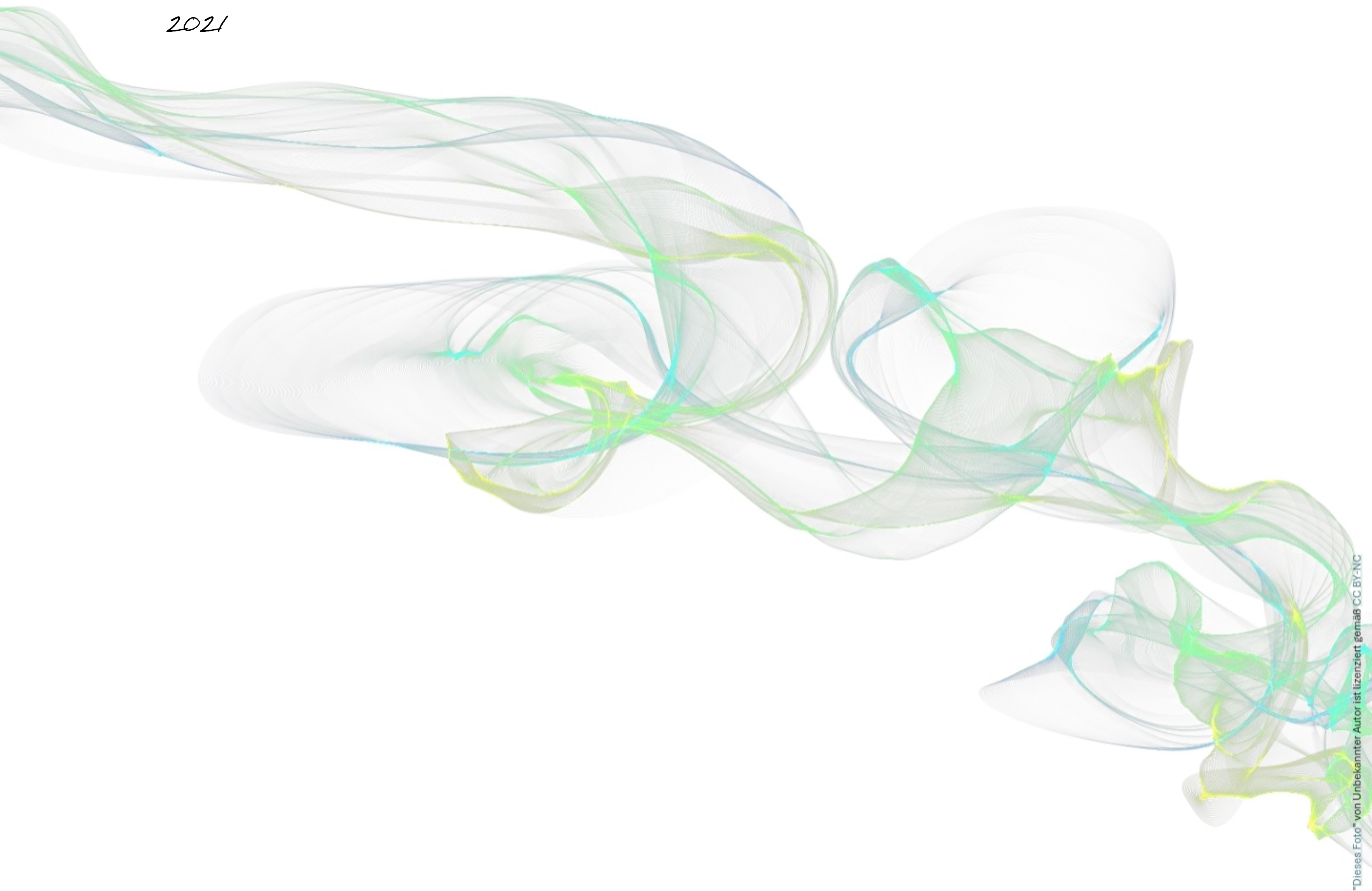


Ibn Bājja

Close reading and analysis of *Tadbīr al-mutawāḥḥid*

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Introduction

The first time introduced to me the term utopian city was by the philosopher Plato, then by the philosopher Al-Farabi, anyone, who likes to read, knows these simple information on Utopia. But after this intensive and deep course about all terms of the utopian literature, especially in the Arabic literature, which drew my attention to Arab authors and their works on utopianism, I became more interested in reading some books and poems focusing on the ideal life. As a result of this interest, I decided to write my term paper about the book *Tadbīr al-mutawaḥḥid* by the philosopher Ibn Bājjā.

This work analyses the symbols and utopian thought in the book of Ibn Bājjā as well as his philosophy about the purpose of the human being to reach perfection and the essence of life. Through reading closely his work *Tadbīr al-mutawaḥḥid* and with some other sources about the work, I formulated some questions which I will then answer in this essay. From Ibn Bājjā's, what are the ways to achieve perfection? How do solitary people achieve a utopian life? What is the meaning of *al-mutawaḥḥid* (solitary)?

Tadbīr al-mutawaḥḥid was used for analysis to answer these questions. By reading this book, I can directly understand Ibn Bājjā's philosophy on utopia and the idea of solitude from the corrupt society and upgrading the soul with virtuous morals. Also there are secondary sources, between articles and books that analyse Ibn Bājjā's book, as well as discuss the idea of isolation from society. In order to be able at the end of this work to conclude whether the Ibn Bājjā's work leads a utopian life or not, it was necessary to define the concept of utopianism. There are some general sources that give a brief overview of what Utopia is, as well as compare it with the utopianism of Ibn Bājjā in his book *Tadbīr al-mutawaḥḥid*.

It'll be interesting at the start of this essay to introduce the author of the book *Tadbīr al-mutawaḥḥid*. This summary introductory of the aspects and circumstances of his life may be of some help in understanding the idea of his book, especially the idea of isolation and loneliness.

Biography of the author Ibn Bājjā

Abū Bakr Muḥammad ibn Yaḥyā ibn al-Šā'ig ibn Bājjā was born in Zaragoza, some sources state that his birth was most likely between 1077 and 1082.¹ Ibn Bājjā was born into a family

¹ See Geoffroy, *Encyclopedia of Medieval Philosophy*, p. 752.

of craftsmen whose ancestry traces back to the Arabic Andalusians. In this city, Ibn Bājja studied the transmission and mental sciences of Islam and the sciences of Arabic.² In general, his professors in philosophy are unknown, but it can be assumed that his studies were affected by his works, through the intense philosophical activity that was at that time.³ Ibn Bājja was well acquainted with twelve sciences, such as mathematics, astronomy, medicine, Arabic sciences and others, considering that what he most attracted was the study of philosophy.⁴ Ibn Bājja worked at first as a teacher and was extremely talented in this profession and there were some of his students who were inspired by his ideas as well as his philosophy and who become Scientists later.⁵

The historical period in which Ibn Bājja lived in Andalusia was characterized by turmoil, splits and conflicts between the kings of the sects.⁶ When the Almoravids entered Zaragoza and they occupy the city, Ibn Bājja was able to obtain their appreciation, and their agent Abu Bakr ibn Ibrahim al-Lamtūnī took him as his writer and minister.⁷ As a result of this disturbance, it is evident from some of the letters Ibn Bājja that he was imprisoned several times, and during his imprisonment he wrote many musical poems, which were later known as *mūshḥāt*. After the Christian occupation of Zaragoza, Ibn Bājja moved to many cities and lived in them, for example, cities in southern Spain and North Africa, Granada, Oran and Fez.⁸ From there he decided to go to Morocco, where he got closer to the Almoravid civilization. Following these long years of travel and travel, he made sure to write his philosophy in a number of important books.⁹

In the last period of his life, friendship developed between Ibn Bājja and his student ‘Alī ibn al-Imām, who copied the works of his teacher Ibn Bājja, which prompted Ibn Bājja to travel to Seville in 1135 to review these works. This friendship was a source of inspiration for Ibn Bājja as many of his later works were consecrated to ‘Alī ibn al-Imām, who was a lieutenant of the city of Seville and a minister to the governor of the Almoravids in Granada. *The Letter of Farewell (Risalat al-Wadā’)* is one of these works for ‘Alī ibn al-Imām. Some historians and

² See Ayoub, Ayoub, Muhammad Shaban, Ibn Bājja al-’andalusī...fīlasūf as-s’ādāa al-lādhī qutila masmūmn. AlJazeera, <https://bit.ly/30xJJI9>, 09/03/2021.

³ See Geoffroy, Encyclopedia of Medieval Philosophy, p. 752.

⁴ See Ayoub, Ayoub, Muhammad Shaban, Ibn Bājja al-’andalusī...fīlasūf as-s’ādāa al-lādhī qutila masmūmn. AlJazeera, <https://bit.ly/30xJJI9>, 09/03/2021.

⁵ See Geoffroy, Encyclopedia of Medieval Philosophy, p. 752.

⁶ Ibid.

⁷ See Ayoub, Ayoub, Muhammad Shaban, Ibn Bājja al-’andalusī...fīlasūf as-s’ādāa al-lādhī qutila masmūmn. AlJazeera, <https://bit.ly/30xJJI9>, 09/03/2021.

⁸ See Geoffroy, Encyclopedia of Medieval Philosophy, p. 752.

⁹ See Ayoub, Ayoub, Muhammad Shaban, Ibn Bājja al-’andalusī...fīlasūf as-s’ādāa al-lādhī qutila masmūmn. AlJazeera, <https://bit.ly/30xJJI9>, 09/03/2021.

researchers think that Ibn Bājja wrote this epistle to ‘Alī ibn al-Imām, when ‘Alī ibn al-Imām traveled to Egypt.¹⁰ Ibn Bājja wanted to join to ‘Alī ibn al-Imām in Egypt as well as to meet him, but he was poisoned in Fez in 1139. Some historians mention that the famous doctor Ibn Zuhr may be the suspect in the process of his assassination. Because of his jealousy and a rivalry from Ibn Bājja.¹¹

Ibn Bājja left about 27 works between books and letters, which are still accredited in the study of the philosophical sciences until the present day.¹² Some of them are books on medicine, mathematics, wisdom, explanations of some Aristotle’s books on physics as well as Weather conditions, and a book on animals. As for the books he did not complete, many of them are what is on logic, a *book on the soul (Kitāb fī al-nafs)* and his epistle in *the Regimen of the Solitary (Tadbīr al-mutawahhid)*, *Conjunction of the Intellect with Man (Ittiṣāl al-‘aql bi-l-insān)* and *The Letter of Farewell (Risalat al-Wadā’)*. In this epistle, he spoke about the factors that affect the human being and push the mind to think, he explained also the purpose of human existence and the goal of knowledge, which are closeness to God and connection with the active intellect emanating from God.¹³ On the one hand, Ibn Bājja's philosophy relies on the Platonic political philosophy of Al-Farabi and on an independent reading of *Nicomachic ethics*.¹⁴ His philosophical works focused in particular on the completion of in-depth commentaries on the books of Aristotle, Plato and Al-Farabi, and he presented many studies on Greek and Arab Islamic philosophies. As his philosophy included a summary of what these two philosophies have reached in the fields of looking at politics, thought, sociology and ethics.¹⁵ The views of Ibn Bājja as for his philosophy was based on the idea of "isolation". He believed that active thinking and correct thinking can only come from contemplation as well as isolation from people. Ibn Bājja linked happiness and perfection with science and comprehensive useful knowledge. Ibn Bājja believed that it was possible to achieve happiness for a person - especially a lonely person - when the mind connects (*ittiṣāl*) with useful comprehensive knowledge.¹⁶ Rational philosophy in the thought of Ibn Bājja’s philosophy is termed as a relentless pursuit of "the reconciliation of philosophy with life, or metaphysics with nature." For this reason, Ibn Bājja saw that the intellect is the only way to achieve this task. In his Islamic philosophy, he

¹⁰ See Geoffroy, Encyclopedia of Medieval Philosophy, P. 754.

¹¹ See Geoffroy, Encyclopedia of Medieval Philosophy, P. 752.

¹² See Ayoub, Ayoub, Muhammad Shaban, Ibn Bājja al-‘andalusī...fīlasūf as-s ‘ādāa al-lādhī qutila masmūmn. AlJazeera, <https://bit.ly/30xJJI9>, 09/03/2021.

¹³ See Geoffroy, Encyclopedia of Medieval Philosophy, P. 754.

¹⁴ See Geoffroy, Encyclopedia of Medieval Philosophy, P. 753.

¹⁵ See Geoffroy, Encyclopedia of Medieval Philosophy, P. 754.

¹⁶ See Wimer, Vom Denken der Natur zur Natur des Denkens, P.19.

combined Aristotle's mental system with Plato's spiritual reflections. He relied on Plato's book "The Republic", Aristotle's "Ethics" and "Sense and Sensibility," and "Civil Politics" and "Reason's Message" by Al-Farabi in explaining his rational concepts and philosophical propositions.¹⁷ The concept of philosophy in Ibn Bājja's view is that it is a matter that can be understood from a cognitive perspective and that it can be understood politically. We note that Ibn Bājja generally considered philosophy a "way" (*sabīl*) and "way of life" (*sīra*). However the relationship between religion and philosophy is not yet precisely clear in his works, but it is clear that philosophy is the factor that directs practical life as well, not just religion.¹⁸ The traditional religious formulas in the few places in which they appear in Ibn Bājja's works are in most cases allegorical descriptions of philosophical theories and are not, as has happened several times, an alternative or complementary representations. On the other hand, Ibn Bājja's works are evidence that the highest knowledge, which is the knowledge of the pure mind, is not in the "possibility" of man, but in the power of God. A person can only reach the level of rhetorical scientific knowledge alone. The assimilation of a separate mind by itself is a gift from God.¹⁹ Ibn Bājja considered that a person can access knowledge by instinct (*fiṭra*). On top of that there is a special instinct, which is philosophy, and this instinct is considered a basic condition for a person as a philosopher to successfully walk on the path of philosophy and reach the highest stages in it.²⁰

Ibn Bājja believed that a person can access knowledge through instinct. Knowledge appears in Ibn Bājja's meditations in two places: it is presented as something that acknowledges natural possibilities, but then becomes a subject of scholarly and religious discourse. On the other hand, to the extent that knowledge is seen as the greatest gift from God to Man, and there are divine possibilities that neither science can distinguish and can be identified through the divine revelation.²¹

The influence of Ibn Bājja on his successors from the Andalusian philosophers was clear, and these traces appeared in the most famous works of Ibn Tufail, Ibn Maimūn and Ibn Rushd. This effect may have arisen as a result of Ibn Bājja's idea if it is possible for the individual to communicate with the active mind and isolate himself from society to reach comprehensive knowledge and virtuous morals, thanks to which man can elevate himself and the society to the level of perfection.²² Ibn Bājja's works also affected in the philosophers of the West, as such

¹⁷ See Geoffroy, Encyclopedia of Medieval Philosophy, P. 753.

¹⁸ See Wimer, Vom Denken der Natur zur Natur des Denkens, p. 88.

¹⁹ See Wimer, Vom Denken der Natur zur Natur des Denkens, p111.

²⁰ See Wimer, Vom Denken der Natur zur Natur des Denkens, p.107.

²¹ See Wimer, Vom Denken der Natur zur Natur des Denkens, p. 115.

²² See Wimer, Vom Denken der Natur zur Natur des Denkens, p. 33.

the German Eckhart (1260 - 1328) who followed rationalistic intellect, as well as the Dutchman Baruch Spinoza (1632 - 1677) who quoted Ibn Bājja's philosophy and ideas in his work *The Science of Ethics*.²³

Among the most important works of Ibn Bājja, which has had a great influence till today in the field of philosophy, is *the Regimen of the Solitary* (*Tadbīr al-mutawāḥḥid*). The next part will the book's idea be presented and discussed the concept of *Tadbīr* as well as *al-mutawāḥḥid*, additionally to their connection with utopia.

Analysis of the Book and Title

At the end of the eleventh century, a new philosopher and a new philosophy appeared. This is a philosophy that was Ibn Bājja's philosophy, the philosophy of change, which made him compose the message *the Regimen of the Solitary* (*Tadbīr al-mutawāḥḥid*). The book contains 94 pages distributed into seventeen chapters. The first chapter in the book was about Ibn Bājja's biography, the date of his birth and his death. The second chapter details his reasons for writing this book.²⁴ It was noted in most of Ibn Bājja's philosophical studies that it is a mental philosophy that seeks happiness. His mental strength and its development on its own by moving away from the evils of society through the actions of the mind emanating from God, then reaching to the happiness. In the introduction Ibn Tufail's book „*Ḥayy ibn Yaqzān*“ he describes the character of Ibn Bājja, that there was no such in the people of Andalusia as Ibn Bājja, because he was intelligent, balanced mentally and the most sincere vision.²⁵ The subject of the book confines the political philosophy of Ibn Bājja. The premis idea of the book revolves around isolation and management. He believed that moving away from societies and cities which he considered corrupt as a basic solution in building a moral society. Thus we can read isolation as the solution. He also believed that alienation from a corrupt society is a way to establish a virtuous city and a government that is without flaws or corruption.²⁶ Ibn Bājja explained in the book his most prominent philosophical principles, and what is related to the immortality of the mind and rational images, as well as the corruption of all human characteristics, including physical and spiritual images. These were the two topics of the next two chapters, after defining the concept of management (*Tadbīr*), which he delved more into

²³ See Ayoub, Ayoub, Muhammad Shaban, Ibn Bājja al- 'andalusī... fīlasūf as-s 'ādāa al-lādhī qutila masmūmn. AlJazeera, <https://bit.ly/30xJJ19>, 09/03/2021.

²⁴ See Ibn Bājja, *Tadbīr al-mutawāḥḥid*, p. 3.

²⁵ Ibid.

²⁶ See Ibn Bājja, *Tadbīr al-mutawāḥḥid*, p. 5.

both subjects in the subsequent 17 chapters.²⁷ This term *Tadbīr* indicates in its largest sense a group of actions aimed at a known purpose, so it cannot be inferred from a single action, but rather on a set of actions that are performed in a single frequency based on a plan drawn up to reach a known purpose such as political management and war management. It is said in sense, God manages the universe because His management is similar to the management of governments, although in the opinion of the wise, this management is similar just in terms but the meaning is different. Because organising a set of actions on a known plan and thinking about them before completing them is a human quality.²⁸

It can be said that the management (*Tadbīr*) has its own basic conditions, which must be met in order to achieve the management as Ibn Bājja explained it. These conditions are four:²⁹

- Actions: they are a practical exercise of management, without which the latter is excluded.
- Arrangement: it is a previous perception that frames actions, organises them, and coordinates them.
- Objective: it is a predetermined goal of any management.
- Thought: it is the principle of management. Management can only be done with it, as in this case it is impossible arrangement for actions or to define an intended purpose for them without the presence of thought because thought is the force, on which the three previous conditions are based.

Based on the power of the thought as a important determinant of the management, Ibn Bājja concluded that the management is a purely human characteristic, also he classified the management into a general management and the special management. He called the all human actions a general management, whether with regard to professions such as shoemaking and weaving, as well as he described management's power in some professions, which need more arrangements and plans such as arranging war matters. As for the special management, it is called the management of cities as well as the management of the house.³⁰

Ibn Bājja divided the management into two parts, the right management and the wrong management. He considered God's management of the world the right and most honorable management that must be transcended and not to be discussed, as long as there no comparison between the God's management and the human's management. Then he discussed the cities'

²⁷ See Ibn Bājja, *Tadbīr al-mutawāḥḥid*, p. 16.

²⁸ See Ibn Bājja, *Tadbīr al-mutawāḥḥid*, p. 5.

²⁹ See Simkan, *al-fīlasūf wa sharḥ al-izdiūājīa fī al-mudn al-islamīa man khlāl* „, *Tadbīr al-mutawāḥḥid* “ liābī Bakr ibn Bājja. <https://bit.ly/3rCOHj4>, 10/03/2021.

³⁰ See Ibn Bājja, *Tadbīr al-mutawāḥḥid*, p. 6.

management and management of the house, in the special category of management, as they have the righteousness and perfection. He excluded the general management from this classification.³¹

Ibn Bājja explained the concept of the management (*Tadbīr*) in the beginning of his book, but he didn't define the concept of the isolated person (*al-mutawāḥḥid*) directly after the definition and explanation of the management. Ibn Bājja wrote an overview of the present and past reality as an initial introduction before talking about isolation. This reality was the social and historical life of the environment to which he belongs, through his observation of reality as it was in his time and as it was before it.³²

The isolated person (*al-mutawāḥḥid*) according to Ibn Bājja is the wise philosopher, who searches for his own happiness in the corrupt cities that know nothing but misery. He has an honest opinion about a corrupt city. Therefore, he is a stranger in his homeland, the strangeness of good and correct opinion among the ignorant and corrupt community. It is an intellectual alienation, it has nothing to do with the social or political dimension.³³ Within this alienation, the isolated man manages his individual life, in order to spare it the scourges of the injustice of the group. To this extent, the task of the *al-mutawāḥḥid* will be not easy, because due to the spread of corruption in the city, he will be a stranger in his country, far from his family and friends, he is an isolated intellectual, because the ignorant and incomplete city is mired in its crises, unaware of the destruction that lurks in it.³⁴ The picture that Ibn Bājja painted of the isolated in his exile has mental and spiritual characteristics that sometimes rise to the same features of the prophets (Divine favor), so the stranger is the one who in his alienation is a stranger. He is the one who, if you saw him, you did not know him, and if you did not see him, you did not know him. The stranger if he attended was absent, and if he was absent he was present, and the strangest stranger is who became a stranger in his homeland. Whereas the isolated person is not subject to authority other than the authority of his mind. Therefore, he transcends his thought over the city in which he lives, and emigrates mentally to another imagined city to be a substitute for it as well as in a complete break with the evil corrupt city around him, for the mind is a fortress in which the philosopher resides, where exists the whole beautiful and perfect city for him.³⁵

³¹ See Ibn Bājja, *Tadbīr al-mutawāḥḥid*, p. 7.

³² See Simkan, *al-fīlasūf wa sharḥ al-izdiūājīa fī al-mudn al-islamīa man khlāl* „*Tadbīr al-mutawāḥḥid* “ liābī Bakr ibn Bājja. <https://bit.ly/3rCOHj4>, 10/03/2021.

³³ See Ibn Bājja, *Tadbīr al-mutawāḥḥid*, p. 10.

³⁴ See Ibn Bājja, *Tadbīr al-mutawāḥḥid*, p. 12.

³⁵ See Ibn Bājja, *Tadbīr al-mutawāḥḥid*, p. 36.

The author Wimer considers that the term (*al-mutawahhid*) is difficult to translate

In den realen Staaten der Gegenwart jedoch, die sämtlich unvollkommen sind, haben nur einige wenige die richtigen Ansichten, welche von denen der Mehrheit abweichen. Sie sind es, die Ibn Bāğğa als mutawahhid bezeichnet. Dieser kaum übersetzbare Begriff – ein Partizip des fünften Stammes der Wurzel w-h-d, »eins« beziehungsweise »einzig sein« – umfasst bei Ibn Bāğğa ein ganzes Bündel von Aspekten, das von der bewusst gewählten Einsamkeit über die Autarkie bis zur Einheit mit sich selbst, zur vollständigen Einheit der Erkenntnis und damit zur Einzigkeit des Erkennenden reicht.³⁶

Ibn Bājjā believed that the isolated person cannot transcend the corrupt reality to a better reality, thus achieve happiness, except by contacting the active mind. It seems clear that Ibn Bājjā is directing a sharp criticism of the prevailing socio-political life of his time, that is, we are facing a critical treatment of a societal pattern that resulted in the emergence of a person whose moral behaviors are devoid of virtue, his ideas lack wisdom, and the mind becomes an enemy of himself before he is an enemy of others. That is why Ibn Bājjā recommended the isolated person should live in the most prosperous cities of knowledge, that is, the closest to perfection and wisdom, which he calls the best of cities.³⁷ The role that Ibn Bājjā gives to the mind reveals the effectiveness that ideas exercise in relation to him in organising the affairs of people. Philosophy, as a rational act, can lead to happiness and perfection as well as thus build the perfect city and ensure its unity.³⁸ The position of the philosopher, whose the right opinion will never meet a corrupt nation or a corrupt city, therefore is obliged to travel between two countries: one is realistic and the second is in his ideas, from here it is necessary for him to imitate reality and transcendence over it.³⁹ The isolated person should be distinguished by virtues.⁴⁰ This is the most important rule of the Regimen of the Solitary, because if he does not excel in those qualities and the animal soul places obstacles for him at the time of work, then he is a person incomplete and without purpose. Also we do not forget that one of the conditions of management is the objective, on top of that this man who has the animal soul winning over the rational soul so that he is led to his desires as well as who fights his thought and contradicts it, this if he is a human being he follows the animal nature and does not know the way of the right from the delusion.⁴¹ Ibn Bājjā used this term *al-insān al-būhīmī* (the bestial human being)

³⁶ Wimer, *Vom Denken der Natur zur Natur des Denkens*, p. 18.

³⁷ See Ibn Bājjā, *Tadbīr al-mutawahhid*, p. 80.

³⁸ See Ibn Bājjā, *Tadbīr al-mutawahhid*, p. 13.

³⁹ See Simkan, *al-filasūf wa sharḥ al-izdiūājīa fī al-mudn al-islamīa man khlāl „Tadbīr al-mutawahhid“ liābī Bakr ibn Bājjā*. <https://bit.ly/3rCOHj4>, 10/03/2021.

⁴⁰ See Ibn Bājjā, *Tadbīr al-mutawahhid*, p. 19.

⁴¹ See Ibn Bājjā, *Tadbīr al-mutawahhid*, p. 16.

to describe this character and it is far from the isolated personality.⁴² The isolated person all his spiritual actions must be based on intellect and knowledge. He must think about his actions as well as these actions are directed to a goal. Ibn Bājja described the moment of management of the solitude as a temporary moment in the horizon of work to rebuild self-awareness, and influence the consciousness of the other in the society.⁴³ This alone is the condition for the realization of humanity, and that is also the condition for embodying the human act in reality. The use of intellect is one of the reasons for achieving humanity. Ibn Bājja sanctified the intellect as well as believed that a correct knowledge, happiness and morals are based on intellect. So the isolated person can achieve through his intellect the knowledge from the physical existence to the divine existence thus he can achieve happiness and satisfaction. He considered that the intellect is the decisive element in the choices of an isolated person, and the main source upon which his happiness depends.⁴⁴ Ibn Bājja added that every action that a person performs is a determinant of his choice, so there are no other bodies that have the characteristic of this choice. According to Ibn Bājja, the human being is a complex being, he has to choose the one who overcomes him, and he chooses a component that does not eliminate the rest of the components.⁴⁵ Therefore, the isolated person must choose the mental component because he is dominant in it, and this component that Ibn Bājja expressed is an immortal component that makes him possess a simple divine essence compared to other components.⁴⁶

After this brief analysis of the isolated personality and the management, which promote him to perfection and lead an ideal life even if the surrounding around him is overwhelmed with corruption. I tried as much as possible to focus on the most important points because the information amount of this book as well as the information, which was written about it, is a lot. So in this short work could not be able to absorb and cover all. In the part before the conclusion will be reviewed the Concept of Utopian as well as the evidence of utopianism city to what was stated in the book.

⁴² See Ibn Bājja, *Tadbīr al-mutawahhid*, p. 15.

⁴³ See Ibn Bājja, *Tadbīr al-mutawahhid*, p. 25.

⁴⁴ See Wimmer, *Vom Denken der Natur zur Natur des Denkens*, p. 57.

⁴⁵ See Simkan, *al-fīlasūf wa sharḥ al-izdiūājīa fī al-mudn al-islamīa man khlāl* „, *Tadbīr al-mutawahhid* “ liābī Bakr ibn Bājja. <https://bit.ly/3rCOHj4>, 10/03/2021.

⁴⁶ See Simkan, *al-fīlasūf wa sharḥ al-izdiūājīa fī al-mudn al-islamīa man khlāl* „, *Tadbīr al-mutawahhid* “ liābī Bakr ibn Bājja. <https://bit.ly/3rCOHj4>, 10/03/2021.

Essentials for a utopian life

1. The Concept of Utopian

Though there are many books which have been written about the concept utopianism, there seems to be no specific definition of "utopia". Most of the utopian definitions of all different authors or philosophers have included "content, form, and function", with this Levitas assured that one of the reasons for having different definitions of utopia is that people ask different questions.⁴⁷ Levitas argues that utopian studies are burdened not only by the interconnectedness of utopia and the impossible, but also by the failure of scholars to define "utopia" precisely, she says that there must be a definition of utopia with different content, taking different forms and performing different functions.⁴⁸ The author posits that the desire for a better way of being is the essence of utopia. As a result of this fact, many philosophers believe that there is a utopian tendency in human beings, and this tendency may be part of unconscious thinking that try to change some aspect of human life or naturalness to bridge the gap between needs and satisfaction with the reality by imagining a utopian world.⁴⁹

The study of the concept of utopia can certainly not be reduced to the history of the word coined by Thomas More in 1516 to baptize the island described in his book. However, a careful consideration of the circumstances in which the word was generated can lead us to a better understanding of what More meant by the word as well as of the new meanings it has acquired since then. It must be remembered that in 1516 the word utopia was a neologism. Neologisms correspond to the need to name what is new. By revealing the changes that the shared values of a given group undergo, the study of neologisms provides us not only with a dynamic portrait of a particular society over the ages but also with a representation of that society in a given period.⁵⁰

The original term utopia is attributed to Thomas More, which is the word adopted by various eras and later intellectual currents. Also, the word utopia itself is often used as a root for forming new words. These include words like eutopia, dystopia, anti-utopia, alotopia, euchronia, heterotopia, ecotopia, and hyperutopia, which are actually new derivation terms.⁵¹ With the creation of each new associated word, the concept of utopia took on a more nuanced meaning. But the concept of utopia remains unclear, meaning indeterminate. As it has been pointed out that the first to use this term was Thomas More, but that More before coining the word Utopia, he used another word to name his fictional island: Nusquama. Nusquam is the Latin word for

⁴⁷ See Levitas, Ruth. The Concept of Utopia, p. 180.

⁴⁸ See Levitas, Ruth. The Concept of Utopia, p. 179.

⁴⁹ See Levitas, Ruth. The Concept of Utopia, p. 179..

⁵⁰ Vieira, „The Concept of Utopia“, p. 3.

⁵¹ See Vieira, „The Concept of Utopia“, p. 4.

"nowhere," "anywhere," "any occasion," so if More published his book with that title, he would simply be denying the possibility of such a place. The word Utopia also appeared to refer to fictional places of paradise or unknown places, such as the description of the Portuguese sailor Raphael Hythloday, the unknown island, it was also used to refer to a specific type of narration, which became known as utopian literature.⁵² More's idea of a utopia is a product of the Renaissance, the period of the intellectual achievement of mankind, and it was also the result of human reasoning, based on the discovery that man did not exist just merely to accept his destiny, but to use intellect in order to build better future.⁵³ More influenced by the geographic expansion of explorers such as Amerigo Vespucci, Christopher Columbus and Angelo Poliziano, he was also inspired by their letters describing the discovery of new worlds as well as new peoples to write his book Utopia.⁵⁴ More used the emerging awareness of others to legitimise the invention of other spaces, with other people and various forms of organisation. This was also new and required a new word. For this, More resorted to two Greek words - ouk (meaning no and abbreviated to u) and topos (place), to which he added a sign, to denote place. In terms of the etymology of the word, utopia is a place that has no place, and at the same time it is shaped by the movement of belonging and denial.⁵⁵ The duty was to formulate a comprehensive definition of utopia agreed upon by all scholars and philosophers, any attempt to define a strict and narrow one would have the effect of identifying some questions as not an appropriate part of ideal studies, especially in terms of content, form, or function, because all of these differ greatly.⁵⁶ There is difficulty in tracing or defining the history of a utopia over any significant period of time precisely because the form is variable. Bloch draws attention to the fact that the form of utopia that transcends the present is something culturally specific and thus historically and culturally variable. Criticism is one of the most important features of utopia and it is one of the main functions identified alongside both compensation and change.⁵⁷ Even though More invented the word Utopia, he did not invent its essence. The essence of utopia is the desire for a better life.⁵⁸

More coined the term the word "utopianism", but he was not the inventor of the utopia city's idea, the city where is at its core the desire for a better life. Especially if the source of this utopia is from desire, here the reality and perception of utopia can be transformed through hope,

⁵² See Vieira, „The Concept of Utopia“, p. 4.

⁵³ Ibid.

⁵⁴ See Vieira, „The Concept of Utopia“, p. 4.

⁵⁵ See Vieira, „The Concept of Utopia“, p. 4.

⁵⁶ See Levitas, Ruth. The Concept of Utopia, p. 180.

⁵⁷ Ibid.

⁵⁸ See Vieira, „The concept of utopia“, p. 6.

not only on wishful thinking but on the complete act of will. The existence of hope affects the nature of the utopian expression.⁵⁹ Bloch believed that hope should be turned into reality. Therefore he wrote in his book *Das Prinzip Hoffnung* about hope as a "concrete utopia".⁶⁰ Bloch defined hope as a guiding principle of people's daily life and as a drive to achieve ideal life. According to his philosophy, fear is broken by knowledge. Knowledge is more effective when one knows the causality of fear. By knowing, one can then avoid the cause of fear and enjoy life without humiliation and alienation. One can improve one's life not only through hope and knowledge, but also through individual strength.⁶¹ After trying to define a more comprehensive definition of utopia, it was necessary to discuss the merits and details of utopia as a literary genre, but we recognise the literary form as merely one of the possible aspects of utopian thought, which depends on a more or less solid narrative structure. Among the most important features of utopian literary is:⁶²

- Isolation and separation from the known world.
- Imagine a land, sea, or air trip, usually for a man or a woman, to an unknown place, whether this is an island, country or continent. Once there, the utopian traveler is usually offered a guided tour of the community, giving an explanation of his social, political, economic and religious organisation. This trip usually involves the ideal traveler returning home, so that he can recapture the message that there are alternative and better ways to organise society.
- Distinguished by a contemplative discourse about a non-existent social organisation that is more preferable than the real society.
- Most of its events are about human beings, and these events are organised and studied and do not depend on chance or on the intervention of external divine forces in order to impose order on society.⁶³
- The actual content of the proposed community has the minimum requirements for calling something a utopia, meaning that it is a community we wish to live in, regardless of our place in it. Because social needs actually differ between societies. It can be said that a utopia society is a matter of taste or wish that differs according to the personal wish.⁶⁴

⁵⁹ See Levitas, Ruth. *The Concept of Utopia*, p. 180.

⁶⁰ See Bloch, *Das Prinzip Hoffnung*, p. 3.

⁶¹ *Ibid.*

⁶² See Vieira, „The concept of utopia“, p. 7.

⁶³ See Levitas, Ruth. *The Concept of Utopia*, p. 192.

⁶⁴ See Levitas, Ruth. *The Concept of Utopia*, p.84.

2. Evidence of utopianism in the book *Tadbīr al-mutawāḥḥid*:

In *the Regimen of the Solitary* during which Ibn Bājja discussed the concept of the ideal city or what the author Simon calls *Republik des Ibn Bāğğah*⁶⁵ and was enthusiastic about building the city of philosophers that Plato dreamed.⁶⁶ The similarity between Ibn Bājja and Al-Farabi's conception of the utopian city is that both men linked living in it with "spiritual development." Ibn Bājja considered that it is not possible to live in this city except for someone who Achieve the highest level of human perfection by happiness. A sect of philosophers, considering that one of them is the first to establish the utopian city, because he possessed the innate light, dwelt in the universe with the vision, and left people with the noise of life and the passion for wealth and power.⁶⁷ So the isolated person /the wise philosopher had to search for an ideal city to live in. Ibn Bājja indicated for this the features that must be present in order for the isolated person to achieve the highest degrees of complete existence.⁶⁸ One of the characteristics of an ideal city is that there is no doctor or judge, because the cities which have the judge and the doctor cross over from the four simple cities. Also they live an ideal life in which they do not need doctors, because they are the ones who avoid them, which are harmful to the body as well as the soul, so their food is healthy and useful. Also they do not need the judges, because the people of this city have good morals and their relationships as well as their actions with each other are virtuous. In this perfect city too, their opinions are always honest and there is no wrong opinion.⁶⁹ So the philosopher should not isolate himself from such a moral society. But if society is the opposite the philosopher does not have to indulge in society and become a reproduced image of what is prevalent in it, and he should not isolate totally the people and life as Sufis do, but rather he must participate with the public in some useful matters and learn from them useful knowledge, but when corruption appears in society, isolation here is the best.⁷⁰

Based on the foregoing in the concept of utopia, it seems that the content of the book clearly has the signs of the utopian literary. Among these signs is isolation and travel advice, the search for an ideal community to learn from, and the excellent and good lifestyle shared by members of this community. These are all a criterion for the utopian content of the book. However some historians and authors such as Simon said explicitly that Bājja's work *the Regimen of the Solitary* is not belong to utopian literary. It assumes that this work is of ancient heritage.

⁶⁵ See Simon, *Arabische Utopien im Mittelalter*, p. 250.

⁶⁶ *Ibid.*

⁶⁷ See Simon, *Arabische Utopien im Mittelalter*, p. 250.

⁶⁸ See Ibn Bājja, *Tadbīr al-mutawāḥḥid*, p. 10.

⁶⁹ See Ibn Bājja, *Tadbīr al-mutawāḥḥid*, p. 10.

⁷⁰ *Ibid.*

In addition to losing the original version without anyone knowing about its content, the available version is based on excerpts prepared by the Jewish philosopher Moses von Narbonne in the Middle Ages.⁷¹

Conclusion

We conclude from the work that the ultimate goal of the isolated person (*al-mutawāḥḥid*) is to manage the sum total of human actions aimed at a specific goal, which requires thought as its principle, that the *al-mutawāḥḥid* is the owner of an honest opinion that contradicts the opinions prevailing in the corrupt city. As well as he does not reach those actions except by contemplation and study, and these actions in themselves confirm their existence. In other words they are thoughts of ideas and are elevated by the acquired mind emanating from the active intellect, through which the person reaches to understand itself as a mental being. Ibn Bājja emphasised that intellect is the decisive element in a person's options and choices also the main source upon which human happiness depends. The reader sees from the foregoing that Ibn Bājja clearly explains the way in which this movement takes place in a smooth step, but it is still not clear how the connection between the human mind and the active general mind is established, perhaps this is according to what Ibn Tufail mentioned that Ibn Bājja died before completing the writing of this work, even Ibn Rushd found this book ambiguous.⁷² It seems that Ibn Bājja's philosophy included many trends and was based on the individual within society, and his indication of the importance of the utopia, its foundation and the purpose of the individual, through his project of *the Regimen of the Solitary* (*Tadbīr al-mutawāḥḥid*), whose purpose is morality, justice, and the achievement of parity between individuals. I suggest, may in the future, that there be a more detailed study of the writer's life of the utopian literature. Because I feel the life aspects of a writer play an important role in his work's idea. Or in other words, is the book about Ibn Bājja's experience of isolation and alienation? Or was Ibn Bājja's intention really to present a utopian work? It would be interesting if the researchers dealt more with this classification in particular the Arabic literary as well as perhaps we may find a later scientific answer as a result of continuous research in this field.

⁷¹ See Simon, *Arabische Utopien im Mittelalter*, p. 250.

⁷² See Ibn Bājja, *Tadbīr al-mutawāḥḥid*, p. 3.

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