it, but what happens outside is the real external affairs.

Therefore, the state of man in the ecstasy of nature and matter³ Total affiliation has the meanings of mirage and illusion, which are intermediate between the essence devoid of its perfection and between the *lāheqe* perfections. The construction of these mirage and illusion meanings is the same thing that was called the imaginative faculty in the past. It should be noted, He considers the cognitive and perceptual aspect of imagination, he has distanced himself from the sages of Masha (who considered the imagination to be only dominion in the realities perceived in wardly.) and he agrees with Sheikh Eshraq; He also called the work imaginative faculty both reads Perception and dominion in the realities perceived in wardly.

In fact, by referring to his imagination, a person finds the possibility to picture many forms of life, and to draw a plan for their realization. At first glance, it seems that two images and subsequently two plans can be presented:

First) preservation of life

Second) destruction of life.

It means that the first step in the present discussion is to describe the perception and judgments that are the basis for the realization of the said option. human being needs to evolve in all aspects of his essence. In fact, guidance is to place an object to appropriateness essence, which includes its perfection and necessities, as complementary to its essence., and this is the reality harmonia that is valid both in each object individually and is all existent particularity anthropo.

B) This capacity for morality nurtures personal development from beneficial actions to character flourishing (which is the same as virtue in Aristotelian reading).

Regarding the impact of mysticism on moral thought, it should be said that if we are virtuous and want to develop an attitude towards morality that is not in pursuit of profit or in pursuit of fulfilling one's duty, but in pursuit of the expansion of human existence, we will find the best platform in mysticism. In fact, mysticism is the good ground in which the seeds of morality can be planted and by trusting this fertile ground, a kind of profound and introspective moral system can be established. In this harmonia, the basis ethic fixed on the vision of human actions inside and ponder in the formative laws of the cosmos. The moral agent thinks about what is interpreted as the effects of actions in the shariati speech therefrom acts postural consequence, and after each action, he observes its effect on his existential improvement. In this way, man sees the results of what he enact obligation and norm on himself, although, the capacity of the mystic's attitude increases the radius of his vision, so that he can also understand the reality of God's commands. In this process, the mystical attitude provides a bed for basis ethic in acts postural consequence and human ethics to test objective effects and their existential homes.

He recognized theoretical mysticism in a meaning equivalent to "understanding the inner meaning of Sharia". While the world system is not a credit system, then what kind of reality should it be? And in other words, what are these secrets and truths that are hidden in the heart of Shariat?⁶

³ mode of nature=worldly mode of being.

Citing the above statement, all or at least one of the most important aspects of the mystical attitude was the attempt to know the insider of Sharia. Accordingly, the analysis of the ratio of ethics and mysticism will also find a clearer path. In this way, the mystical attitude to the universe allows the formation of moral requirements, while knowing the inner nature of Sharia. Therefore, the analysis of Sinavi ethics in the context of mystical thought is an effort to discover the innermost nature of ethics with the help of mysticism. Because the mystical look at the search in the interior and sharia, and here he has a moral background. According to this statement, the mystical attitude has led to a particular interpretation of morality.

The meaning of the process of formation of the concept of credit is this self-falsification (the last case). That is, you should and you should not, although it is rightly considered artificial by human perceptive powers, but it arises from paying attention to a real relationship, that is, satisfying a natural need and achieving something external. (ibid.) It should be noted here that:

First) the experience of being satisfied with food is the same stimulus that has proven its effectiveness before.

Secondly) according to Aristotle and the Aristotelians, these kinds of incomplete inductions are considered the beginning of every scientific effort.

Therefore, it can be concluded that in this case too, after one or more experiences of being full with food, a person records the effects of eating in his mind, and fakes the need for it. At the same time, two general sentences can also be taken from the above statements:

1. It is the motivation of the work that determines its special form and movement, and we cannot do everything with any motivation.
2. The two attributes of obligation and necessity are of that special movement, which is the action and effect of the active power of a person. Of course, in the meantime, the subject is also considered obligatory and necessary as on credit of the action.

"When we say "this action is obligatory" we mean "obligation of action" in the same form as "necessity of nature in relation to something" which the soul abstracts from necessity in external real cases and similarly when we say "this action is forbidden" or "Abandoning this action is obligatory" means "sanctity" or "obligation to abandon" the same form of "unnecessity" or "Abba (To avoid doing something)" of nature towards an object, which abstracted the essence of this form from the ratio of refusal found in real external cases and, it is this abstraction that causes movement towards appropriate action or escape from it.

In explaining this statement, he considers all worldly pleasures, including seeing a beautiful face, to have two important evils:

First) instability and ephemerality;

Second) mixing with the defects and failures that are the dignity of the material world.

Therefore, it will be very natural (and ultimately supernatural) for a person who seeks perfection to follow the path of "falsifying shoulds" that will pave the way for him to reach desirable and lasting perfections. From a religious-mystical point of view, we come to this point that: all the perfections in this ecstasy exist in a high and

noble way in the higher order and ecstasy, and the defects and deficiencies that are specific to this ecstasy of matter and nature do not exist in the higher worlds.

In order to achieve his desired perfections, a person forges needs and spends them on himself, in order to achieve his desired goals step by step. Love flows in all beings, just as beauty flows in all existence. And this intense love for beauty will be the driving force of a person in forging the things leading to perfection. If we return to the discussion of guidance, we can come to the conclusion that nature and monotheism, when it is detailed, leads to morals and specific religious practices. Because the way of guiding the development of man and the structure of the world is in such a way that they eventually coincide with each other and create a combination of mind and object. Therefore, man, who is a developmental being himself, can be related to the developmental facts with moral rules and restrictions. It is at this stage that: the soul, following the disconnection from the material world, obtains the compatible and pleasant forms of its nature from the world of ideal and spiritual lights and becomes intoxicated and intoxicated with them. and has been a companion.

The mystical attitude has caused a common source for reason, morality and Sharia to be considered. This common origin is the look into the inner world and understanding the mystery of existence and understanding (or rather seeing) the process and benefit of the creation of the Baidis by the Prophet Haqq. If this mystical view is the basis of reflection, it is possible to get a new interpretation about the relationship between religion and ethics. According to this interpretation, religion and ethics are issued from the same source, and the way to enter their interior is through the corridor of mysticism. Here, the logic of Sinoy ethics is established by relying on the concept of "life leading to the flourishing of personality".

For this purpose, Avicenna, in the ninth mode, considers a two-way relationship between ethics and religion on the other hand, in such a way that he considers ethics to be the accepted opinions that the human race has to live better with each other due to the nature of nature. It establishes it. But especially human beings think beyond that, and for a better coexistence in society, they seek legal justice, which was implemented by the prophets in order to establish divine laws, and its stability requires worship, so that a person always reminds of this. become laws and this is what the continuation of human life needs. And in the world of this world and the hereafter, it brings him special objective benefits.

He considers these special people to be seekers who take steps towards reaching the infinite. And along the way, he passes authorities to finally achieve a set of moral virtues such as munificence, courage, excusable, benevolence, mystery of destiny (sirral-qadar), working at world of sanctity and humility. In this way, it seems that the goal of religion and morality is the same, and that is subjugation to achieve civil justice and supreme happiness.

From the above statements, we can come to the conclusion that if the first function of ethics is that a person invents new interpretations and falsifies attributes under the headings of worthy and unworthy in order to preserve life and meet his basic needs, in another step, It is a person's desire for perfection and self-improvement that leads him to religious rules and creates the motivation to worship in him In fact, in this evolutionary step, the human credit system has recognized

newer needs, and if in its initial step, for example, it sought to forge needs in the field of food and drinks (in order to feed and quench thirst), now it finds itself in the monopoly of needs. He has found new things that have arisen from them. As we have seen, these needs and necessary preparations for their realization are included in the human body with divine guidance, and thus, both desire and the means to achieve desire are provided. The meeting with Allah should be a source of hope for those who have observed sincerity and prepare means for communication between themselves and their God; Because Mukhlis considers everything to be fatal for the sake of Allah and does not ask for anything other than His pleasure, and he tries his best to reach this stage, and he is at his best when he is in prayer with Him and makes him sad in moments of neglect. In describing them, Imam Sadiq says:

العَارِفُ شَخْصُهُ مَعَ الْخَلْقِ وَقَلْبُهُ مَعَ اللَّهِ تَعَالَى وَلَوْ سَهَا قَلْبُهُ عَنِ اللَّهِ تَعَالَى طَرْفَةً عَيْنٍ لَمَاتَ شَوْقًا إِلَيْهِ

"The one who has received the knowledge of Allah has his eye in the midst of the people, but his heart is with Allah. If one forgets his heart, he will die of God's love." (Mostafavi, 1981: 423 Majlisi, 1984: 3/14-35)

He considers the wayfarers as an intellectual who can go beyond himself with the ability of the intellect and pass the references to the right path, and with a single and pluralistic attitude and knowledge, he discards everything that is not right (Masawi Allah=all else than God) Live to meet God. On the way he travels, he must go through various authorities and stages, but before starting, the seeker must consider and strengthen the preparations; which includes worship and asceticism, in such a way that his worship is not to reach heaven and fear hell, but its goal is the gem of truth and love and to reach the truth. And the cause of worship in mystics, in the reality of reality, is the existence of truth, and the will to worship is also truth. Unlike ascetics and devotees, the effectiveness and will of worship is in them, not the Almighty. (Although it is not possible for everyone to reach this level), Avicenna mentions that mystical conduct demands knowledge and other than the conduct of worship and leaving the world, so not every worshipper and ascetic is a mystic, but the mystic can naturally be both. According to the scholars of ethics, including:

1) Ethics before attainment 2) Ethics during attainment 3) Ethics after attainment.

In ethics, before receiving (attainment), it is necessary to use reasonable and legitimate austerity, beautify oneself with virtues and avoid vices, so that a person can step towards a higher position and remove the obstacles of conduct, and in the meantime, honest experience and softening of the soul for him. be possible In ethics, during the attainment, there is talk of realization and creation to the divine ethics, which can be achieved through vanishing and immortality. But in ethics after receiving, which is the ethics of approximation and is at a higher and final stage; It is the best and greatest manifestation of holy (Bah al-Haq=in reality). These authorities take place in three stages, which are noted before attainment:

1) Considers the first place as will; The will means that it is combined with evidential certainty and with the faith of the heart, and the person has the desire to appeal to the divine thread and has faith in the logic of the revelation, and as a result, his

inner being sings the song of the holy world to reach the position of realization. At this stage, the mystic is a disciple and is on the way to the truth. In fact, he wants to turn his whole being towards the holy world, it is the desire that covers his whole being to reach his perfection, truth and essence. Human perfection starts from the lowest level and gradually reaches the highest level. Worship starts from the initial stages, which is outward submission, and leads to the final stage, which is the peak of sincerity; The fruit of reaching the peak of sincerity is reaching the position of God's closeness, God's guardianship, and meeting God. He considers will to have three origins; The first principle is understanding and the contract of faith, which means the use of logical analogy. After belief and faith, it is used by the innocent for the mystic. The second source is the desire to grab hold of the divine thread that cannot be destroyed or changed. He considers the third origin to be determination, the movement of the head to the holy world, and its end and goal is to reach the true spirit of connection to the holy world. Although the will has four stages, which are: Conception and Belief, determination and muscle stimulation; But here, Avicenna has omitted the fourth stage of muscle stimulation to perform the action and only believes in three stages, Conception and Belief, determination, because on the one hand, the will does not require a material action, and the mystic is looking for the will of the truth, and according to the means There is no material need, and on the other hand, since in the mystic's will, there is no consideration of plurality, the sheikh does not consider dogma and determination to be two separate things, and on the contrary, one who has determination; But if he does not have dogma, there is no problem because he considers dogma and determination to be the same.

- 2) considers the second position to be austerity; Tolerating hardships and difficulties in the path and behavior of mystics, which is one of the conditions of soul purification. And the purpose of math is three things: First, removing the obstacles from reaching the right, and that is external and internal occupations. Second, subjugating the animal soul and following the rationality of action that leads to the demand for perfection. Thirdly, to make the human soul stable on what he wants, to accept the grace of the supreme right to the perfection that is possible for him. (the same), Of course, this itself should pursue three goals: a) To keep the wrong from the path of the right. b) Subordinating the amara's soul to the confident soul in order to draw the power of illusion and illusion towards the holy world. (c) Inner refinement for punishment and awareness. In the first goal, it means true asceticism, in the second goal, worship along with your thoughts, and in the third goal, the songs accepted by them, the eloquent words of a disciple, and pure thoughts and love for their beloved help them.

Levels during attainment:

- 1) Spiritual state(time): The will and austerity bring the disciple to the point where the light of the truth produces delicious ecstasy for him as if flashes of light shine and extinguish. Every "time" stands between the two exultations and the seriousness of it, the first is the sadness prematurely due to the longing for connection, and the second is sorrow after the time for the loss of connection.

More austerity increases the changing of the threshold and leads to a repetition of Spiritual state

- 2) Tavaqqol: With more effort and haste in abstinence, the change of the present state outside abstinence has also been achieved, the seeker has noticed something of the holy world with every glance at it and learns its existence and is close to seeing the truth in everything.
- 3) Stifaz: Sometimes the mystic loses his calm at this level, changes the present situation and the mystic's companion senses his restlessness. If the austerity continues, the change of status will not take him and he will learn to hide and profligate his presence.
- 4) To be overthrown(Revolution): It is in the nature of man's soul that when he suddenly encounters something great, he becomes restless and agitated, but when he becomes accustomed to that great thing, he becomes calm and confident. (Fakhr-Razi,1404: 2/118) Gradually the austerity of the mystic leads to the point where his "time" becomes the "stillness of the soul" (Avicenna 's talk of the "stillness of the soul" does not correspond to the Sofia's terms). (Akbar Pourjavadi, 2001: 23) The future is his object, and the sparks turn into a flame of enlightenment, a constant introduction that seems to accompany him constantly as he enjoys its blessings and regrets its separation.
- 5) taqalqol: the mystic will then enter the stage where he is immersed in the realisation and knowledge of the truth, until his inner presence becomes less obvious and pitiable. You think that he is your companion while he is bound by the door of truth, and you see him present before you while he is absent.
- 6) Creative will: The introduction to the anterior stage occurs from time to time, but the seeker gradually reaches the point that he can have such an introduction whenever he wants. He is now in this state, and he is the one who is responsible for it.
- 7) Union: The last rank of conduct is where he is taken from himself and does not look at the Holy Sanctuary except for the Holy Sanctuary, and if he does not look at himself for its beauty, this is the point where total and complete collection is complete.

The last stage of behaviour is the attainment of truth, but this is not the end of behaviour that follows the way of Allah, the stages of which are not lower than the stages of Allah's behaviour. This is not a sign of the covenant, but neither is it the word of Allah that He sees and hears. (Avicenna, 2002: 147) He said, "The problem is that they have these plays and put a god on stage when it is really not necessary," and then he said, "No god should ever be put on stage unless the plot is so difficult and so intricate that only a god can unravel it." They are not the ones who listen to the signs and hints. (Avicenna, 1996: 390).

In Avicenna's view, the mystical man has qualities and temperaments that are not based on the Aristotelian moral criteria, or at least he knows a different mystical ethics from the Aristotelian one, because Aristotelian morality is based on mediocrity and the two sides of the extremes are considered reprehensible, but here it is not a question of mediocrity and the reprehensibility of extremes. (Dhānānī, 2001: 171) The judgment that generally applies is the judgment of the person who is not dutiful, for

he is immersed in the sacred world, and the judgment of a person who does wrong with his mind is not given to him, so that not fulfilling his religious duties is not considered a sin for him.

From the words of the mystics it may be concluded that love of the Holy Prophet is the only way to teach the animal powers, and that in this way abstinence and actions must be performed which are natural on the surface, but when love is involved this way becomes easy and cannot be pursued by the soul and the affairs of the devil, And as the seeker continues to go through this, the light of truth shines in his heart and through the efforts that the mystic makes for self-perfection, he looks at things from the perspective of mystical knowledge and intuition, he finds ways to reach God, and this is what Avicenna tried to prove with limited human reason.

Avicenna Considers a type of Psychology's view with an ethical approach in station of the gnostics .In such a way that it is by drawing the states of the seeker and the inductions and lights that he observes from the right side and adorning himself with moral virtues and connecting with the higher world. It depends on walking the path with austerities and suffering from worldly desires.

And the Good-addicted man steps towards God's service with asceticism and mysticism; during unveiling which is presented to him by God, with worship and a strong support such as piety and divine faith, he finds his way to essence of certainty where the veils are removed and he reveals the secrets of the unseen. With this description, the mysticism promoted by Avicenna is first of all compatible with Sharia and secondly, it helps the audience to deeply understand Sharia.

Indeed, the seeker of morality and mysticism, instead of a pious understanding of the moral precepts and the prophetic law, has attained an epistemological understanding, and with the same certainty he testifies to the present unity in the world of existence, for the culmination of behaviour in a religious view is the extension of the infinity of existence, not a complete intuition. and about

CONCLUSION

From Avicenna's perspective, ethics is based on two logics:

- 1) Logic of Social Relationships: This refers to the Ara-e Mahmoudeh based on health and living according to a set of rules and agreements that we establish among ourselves, known as Ara-e Mahmoudeh. We adhere to these in order to act ethically.
- 2) Mystical Existence: In this context, mysticism comes into play, where an individual recognizes their inner virtues and good qualities. Through life in the ethical sphere, one attains a joy, happiness, and satisfaction that they deserve. This bliss and happiness arise from a mystical ethics and a mystical perspective on existence, which is in line with the Ara-e Mahmoudeh.

In fact, we establish Ara-e Mahmoudeh both for the purpose of managing our daily lives and addressing social needs, as well as for the flourishing of our inner character. We direct ethics toward understanding the essence of the divine law, discovering the truths of the world, and, most importantly, achieving an inner peace, joy, and happiness. This is the essence of Avicennian ethical logic. Therefore, two steps are considered:

- 1) Step of Social Coexistence
- 2) Flourishing of Inner Character

To analyze the moral theory based on the flourishing of personality, one can draw upon the content of mysticism. Mysticism is regarded as the knowledge of understanding the inner aspects of shari'ah and ethics, and the mystical attitude of the mystic, combined with his practical connection to the higher levels of life, is considered the source and origin of moral judgments. According to this perspective, a person can reach a point where, after regulating social relations and cultivating a culture of coexistence, by transcending attachments and achieving perfection and mortality in God, his existence becomes a song of divine essence, and the actions derived from his Ara-e Mahmoudeh resonate with what is occurring in the realms of creation and legislation.

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