The Five Industries of Ibn Rushd

الصناعات الخمس عند ابن رشد

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الملخص :

يهدف هذا البحث الموسوم بالصناعات الخمس عند ابن رشد ، تحديد معاني هذه المفاهيم في منظومة الفلسفة الرشدية عموما ، حيث وضع ابن رشد كتبا خاصة بذلك تحدثت عن كل واحد منها (الصناعات الخمس)، وقد اكد على البرهان في معظم كتبه .

وتبرز اهمية هذا البحث في تحديد بيان نزعة ابن رشد العقلية اكثر شمولا في تفرقته المشهورة بين انواع الصناعات الخمس البرهان ، والجدل ، والخطابة والمغالطة والشعر وسعيه الى البرهان الذي عنده اسمى صور اليقين . وان الناس متفاوتون في تفهمهم لكل نوع من انواع هذه الصناعات .

ومن خلال سير هذا البحث يمكن القول اننا توصلنا الى مجموعة من النتائج ،اننا يجب ان نفرق بين انواع القياس فنحن لا نستطيع فهم ودراسة ابن رشد دون الفهم والتعريف ما بين انواع هذا القياس (والصناعات الخمس) .

وقد لا اكون مبالغا اذا ذهبت الى القول بان مفتاح فلسفة ابن رشد كلها انما تتمثل في هذه التفرقة الجوهرية ، وكذلك في رفعه للبرهان عما عداه فهو يؤمن بالمبادئ اليقينية والبرهانية وينادي لتطبيقها على الفلسفة واعتبارها محكا للنظر السليم فهو يقول : ان الحكمة هي النظر في

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The Five Industries of Ibn Rushd

الاشياء بحسب ما تقتضيه طبيعة البرهان . وهنا يكمن سر تمسك ابن رشد بارسطو دون غيره
وتفضيله البرهان .

Abstract

This research, entitled The Five Industries of Ibn Rushd, aims to define the meanings of these concepts in the system of Rushdian philosophy in general, as Ibn Rushd wrote special books that talked about each one of them (the five industries), and he emphasized proof in most of his books ..

The importance of this research is highlighted in defining the statement of Ibn Rushd's rational tendency more comprehensively in his famous distinction between the five types of industries: proof, dialectic, public speaking, sophistry, and poetry, and his pursuit of proof, which he believes is the highest form of certainty. People differ in their understanding of each type of these industries .

Through the course of this research, It can been said that it has reached a set of results. This study differentiates between the types of syllogism. Then it cannot be understood and studied Ibn Rushd without understanding and defining the types of this syllogism (and the five industries).

In this study, it might not be exaggerate if saying that the key to Ibn Rushd's entire philosophy is represented in this fundamental distinction, as well as in his elevation of proof over everything else. He believes in certain and demonstrative principles and calls for their application to philosophy and considering them a criterion for sound reasoning. He says: Wisdom is to consider things according to what the nature of reasoning requires. Herein lies the secret of Ibn Rushd's adherence to Aristotle and his preference for reasoning.

Introduction

A great Arab philosopher, nicknamed (Abu al-Walid) Muhammad ibn Ahmad ibn Muhammad Ibn Rushd (520-595 AH / 1126-1198 AD) was born in the city of Cordoba, one of the capitals of culture in history. Athens, Rome, Alexandria and Baghdad are not mentioned without Cordoba being mentioned with them. He was a philosopher, jurist, physician, astronomer, physicist, and judge, a Muslim. He grew up in one of the most prominent families in Andalusia, which was known for its Maliki school of thought. He memorized the Diwan of al-Mutanabbi. He studied jurisprudence according to the Maliki school of thought and doctrine according to the Ash'ari school of thought. He was considered one of the greatest Arab scholars, philosophers and thinkers, and his

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intellectual relationship with Aristotle and his being a skilled commentator of Aristotle's views does not diminish the importance of Ibn Rushd's thought nor invalidate the originality of his intellectual creativity. He became acquainted with Greek philosophy in several ways, including examination, analysis and discussion. He would study, criticize, modify, evaluate and add according to what his mind and diligence reached. Thus, his transfer of Greek philosophy to the Arabs was not merely a technical process limited to translation and explanation, but rather a process of intellectual innovation that enabled him to build a distinguished scientific edifice in the field of philosophy, science and religion, which made him enjoy that scientific status. (1)

Ibn Rushd's rational tendency appears more comprehensive in his famous distinction between the five types of arts: proof, dialectic, public speaking, sophistry, and poetry, and his quest for proof, which he believes is the highest form of certainty. People differ in their understanding of each type of these arts. (2)

He relied on demonstrative syllogism after criticizing and demonstrating the weakness of dialectic, public speaking, sophistry, and poetry, all of which were in most of his books, including Fasl al-Maqal and Taqdim Ma'as-Ma'al al-Shari'ah, in addition to places in his book Tahafut al-Tahafut. (3))

This research has divided into an introduction, two chapters, and a conclusion. In the first chapter, it has been discussed the biography of Ibn Rushd, the theory of knowledge, and his most important works. In the second chapter, discussing the five industries of Ibn Rushd (proof, dialectic, public speaking, sophistry, and poetry), the definition of proof according to Ibn Rushd, the reason for his interest in and his transmission of proof, the secret of his adherence to Aristotle, as well as the main types of proof, the conditions of proof and dialectic, its concept, importance, and benefits, and the definition of the elements of dialectical syllogism and the principle on which dialectic is based. Also public speaking and sophistry have been discussed according to Ibn Rushd, the basis on which its premises are built, and this syllogism is conjectural. That is, the mind makes a preponderant judgment in it while allowing its opposite.

As for the Sophistry, it is a syllogism that makes the opponent believe that he started from well-known and recognized premises in order to trap his opponent with them and force him to denounce him.

In this work, it's used the analytical approach with a focus on the rational doctrine that Ibn Rushd was famous for through logic, syllogism, (proof) and to present Ibn Rushd's rational philosophy, trying as much as possible to be accurate in that...

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The Five Industries of Ibn Rushd

The first topic:
Ibn Rushd's biography, theory of knowledge and his most important works:.

Muhammad ibn Ahmad ibn Rushd, Abu al-Walid, was born in 520 AH in the city of Cordoba in Andalusia. Ibn Rushd grew up in an environment that cared about science, knowledge and jurisprudence, where he studied Sharia and jurisprudence, then medicine, mathematics and wisdom, as his grandfather, like his father, was a judge. Cordoba was at that time, along with Cairo, the centre of the Islamic world after the decline of Baghdad's role, which helped him master the religious and rational sciences at an early age in his life.

In 547 AH, Abd al-Mu'min al-Muwahhidi invited him to Marrakesh to help him establish scientific institutes there. He learned about the doctrine and creed of the Almohads, and was pleased to find that they cared about science, its institutions and its men. He met with the men of the Almohad state through his contact with Caliph Abu Yaqub Yusuf ibn Abd al-Mu'min, who was fond of philosophy and science. This contact was made through Ibn Tufayl, the author of Hayy ibn Yaqzan.

Ibn Rushd was in close contact with the philosopher and writer Ibn Tufayl, who worked as a personal physician to the Almohad Caliph Abu Yaqub Yusuf ibn Abd al-Mu'min, whose court included great scholars in all sciences, such as religion, philosophy, engineering, and medicine. In response to the desire of this Almohad Caliph, Ibn Rushd translated, interpreted, and summarized the books of Aristotle, through which he corrected the misconceptions prevalent among scholars about the ideas of this great philosopher and dispelled the doubts that surrounded his books. After the death of Caliph Abu Yaqub, Ibn Rushd received the same care from Sultan Abu Yusuf al-Mansur, who took over the rule after his father. This aroused the jealousy and envy of scholars, and they accused Ibn Rushd of heresy and blasphemy before the Sultan. He was sentenced to exile to one of the villages on the outskirts of Cordoba, and his books were burned. When the Sultan returned to Marrakesh, he pardoned Ibn Rushd, employed him, restored him to his positions, and permitted him to return to Cordoba. However, death befell him in Marrakesh in the year 595 AH, and his body was transferred only three months later to Cordoba, his birthplace, and he was buried there. (4).

Ibn Rushd's knowledge was not limited to philosophy only, but he was an astronomer and a physician, and he had extensive knowledge in religious sciences. He wrote scientific works that included efforts in various fields such as jurisprudence and medicine.

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The Five Industries of Ibn Rushd

Ibn Rushd is considered one of the most important philosophers of Islam. He defended philosophy and corrected previous scholars and philosophers such as Ibn Sina and Al-Farabi in understanding some of the theories of Plato and Aristotle. Ibn Tufayl introduced him to Abu Yaqub, the Caliph of the Almohads, who appointed him as his physician and then as a judge in Cordoba. Ibn Rushd assumed the position of judge in Seville. (5)

The main foundations that govern Ibn Rushd's theories it's been noticed that the elements of his philosophy are based on principles that he derived from Aristotle and arrived at through his explanation and interpretation, presenting us with evidence after evidence of the validity of what he accepted and decided.

Ibn Rushd, in his theory of knowledge, goes beyond sensory knowledge to reach rational knowledge according to what he says about the gradation of mental functions. He also criticizes the statement of the existence of transcendent universals, based on his opinion that rational things are based on sensible things. (6)

Ibn Rushd says in defining the mind: "It is the perception of the system of existing things and their arrangement... When material images are stripped of their matter in the soul, they become knowledge and reason. Since the intelligibles of things are the realities of things, reason is the perception of intelligibles, that is, the perception of the system of existing things, their arrangement, and their causes." (7) Ibn Rushd agrees in his definition of reason with the Greek philosophers who considered it a faculty specific to the perception of abstractions and knowledge of the universal in contrast to the sensible partial.

With this definition, it was found that reason is a method of contemplation and a way of acquiring knowledge that seeks to comprehend the systems of existence, their arrangement, and their causes. Ibn Rushd sees this rational contemplation as obligatory in Islam, as he said in the book Fasl al-Maqal, "The Sharia has made rational contemplation of existence and its consideration obligatory." (8)

He reviewed verses from the Holy Quran and texts from the noble hadiths to confirm his statement. Among the Quranic verses that call for considering existences with the mind is the Almighty's statement:

(9) "So take warning, O people of vision"

(10) "Do they not look into the realm of the heavens and the earth"

(11) " Then do they not look at the camels - how they are created"

(12) " Are those who know and those who do not know equal"

If rational thinking means presenting one's thoughts in a logical manner that demonstrates one's ability to uncover the causes and essences of

phenomena, then from this point – it's believed that Ibn Rushd begins to state his opinion on a very important problem that played an important role among the philosophers and Sufis of Islam. If there are two paths to communication: a communication that begins with the sensible until it reaches the attainment of the rational in our minds, and a communication that depends on the statement that a divine gift is only available to the happy people, Ibn Rushd believes in the first way, and that is in accordance with his doctrine of the gradual progression of human knowledge from the sensible until it reaches the rational, that is, he believes in a natural development of knowledge, denying the path of Sufism. And that - as had been said - is represented in his declaration that there is no way to communicate except through knowledge, that is, at the point where human faculties reach their maximum strength. (13)

Knowledge is as diverse as the world surrounding man. Therefore, it is impossible for an individual to encompass all sciences, just as it is impossible for a single individual to create an innovative science with complete rules without seeking help from the experiences of those who came before him. The sciences cannot be fully studied except after a long period of research. This requires seeking help from what previous scholars have concluded, even if they differed with us in religion, such as the Greeks. It has been taken from them what was found to be in agreement with the truth, and that was excused them for what is not in agreement with it. (14)

Ibn Rushd confirms the necessary relationship between cause and effect, as true knowledge that is based on reason is knowledge of causes and effects. Reason perceives causes and natural beings, and if causes and effects are removed, reason is removed, and if reason is removed, knowledge is invalidated and conjectures take the place of true rational sciences. (15)

The most important works of Ibn Rushd:
Ibn Rushd wrote more than fifty books in various fields.
From his explanations and summaries of Aristotle
Summary and explanation of the book Metaphysics
Summary and explanation of the book of proof or the Organon-
Summary of the Book of Categories (Catechism)
Summary of the book of ethics
Summary of the book of natural hearing
Explanation of the book of the soul
Explanation of the book of measurement
He has many articles, including::
-An article on the mind

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-An article on measurement

-An article on the connection between the supernatural mind and man

-An article on the movement of the universe

-Article on conditional syllogism

The book of Manahij al-Adillah, which is one of the jurisprudential and theological works in the principles of jurisprudence.

- The decisive article and the appreciation of the connection between wisdom and the Sharia, in which he separates the statement on important issues in philosophy, including the reality of knowledge, the necessity of rational contemplation and philosophy, and others. He also addresses the ruling on learning philosophy, the ruling on the sciences of non-Muslims, the human ability to comprehend the sciences, interpretation, and classification of the sciences, responding in many chapters to al-Ghazali's words and opinions.

- (Tahafot Al-Tahafot)The Incoherence of the Incoherence: in which he responded to Al-Ghazali's book The Incoherence of the Philosophers, and Ibn Rushd wrote one of the most important books in response to Al-Ghazali and invalidating his claims, such that it stirred up widespread controversy among jurists, rulers, the elite and the common people, because Ibn Rushd wanted to defend philosophy and demonstrate its importance in political and social reform:

-General Books

The book "Al-Tahsil" on the differences between the schools of thought of scholars-

The Animal Book

The Book of "Questions" in Governance-

The book "The Beginning of the Mujtahid and the End of the Muqtasid" in jurisprudence-

The book "The Compendium of Aristotle's Books" on physics and theology.

- Explanation of Ibn Sina's poem on medicine, in which Ibn Rushd discussed the growth of the fetus, its care, birth, management, and care for its psychological and physical development.

- The Compendium of Plato's Politics, which is a translation, summary and explanation of Plato's book The Republic, in which he discusses the conditions of a virtuous society, the means of building and protecting it, the methods of its politics and management, and the duties of its individuals (16).

The second topic:

The five industries according to Ibn Rushd:

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According to Ibn Rushd, they are (proof, dialectic, public speaking, sophistry and poetry) (17).)

Proof:-

Ibn Rushd defined proof as: "A certain syllogism that provides knowledge of a thing as it is in existence by the cause by which it exists, if that cause is one of the things known to us by nature" (18)

The key to Ibn Rushd's philosophy is to complete his elevation of proof over everything else. He believes in the principles of demonstrative certainty and calls for applying them to philosophy and considering them a criterion for sound reasoning. (19)

Ibn Rushd was interested in proof, collection, summary and explanation. He believed that knowledge can only be achieved through proof (20)

He says, "Wisdom is to consider things according to what the nature of proof requires" (21). Proof is the goal of logical research (22). This clarifies for us the truth of his opinion in each of his theories that were studied, as it reveals to us the secret of his adherence to Aristotle over others, and his preference for proof, and clarifies for us another aspect of the many aspects of his philosophy that proceeds on the basis of proof in his criticism of theologians and philosophers (23). Ibn Rushd refers to proof by saying: This syllogism is specific to the people of certain syllogism, and these are the syllogists by nature and craft, that is, the craft of wisdom (24).)

The main types of proof:

1-Proof of existence

2-Proof of reason

3-The Absolute Proof (25)

Ibn Rushd says: If you are one of those who have learned the arts that are done by proof, then the demonstrative arts are most similar to the practical arts. This is because just as it is not possible for someone who has not learned the arts of proof to do the act of the art of proof, which is proof itself, rather this art is more deserving of that than all other arts. The statement is different in this work because the work is a single act, so it does not necessarily issue except from the one who has the art. So the types of statements are many, some of them demonstrative and some not. Since the non-demonstrative come without art, it was assumed that demonstrative statements come without art, and that is a great mistake. Therefore, since it is from the materials of demonstrative arts that it is not possible to say anything about them other than the industrial statement, it is not possible to say anything about them except for the one who has the art, as is the case with the arts of engineering (26).

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Ibn Rushd says in his summary of Aristotle's proof: "It was known a thing with true knowledge when had been known it not for an accidental reason, as the Sophists do, but when it had known it by the cause that necessitates its existence, it was known that it is its cause and that it cannot exist without that cause." (27) Ibn Rushd also says in his summary of the proof: "If it is necessary for the proof to provide knowledge of the thing as it is in existence by the cause by which it exists, if that cause is one of the things known to us by nature, then its premises must be true first and not known by Aristotle's definition, and must be more known than the result, and must be the cause of the result in both respects, i.e. a cause for our knowledge of the result and a cause for the existence of that producing thing itself. And if the thing is a cause for the producing thing itself, then it must be appropriate to the matter that is made clear by it. For this is the case of the cause with the effect." (28) Ibn Rushd continues his summary of Aristotle's proof by saying: We must take into consideration that these premises are known by reason, which is what perceives the parts of the known issue by itself. It becomes clear that the necessary and permanent result can only be from necessary premises. It becomes clear that if it is a condition of proven knowledge that the result be necessary, then the premises of the proof must be necessary and true, i.e. not impossible or changeable. Ibn Rushd also explains that if it is necessary for the premises to be necessary, then they must be universal. Since the predicate must be predicated on all things, and the predicate must not be summarized as some of the subject and some of it does not exist. It was also not present at one time and not present at another time, but rather it is for all of the subject and at all times, such as saying: - that man is an animal, since anything that has been established as a man is described as animal. The demonstrative syllogism is a syllogism that proves the truth of its results based on true premises or those that are taken for granted as true, such as our saying:

Every human being is mortal. Socrates is a human being, so Socrates is mortal. (29)

Ibn Rushd explains in his summary of Aristotle's proof: "The particular things that happen time after time are like eclipses, so the proof is not based on them because they are particular. Rather, it is based on the common nature of the whole in all eclipses, not this particular eclipse, just as the proof is not based on the thing that returns." He also emphasizes in his summary that the proof on the general meaning is better, since it gives us the reason, and then the question stops with why. However, it is the real reason. This is in addition to the fact that the particular matters are infinite, and the infinite matters are not

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encompassed or confined. As for the universals, they encompass the particulars and contain them, so the proof on the general matters is better than the proof on the particular matters, because the proof on the things whose knowledge is more is better than the proof that is on the things whose knowledge is less, i.e. the particular matters. This is in addition to the fact that the necessary information must be from the causes themselves, not by coincidence, since the proof is incompatible with luck and coincidence. Therefore, the conventional reason was not counted among the required reasons, nor was it used as a middle term in the proofs. (30)

Ibn Rushd explains the difference between proof and conjecture, saying: "You should understand that when the philosophers' statements are stripped of the demonstrative arts, they become dialectical statements, and they must be either famous or strangely rejected if they are not famous. The reason for that is that demonstrative statements are distinguished from non-demonstrative statements, since they are considered by the genus, the industry in which consideration is made. Whatever of them is included in the definition of the genus, or the genus is included in its definition, is a demonstrative statement, and whatever does not appear in it is a non-demonstrative statement. This is not possible except after determining the nature of that genus in which consideration is made, and determining the direction from which the intrinsic predicates of that genus exist from the direction for which they do not exist. And it is preserved in determining that direction in a statement of a statement from the statements made in that industry that it is always present in front of the eye. So whenever it occurs to the mind that the statement is essential to that genus or is a necessary consequence of its essence, the statement is correct. As for whoever does not have this occasion in the mind of the observer or it occurs weakly, then the statement is conjectural and not certain." (31)

Ibn Rushd says in his summary of Aristotle's proof: "Knowledge contradicts conjecture because knowledge is in the necessary universal matter and within the limits of a necessary medium. Necessary is something that is in a certain state and it is not possible for it to be otherwise. As for conjecture, it is primarily and specifically for possible matters." These are brief indications of some of the principles of proof or demonstrative reasoning that it have been mentioned previously so that it may see the certain demonstrative reasoning and the uncertain reasoning that represents an apparent certain path. Yes, an apparent conjectural path because it makes us think that it seeks certainty, where there is no certainty in it. (32)

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Dialectic:-

Ibn Rushd defined dialectic as: "It is a syllogism that is composed of well-known premises" (33).)

This topic of debate required Ibn Rushd to follow a special methodology, which is the methodology of debate itself, based on dialogue between a questioner and an answerer.

If the syllogism or dialectical discourse starts from the principle of automatically accepting the premises to form the standard forms and types, and the proof only investigates the principles of the premises and their causes, and aims only at true knowledge, then if it were not for the art of dialectic, these two would drown in the midst of the conflicting premises that come at them from every direction.

For this reason, the principle of dialectic received Ibn Rushd's attention, as it is no less important than the topics of syllogism and proof..

This art of dialectic begins its study from sources that Aristotle called "positions." Alexander defined the position as "a principle and an origin from which the premises are taken in a syllogism that works on partial demands in the art of an art." According to Alexander, these positions "in essence give the power to make syllogisms," while "the major partial premises in a syllogism are not of their nature to do this.""

He needed syllogism to position to establish its premises and their finiteness, that is, Aristotle wrote it and then moved on to the issue and syllogism, for without dialectic it can't be reached the concentration of the first material of syllogism, which is the premises. Thus, Ibn Rushd defined the purpose of dialectic and its benefits, and defined the elements of dialectical statements, and showed how the art of dialectication is based on dialectical syllogism, as we have indicated, the syllogism that is composed of well-known premises, based on Aristotelian principles to establish positions so that they would be fixed sources from which the syllogism draws its premises, the principle of positions and their occurrence (Les.heux) that positions are origins from which the premises of syllogisms are taken, as it has mentioned, and the goal of these positions is to invalidate the useless premises on the one hand, then prove the useful premises for use in syllogism on the other hand. After he showed that they are finite with the finiteness of their sources, which are the categories, Ibn Rushd moved on to dealing with the positions themselves (34). Ibn Rushd points out in his summary of the proof that the debate does not determine the examination of the subjects precisely, and the reason for that is that it is not limited to the subjective issues of the subject whose conditions are being investigated at the time, but also to the strange ones. (35)

Dialectical reasoning is a reasoning whose premises are conjectural, such as our saying: Oxygen is an essential element for life, and it is possible that the moon is surrounded by a layer of oxygen. Therefore, it is possible that life exists on the moon. (36)

The debate is based on the principle of communication between the questioner and the respondent and dialogue between them in various forms:

The questioner or the respondent presents the popular opinions, and they try to discover the contradictions in them in an attempt to resolve them together. It is the dialectical discourse, which consists of the well-known premises that are praised by everyone or more. These types of discourse and debate are based on principles that pave the way for practicing the art of debate, i.e. arranging the question and answer as is the case with Aristotle. There are thus rules for the question and others for the answer. As for the rules for the question, they require that the questioner seek the dialectical position from which the syllogism is derived, and the questioner should know that not every question is a dialectical premise. And that the question should not be prolonged because it is a negative act by the question itself. As for the answer, it is according to the well-known position, and the role of the respondent depends consequently on the nature of the question. (37)

Ibn Rushd explains that there are matters in which it is not permissible to debate, and he means (the divine sciences), as he says: "It is not possible for a dialectical discourse to occur in this type, as it occurred in all other issues, and debate is beneficial and permissible in all other sciences, and forbidden in this science." (38)

Public speaking:

Ibn Rushd refers to it by saying (It is a speech directed to the public because they have nothing worth mentioning in rational interpretation) (39)

The premises of public speaking are not based on a logical foundation, but on an emotional foundation, and the dialectic is based on... (40)

Where the debate takes place between those who defend their opinion based on knowledge that proves it, and those who argue with them and oppose them, and that the public speakingal discourse "which is based on the presumed premises that are at the beginning of the opinion" and the public speakingal opposition: - is sophistry in which there is no way to decide except by taste, as if a person claimed in a statement that something is measured and another claimed that it is not measured, then the explanation in that would be the taste of the sound and superior nature. (41)

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In this syllogism, there are conjectures that are opinions that are believed, not on the basis of certainty, but rather that their opposite comes to mind, but the mind is easier to reach, meaning that the mind makes a sound judgment about them while allowing its opposite. Examples of this are our saying:

Omar is talking to the enemy. Anyone who talks to the enemy is an enemy like him. So Omar is an enemy (42)

Sophistry:-

Ibn Rushd devotes a special section to this principle in the Book of Sophistry, which researchers consider a complementary part of the Book of Dialectics and consider it the ninth article of the articles on dialectics. This is because the goal of dialectics is not only to gain experience in this craft, as the debate takes place between a sophist and his interlocutor, where we see the sophist concluding, making the opponent believe that he started from well-known and recognized premises in order to trap his opponent with them and force him to denounce him. However, the interlocutor must be careful to defend himself (43) and to stand first and last on the mistakes of the troublemakers (hence the name of this type of debate as troublemaking). He identified the locations of fallacies when he defined the troublemaking syllogism as (that which gives the impression that it is a dialectical syllogism without it actually being so) and the sophistical statement in general (is that which likens its owner to the one who demonstrates, giving the impression that he is wise without being so) (44) .

Poetry

Ibn Rushd defines poetry as "the art of making imitative sayings.""

And it is also "the logical industry that we are looking at in this book" (45). Here, Ibn Rushd's clear effort appears in a unique attempt to show why the art of poetry was part of the art of logic and that it is one of the tools that can be used in managing the politics of societies. Ibn Rushd combined in this the opinion of both Plato and Aristotle when he linked that to Islamic law (46). Poetry, according to Ibn Rushd, is the industry that applies the principles of logical speech to the opinions that are popular among people according to its own laws as an industry, and poetry is different from sophistry (47). Then Ibn Rushd comes to say that the things by which poetry is improved and applied distinguish between the theoretical art of poetry and the practical art of poetry (48) .

Then Ibn Rushd shows that poetry is an industry with distinct actions, and the poet performs the actions of the industry according to the laws of the structure of perception, and he judges the degree of the poet's skill from the perspective of these actions and these laws (49).

It is worth noting that Ibn Rushd memorized Al-Mutanabbi's poetry (50)

Conclusion:

Through the course of this research, it have been reached a set of results that constitute a conclusion, the most prominent of which are::

1- It must be differentiate between the types of syllogism. That it cannot be understood and study Ibn Rushd and Aristotle after him without understanding and defining the types of this syllogism (and the five industries).

2- The key to Ibn Rushd's philosophy is completed in his rejection of proof, as he believes in certain, demonstrative principles.

3- Ibn Rushd applies the principles of certainty and proof and calls for their application to philosophy as a criterion for sound reasoning.

4- Ibn Rushd considers wisdom to be looking at things according to what the nature of proof requires. Proof is the goal of logical research.

5- From the above, it can be known the secret of his adherence to Aristotle and his preference for proof.

6- The dialectical syllogism of Ibn Rushd has broad and speculative premises, but without the dialectic it cannot be reached the focus of the material of the first syllogism, which is the premises. Therefore, the dialectic of Ibn Rushd is no less important than the subjects of syllogism and proof.

Footnotes:

(1) Muhammad Amara: The Philosophy of Ibn Rushd: 97.

(2) Muhammad Al-Iraqi: The Rational Tendency: 15.

(3) ibid: 15.

(4) On Ibn Rushd's ordeal: Al-Jabiri, Intellectuals in Arab Civilization: 45; Al-Marrakushi, Abdul Wahid, Al-Mu'jib in Summarizing the News of Morocco: 435.

(5) Abd al-Rahman al-Badawi: Encyclopedia of Philosophy: 1

(6) Atef Al-Iraqi: Ibn Rushd, an Arab Philosopher with a Western Spirit, pp. 21.

(7) Ibn Rushd: The Incoherence of the Incoherence, pp. 193-229.

(8) Ibn Rushd, Fasl al-Maqal and the Appreciation of the Connection between Wisdom and Sharia: 28.

(9) The Holy Quran: Surat Al-Hashr: Verse 2

(10) The Holy Quran: Surat Al-A'raf: Verse 85.

(11) The Holy Quran: Surat Al-Ghashiyah: Verse 16.

(12) The Holy Quran: Surat Az-Zumar: Verse 12.

(13) Atef Al-Iraqi: Ibn Rushd, an Arab Philosopher, a Western Spirit: 22.

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(14) Ibn Rushd: The Decisive Treatise and the Appreciation of the Connection between Wisdom and Sharia: 32.

(15) Jalal Al-Ashry: Al-Aqqad between Al-Ghazali and Ibn Rushd, Al-Faisal Magazine, Issue 22, Rabi' al-Akhira, 1399, 60.

(16) Abd al-Rahman al-Badawi, Encyclopedia of Philosophy 1:65

(17) Muhammad Atef Al-Iraqi: The Rational Tendency in Ibn Rushd's Philosophy, Cairo: 15.

(18) Summary of Aristotle's logic: Book of Proof: 4.

(19) Muhammad Atef Al-Iraqi: The Rational Tendency in Ibn Rushd's Philosophy: 15.

(20) Haider Abdul Zahra Al-Khuza'i: Rational proof according to Ibn Rushd (a comparative analytical study), PhD thesis, Department of Philosophy, College of Arts, University of Kufa, 2007 AD, 20.

(21) Ibn Rushd: The Incoherence of the Incoherence: 410.

(22) Haider Al-Khuza'i: Rational proof according to Ibn Rushd (a comparative analytical study), PhD thesis, Department of Philosophy, College of Arts, University of Kufa, 2007 AD, 20.

(23) Muhammad Atef Al-Iraqi, The Rational Tendency in Ibn Rushd's Philosophy: 15-16.

(24) Hassan Al-Abidi: Natural Sciences in Ibn Rushd's Philosophy: 8

(25) Haider Al-Khuza'i, Rational Proof in Ibn Rushd (A Comparative Analytical Study), PhD Thesis, Department of Philosophy, College of Arts, University of Kufa, 2007: 134.

(26) Ibn Rushd, The Incoherence of the Incoherence: 427-428.

(27) Dr. Muhammad Atef Al-Iraqi, The Revolution of Reason in Arab Philosophy: 75.

(28) The same source: 75.

(29) Ibn Rushd, Fasl al-Maqal and the Appreciation of the Connection between Wisdom and Sharia: 21.

(30) Dr. Muhammad Atef Al-Iraqi: The Revolution of Reason in Arab Philosophy: 76-77.

(31) Ibn Rushd: The Incoherence of the Incoherence: 409.

(32) Muhammad Atef Al-Iraqi: The Revolution of Reason in Arab Philosophy: 28.

(33) Ibn Rushd: A Summary of Aristotle's Logic: Gerard Jahmi, Volume One, p. 59.

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(34) The same source: 59.

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(36) Ibn Rushd, Fasl al-Maqal and the Appreciation of the Connection between Wisdom and Sharia: 21.

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(38) Ibn Rushd, The Incoherence of the Incoherence: 206.

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(40) Ibn Rushd: The Chapter of the Article: 29.

(41) Ibn Rushd: The Incoherence of the Incoherence: 26.

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(43) Ibn Rushd, A Summary of Aristotle's Logic, Gerard Jahmi, pp. 60-61.

(44) The same source: 62.

(45) Ibn Rushd, Summary of the Book of Poetry, edited by Charles Butterworth and Ahmed Abdel Majeed Haridi, Egyptian General Book Authority in cooperation with the American Research Center in Egypt, 1986, p. 24.

(46) The same source: 18.

(47) The same source: 25.

(48) The same source: 29.

(49) The same source: 42.

(50) The same source: 18.

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