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## The Influence of Eastern Peripateticism on the Formation of IBN Rushd's Doctrine of "Two Truths"

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### ABSTRACT

The spiritual harmony of the medieval East and West, as a special necessity, created such personalities who were able to unite several continents at once. For example, the great Arab-Spanish philosopher Ibn Rushd is not only a great philosopher but also a bridge connecting Africa and Asia, Asia and Europe, and Christianity and Islam. Moreover, Europe rediscovered itself thanks to Ibn Rushd. Having translated the works of the great Greek philosophers from Arabic into Spanish, he introduced the European peoples to the philosophy of Plato and Aristotle, the founders of Greek culture. And in Averroism, for the first time, embers of knowledge and reason were revealed. This scientific thinking led to the emergence of such great intellectuals as Descartes, Spinoza, and Leibniz. Ibn Rushd is the last major representative of the Eastern school of peripateticism associated with the term "philosophy" in the medieval Muslim world.

This article highlights the point of view of Ibn Rushd that religion and philosophy are parallel to each other and that they are the result of the same phenomena as mutually equal logical views that do not contradict each other. The theoretical and ideological foundations of Ibn Rushd's concept of "Two Truths", based on these conclusions, are presented. Also presented and comparatively analyzed are issues of concern to both philosophers and theologians, with various opinions about the harmony of religion and philosophy. We believe that the ideas of medieval philosophers can still influence the controversy between religion and philosophy.

**KEYWORDS:** Ibn Rushd, Abu Nasr Farabi, Ibn Sina, Ibn Miskawayh, "Two Truths", religion, philosophy, harmony, peripateticism.

**Introduction.** The reforms carried out in the context of globalization inevitably pose new problems for philosophers, theologians, and Islamic scholars. At present, the ideological and ideological struggle on a global scale is considered a struggle for the consciousness, faith, and worldview of people, and in this struggle, serious attention is paid to the factor of religion, especially Islam. First of all, an important task is to form in the minds of our people the correct faith and a healthy worldview, and for this, a comprehensive study and study of the teachings of Islam.

The history of scientific thought shows that religion and science, despite their differences, can interact in a positive way. The relationship between religion and science has become an increasingly important subject of controversy over the centuries. It arose especially after the development of modern science in modern Europe. Both religion and science answer existential questions and offer descriptions and explanations of reality in a broad sense. However, the ways in which these worldviews arrive at what they believe to be true are different: religion is based on faith, while science uses the method of rationality. This fundamental difference leads to an important question: do philosophy and religion benefit each other despite their lack of a common language and style? In our opinion, there is still no definitive answer, because theologians, opinions of philosophers, and scientists today differ. Nevertheless, new attempts to reconcile philosophy and religion may be useful, on the one hand, to prevent scientific stagnation, and on the other hand, to prevent superstition and limit various beliefs.

The central issue in the writings of Abu Nasr Farabi, Ibn Sina, and Ibn Rushd, which has occupied the minds of Muslim, Jewish, and Christian thinkers for centuries and continues to this day, is the question of the relationship between faith and reason. Does faith prevent or limit the action of the mind [1]?, Peter Leiprecht, a researcher of medieval Eastern philosophy, was able to give his conclusions about the harmony of faith and reason, one of the central issues of Eastern and Western philosophy in his work entitled “Reason, Justice, and Dignity”.

**Purpose and mission.** Ibn Rushd developed the theoretical foundations of the concept of “Two Truths”, which combines these two areas, in order to resolve the contradiction between religion or faith and philosophy or reason. The main goal of our study is to analyze the history of the emergence of the concept of “Two Truths”, and its theoretical and philosophical foundations. To this end, the main objective of the study is to consider the attempts of philosophers of the Jewish, Christian, and Islamic religions to harmonize religion and philosophy.

**Methods.** The study widely used dialectical, systematization, hermeneutic, synergistic, analytical, and analytical-comparative methods. The study also used the principles of verification, complementarity, historicity, and continuity. This was done through the interaction of research methods.

**Results and reviews.** It is not an exaggeration to say that it is natural for all those who do research in these two fields to feel the need for a compromise between philosophy and sharia. Trying to reconcile this is in a sense a task to be done and a question that appeals to the religious philosopher who believes in holiness in his mind.

To this end, we read that the Greeks knew what the relationship between philosophy and religious tradition or myth should be. We can also find religious questions that prohibit doing harm to religion, knowing its moral and social expediency, approved by all philosophical schools and their members, especially Socrates, Plato, the Stoics, and the Alexandrian philosophers. This direction (Jewish) Philo connects the dogmas of the Jewish religion with Greek philosophy (Plato, Stoicism, Pythagorean views), specifically develops the doctrine of logos, describes it as the highest idea (vicar of God), and naturally, we see that he occupied a special position among some of the father’s Christian church.

As for the Muslims, there were scholars who understood the religion of Islam, its spirit, and its teachings, calling for mediation in all matters, demanding reconciliation between those who disagree, and who studied the history of Islam, especially its scientific side. While trying to harmonize these two sides, they also tried to eliminate the differences in the Islamic religion.

We find this phenomenon in the theology expressed in the Ash'ari school, which was, so to speak, an intermediate link between the teaching of the Salaf, based on the acceptance of texts, and the teaching of the Mu'tazilites, which gave freedom of mind in understanding the texts of the Quran and interpreting them in accordance with reason. We see that the Mu'tazilites themselves decided that reason and faith are from God and do not contradict each other, and that the prophets did not discover anything beyond reason. Therefore, those who know that what revelation brings must be rational, otherwise it must be interpreted rationally. In Sharia, we know the Maliki school based on hadith, and the Hanafi school based on reasoning and logic, and we can see the Shofei school as a mediator or unifier between these two sides.

If the historical period and the socio-political situation require this harmony, then it is advisable for philosophers to work on reconciling the religion that they consider correct with the philosophy built on the basis of correct reasoning and sound logic.

Of course, the achievement of harmony between religion and faith was also in the Christian religion. As above, they were also motivated by the views of Muslim Arab philosophers. Looking at the history of philosophy, it is no exaggeration to say that Clement of Alexandria was the first to attempt to reconcile religion and philosophy in Christianity. Clement substantiates the necessity of philosophy for the Church. He writes that God himself gave the Greeks philosophy as a tool for knowing God. He said: "Revelation and philosophy are not equal, although they complement each other: they prepare the soul for the truth, for the knowledge of the Logos. In other words, philosophy is necessary as an intellectual path to divine revelation, he says [2]. Clement sharply criticizes the views of those who consider philosophy an empty worldly sophistication, from which there is only heresy and confusion of souls, he says: "The Greeks understood without any revelation that there is only one God - the root cause and limit of the universe because God is the only source of knowledge", he says [3].

Clement was the first to pose the problem of the relationship between faith and reason as a way to overcome ancient skepticism. Faith-it is the direct perception of knowledge. This is how we perceive the foundations of syllogism. However, this is not just an argument per se or an intuition. Faith-it is an act of choice, an act of forming a person's attitude to his consciousness, for which a person is responsible. With the help of faith, a person can analyze future situations, which allows him to protect himself from many problems. The growth of faith gives rise to the hope that Clement will prove the superiority of the religious life. Pagans believe in many gods who are in constant conflict with each other. The life of Dahris is also full of hardships because they do not expect blessings from God. Only a religious person understands that behind the external chaos of events stands the transcendent (higher) One who gave us existence, that life here is only a preparation for eternal life, and that the meaning of life in that world where happiness is the limit. "With such an attitude, one can easily overcome all the difficulties of life here" brings up ideas [4].

The second book of Clement's Stromata deals mainly with the role of faith and philosophical reflection. Clement "Although both are important, the fear of God is above all, because through faith a person receives divine wisdom", he says [5]. According to Clement, Scripture-Innate, filled with human reason through the Logos, is the true primitive philosophy. Faith is voluntary, and the decision to believe is a decisive step in drawing closer to God [6]. This decision is never irrational, because it is based on the knowledge of the truth of the Logos, but this knowledge comes through faith, because the basic principles of this knowledge cannot be proven.

In Islam, as in Judaism and Christianity, there have been many attempts to reconcile religion and philosophy. The worldview of medieval philosophers differs from the worldview of ancient philosophers. All medieval

philosophers had strong religious convictions, that is, they were religious, especially the thinkers of Central Asia believed in Islam. In the Middle Ages, there was a certain system of religious views on God, the universe and the place of man in the world. “Scientists and scientists who lived and worked during this period accepted and adopted these views. The proof of our opinion is the fact that the Central Asian thinkers Farabi, Abu Abdullah al-Khwarizmi, Ibn Sina, Beruni and others began their works with the name of Allah and ended with his name. The same situation led to the peculiar formation of the philosophical worldview of the thinkers who lived and worked in this period” [7].

Even al-Kindi, the founder of philosophy, began to prove that philosophy is not at all different from religion. That’s why Zahiriddin al-Bayhaqi confirms about him that “Some of his works he combined the principles of Sharia and the principles of intelligence” [8].

As he wrote in his treatise *On the First Philosophy*, philosophy is the science of the true nature of things, and this science includes the knowledge of divinity (rububiyah), the unity of God, virtue, all useful things, and the path to them, and avoid and avoid harmful things. To possess all this information means to recognize that His (Allah) true prophets (messengers) are from Allah, that is, to recognize the divinity of only Allah, to follow the virtues that are pleasing to Him (Allah), and to avoid the vices that contradict these virtues. in substance and in its consequences [9].

According to al-Kindi, truth is a universal property, and a true Muslim should be open to the philosophical achievements of other cultures: “Yes, we should not be ashamed to approve and own the truth, no matter where it comes from, even if it is far from us [in time ] or from peoples other than us [according to faith], we must approve it even in this case. For the seeker of truth, there is nothing better than the truth itself: the truth is not diminished or diminished by the [insignificance] of the one who speaks or conveys it, and [acquiring] the truth does not humiliate anyone, but the truth exalts everyone [10].

Al-Kindi also emphasizes the unity of philosophy and religion (“Divine knowledge”) in his treatise “The number of Books of Aristotle” and distinguishes them from each other. Philosophy, like other knowledge of mankind, requires people to research and work, ingenuity in mathematics and logic, and a certain time. The divine knowledge given to the Prophets does not need anything like that, but is “only inspiration and a message received by His (Allah) will, under His (Allah) guidance, to purify the hearts of the Messengers and understand the truth.

Al-Kindi tries to prove the need to study philosophy, saying that it is an important tool for the knowledge of being, explaining the phenomena of nature and society. According to Kindi, “The opponents of philosophy must either recognize the necessity of philosophy or deny its necessity. If they recognize its necessity, they must seek philosophy. And if they deny that it is necessary, then they must disclose the reason for the refusal and prove it with evidence. The revelation of reason and the presentation of proofs is the exclusive prerogative of the science of the essence of things, that is, philosophy [11].

Al-Kindi says that the enemies of philosophy also need philosophy. It can be understood like this: “Well, if someone says that it is not good to do philosophy, we can always ask why it is not good. Then the opponent will have to give logical arguments confirming the truth of his opinion, that is, he will have to philosophize on his own, he wrote [12]. With this simple example, Al-Kindi not only emphasizes the need for philosophy but also tries to answer the questions of what the task of philosophy is and whether the human mind is capable of knowing the true nature of things and events. He says that philosophy, like other sciences, investigates the causes of things and events. He says that the essence of an unknown truth can be known only by finding its

cause.

Farabi also achieved great success along this path, he discovered that the truth is one, even if it is expressed in different ways and ways. He did not ignore reason or faith but described them as mutually attractive. Farabi believed that religion and philosophy are two independent ways to reach the truth. In his opinion, “the prophets explained the evidence of philosophical questions in the form of symbols, therefore, in essence, there is no difference between philosophy and religion” [13]. This point of view in its time was finally crowned with success and became a way of thinking that determined the basis and method of Islamic philosophy.

Nabauvism, according to Farabi, is not unnatural, the Prophet was a man whose imagination was the most perfect, acquiring first a passive mind and then a learned mind. It makes contact with the active mind and then passes through it as partial radiation.

As for the miracles that the Prophet, peace and blessings be upon him, cited as proof of the truth of the revelations, we also see that they have a reasonable interpretation according to Farabi, and then as he said we know that the prophecy is connected with divinity.

Divine forces conquering the great universe of creation, just as the soul of one of us conquer the lesser universe of creation, work miracles. He is beyond temptations and customs, and nothing prevents him from knowing what is in the world.

Therefore, according to Farabi, “The prophet and the philosopher are close to each other in terms of the active intellect, and the difference between them is that the first, after the perfection of intellectual power, imagination reaches this level with the maturity of power. but of course, the philosopher looks at it and thinks, and that's it. We don't think there's a big difference” [14].

According to Farabi, the prophet and philosopher are both actively connected with each other intellectually, the difference between them is that the first reaches this stage after the improvement of the intellect with the improvement of his divine power. And the philosopher achieves this through his vision and thinking. In our opinion, this is not a big difference.

So this was his attempt at a compromise between revelation and reason, as we have seen, he established in his mind that truth is one, although it can be expressed in different ways. Therefore, based on this principle, in his book “Harmony between the thoughts of two wise men” he tried to find a compromise between the “Primary Teacher” and “Plato”. So we see that he is trying to reconcile the truth of philosophy with the truth of prophetic revelation by applying this principle.

Allah is the Creator of everything in the religion of Islam, without His command there is nothing alive, He knows every detail of everything, big and small, and He is not an intermediary between His creations. Thus, the problem for Farabi and other Islamic philosophers was to try to reconcile the God represented in philosophy and the God represented in the Quran. But we know that his attempt was not very successful.

Above, it is appropriate for us to proceed from what Farabi wrote in his work. Farabi emphasized in his views that they cannot be separated from each other. In Farabi's eyes, religious truths consisted of philosophical examples. In other words, religion and philosophy are two aspects of the same being. Philosophy is based on the rules of demonstrative judgments, and religion is the rhetorical form of these judgments and rules [15].

Despite his views on the unity of religion and philosophy, later they began to focus on the fact that Farabi preferred the philosophy of religion. But Farabi remarked at the time that “Religion is an example of



philosophy”, and that “The Prophet is forced to speak in the language of the people, because the public does not understand evidentiary judgments, therefore there is no other way than to state evidential truths in the form of speech, therefore he believed, that the prophet is also a philosopher” [16].

According to Farabi, the religious views of people do not always correspond to their philosophical conclusions, and there is no need for this [17]. Therefore, he did not adapt his thoughts directly to the public. He did not think that the public would understand me, and, on the contrary, he was worried about it, because he thought that the interference of the public in philosophy would spoil it.

An indisputable feature of Farabi’s philosophy is that he recognized theoretical philosophy as a true and basic science, and put all other sciences in the status of secondary areas subordinate to him. Not content with the general worldviews of philosophers, he also shared religion and philosophy. In his opinion, “The prophets explained the evidence of philosophical questions in the form of symbols, therefore, in essence, there is no difference between philosophy and religion [18]. This point of view in its time was finally crowned with success and became a way of thinking that determined the basis and method of Islamic philosophy.

From this point of view, he wrote most of his thoughts more informally, with various signs, and rarely gave way to simple and openly expressed opinions. At the same time, he hoped that even his simplest ideas would be deemed worthy of interpretation in the future. His hope was not in vain. After all, enlightened people and philosophers after him carefully began to understand its original purpose, and even the simplest statements of scientists were interpreted in their own way and made them more acceptable. An example of this is the dispute about the prophecy in the work “Shifa” by Sheikhur Rais Abu Ali ibn Sina [19].

We see that the logician philosopher Sijistani also expressed his views on religion and philosophy. Al-Sijistani has a clear and firm view of the relationship between religion and philosophy, which is the result of his deep thinking and understanding of both. Because he tried to define these relationships between his contemporaries. This is the idea that sharia and philosophy should be completely separated. It depends on the difference in their nature, purpose, means, and sphere of influence.

However, it should not be understood from the above that Sharia, in his opinion, is not complete, and it must be supplemented with philosophy. First of all, the purpose of religion is to fill the heart with goodness. And the purpose of wisdom or philosophy is to shape the mind with truths and knowledge. Or, as he told, “Philosophy-the image of the soul, and religion is the expression of the soul, so one complements the other. There is no contradiction between them. Only we must not confuse them, only then the owners of these two will be happy” [20].

Then he states that if the combination of these two extremes was permissible and possible, then Allah would have warned him and the owner of Sharia would have supplemented his Sharia with philosophy, but he did not do this and did not trust him. On the other hand, other followers and leaders of their religion discouraged them from doing so.

Yet we have seen al-Sijistani’s need for a separation between sharia and philosophy, and we have seen that he was not interested or satisfied with trying to reconcile them, just as he did not try to reconcile them. In this, we see that he did not follow the path of Farabi.

According to Aristotle's successor in the field of logic, Miskawayh, since the truths perceived by the prophet and the philosopher are the same, the philosopher believes and accepts what the prophet brings faster than others. The reason for this is that he came up with something that his mind cannot deny. People need prophets

to know the beneficent actions that lead to human happiness, even if in the eyes of the wise to know the truth of what is called the right vision [21]. According to Miskaveich, all ancient judges believed in the existence and unity of God and agreed with the teachings of the prophets on this matter [22].

Ibn Sina also expressed his opinion on this matter. Ibn Sina's encyclopedic work "Al-Shifa" briefly touches upon moral and political issues in the framework of the discussion of prophecy, mainly in the metaphysics section, which is explained by the author's intention to devote separate works to ethics and politics. Here the philosopher refers to the revealed Law of a "Perfect" (fadila, adila) city, as opposed to cities with a "beautiful" (but obviously not intended by God) way of life (sunna hamida) and "spoiled" (fasida) cities or "completely wrong" communities speak by action.

By the permission and revelation of Allah, the founding ruler of the city was a prophet and a philosopher at the same time and established laws (Sunan) that regulate public and private life. These laws themselves are based on doctrinal rules about God as the Creator, one, omniscient and omnipotent, who rewards those who obey His instructions and punishes those who do not obey them. At the same time, according to the philosopher, the prophet should not expand on issues that are difficult for the general public to understand. In addition, the Prophet, peace, and blessings be upon him, should represent the afterlife, happiness, and misfortune to people in a way that is known to them and suits their hearts.

Further, Ibn Sina develops the practical instructions of the Law, points to religious rites similar to the religious prescriptions of Islam (prayer, fasting, pilgrimage, etc.), and describes the correct family norms in relation to public life: "Whoever combines theoretical wisdom with the indicated practical virtues, he will find happiness." [23].

Analyzing the thoughts of Ibn Sina in his work "Risolai tadbir manzil", Doctor of Philosophy, Professor R. Nosirov cites the following phrases: "So, according to Ibn Sina, the need for a law-establishing prophet is a natural necessity. As soon as such a person appears, he is expected to introduce into the life of people laws and rules similar to God's commandments. On the basis of established laws, the powerful creator knows the inner and outer secrets of all events that take place and can take place in the world, and all the efforts of people must obey him unconditionally. It is important that his words be expressed in concrete terms, such as suffering or enjoyment of the flesh, so that his words will effectively affect people because not all people are inherently wise. Pictures in order to form and strengthen faith in them. Regular observance of customs is provided [24].

In addition, Fahriddiy Razi, duly influenced by the views of the Eastern Peripatetics, expressed his views on the necessity of reason as well as faith.

In his work On the Virtue of Science, Razi can firmly express thoughts that were dangerous for his time in this regard. In this, he calls on all Muslims to think at least a little, to study other sciences, and to apply them in life experience in order to improve their lives. He emphasized that in order to get to heaven, one must not only obey and pray day and night but study useful sciences for the development of mankind and use the knowledge gained for the benefit of others. He gives the following opinion on this matter: "The Messenger of Allah, peace, and blessings be upon him, said: one hour of meditation is better than 60 years of prayer" [25].

The question arises, what is the purpose of obedience? There is only one goal - to fulfill God's mercy and gain merit. As a result, get a place in paradise. This, of course, is good, but Razi emphasizes that the knowledge of God's enlightenment, that is, knowledge, is more important and preferable than the fate of the ego. Mumin wanted Muslims to go to heaven not only through obedience but also through the acquisition of useful

knowledge [26]. He comments on this thus: “For know that a word spoken with a clever argument strengthens more than the appearance of a face. In this sense, the contemplation of the mind of a slave leads him to the enlightenment of God. Obedience brings a reward to a slave, and the reward is a share of one's own ego. The enlightenment of Almighty God is better than the fate of the ego. Therefore, meditation is better than prayer” [27].

We have seen the diversity of philosophers and thinkers of the Muslim East in defining the relationship between religion and philosophy. Some of them, like al-Sijistani, as we mentioned above, preferred to separate them, and some of them, like al-Kindi, Farabi, and Ibn Sina, preferred to find a compromise between them. Moroccan philosophers and thinkers also thought about this issue.

Our next philosopher is Ibn Rushd's contemporary Abu Bakr ibn Tufail. He lived a good life under the care of the Almohad family during the reign of Sultan Abu Yusuf Yaqub (until his death in 581 AH/1185 CE). The purpose of his philosophical story about “Haye ibn Yakzan” was to show the unity of faith and reason, that is, these are two truths.

In the story of Khayy ibn Yakzan, Ibn Tufail says that on one of the islands in the Indian Ocean, not far from the equator, a human child appeared by nature, “Having neither mother nor father”, and his name was Hayy. First, the child was fed by a gazelle who had lost her child.

Living alone with wild nature, the boy gradually changed his way of life and began to master it. So, first, he covered the bare place with leaves, and then with animal skins. Making a staff from tree branches to protect against animals, Hayy “raised a little before his eyes” and came to the conclusion that his hand is much superior to the claws of animals because he can use it to make sticks for nudity and self-defense. This allowed him to do what he had previously dreamed of without a tail and without natural weapons.

After the death of the gazelle's mother, trying to understand the principle that regulates the life of the child's body, he made a kind of knife to open the gazelle's chest with sharp stones and pieces of dry reeds. Reaching the heart, he found the soul ruling over the body and separated from it by death. Haye's thoughts moved from body to soul. And from now on, his interest was focused only on this.

Having tamed the fire, Hayy soon realized the fire-like nature of the spirit. Carefully observing the various classes of beings - animals, plants, and minerals - he discovered the unity not only of each class of beings, but of all classes of beings, and “All beings ... appeared before him as one single thing” [28].

From the knowledge of physical realities, Hayy tries to cognize the metaphysical entities that realize the soul, and with it the mind. The causal connection between events led him to the idea of the existence of the First Cause, the Creator (God). In turn, the order and harmony that reigned in the world testify to the wisdom and omniscience of the Creator. Hayy also realized that all the greatness and perfection of creation comes from the Creator and that He has “transcendent possibilities”.

Hayy thought about his identity and came to the conclusion that God must be immortal. The greatest happiness of the soul is to experience the absolute unity of being, to “merge” (ittisal) with God and “disappear” (fana) in Him, a state “inexpressible by its very nature”, Hayy learned to bring himself to such a state of ecstasy, as if he had become a Sufi.

In the course of the story, Ibn Tufayl tells about the meeting of Absol, a resident of a neighboring island, who moved here to spend the rest of his life in solitude and prayer. On the island of Absol, people believed in the religion of one of God's prophets. This religion is presented in traditional images (parables) “As usual the



case in public speaking”. Absol himself was inclined to penetrate into the inner, spiritual content of these images and tried to interpret them allegorically (on the basis of evidence).

Having taught Hayy his language and talked with him, Absol found out that this is the correct interpretation of religious beliefs widespread in his homeland - beliefs about God, angels, the Bible, prophets, judgment day, judgment, heaven, and hell. They correspond to the worldview that Hayy came to through the natural light of reason. Absol, on the other hand, pledged to serve Hayy and follow his advice regarding the practical prescriptions of the seemingly conflicting religions with which he was familiar in his faith.

For his part, Hayy realized that the principles of religion were in line with his way of thinking. The Prophet, who founded the aforementioned religion, was confident in the mission given by God and accepted the practical tasks prescribed by the Prophet - prayer, zakat, fasting, and pilgrimage. At the same time, two questions stirred in his heart. Firstly, why did the prophet resort to all kinds of images and parables, not wanting to reveal the true faith to the people in his own way; secondly, why are they content only with these religious instructions and customs and allow themselves to amass wealth and excesses in subsistence, because “People know that they are only busy with vanity and turn away from the truth” [29].

## Conclusion

So, Hayy perceives humanity as developed by nature and the natural light of reason, without the help of prophets or revelations, with an adequate perception of self-existence. In this story, Ibn Tufail wanted to show the unity of faith and reason and the fact that they always demand each other. Salaman is a symbol of the masses, who can only understand the sacred texts literally. Absal personifies that part of people who are capable of allegorical interpretation of sacred texts and abstract, philosophical thinking.

Views on the harmony of religion and philosophy were further developed and formed into a separate concept of Al-Kindi, Farabi, Sijistani, Ibn Sina, and Ar-Razi in another region, Ibn Tufail, simultaneously with Musa Maimonides and in the same region - Andalusia, Ibn Rushd further developed and formulated as a separate concept.

The views of Ibn Rushd reached the pinnacle of the views of philosophers on the two truths.

From the opinions of the philosophers listed above, it is clear that all of them, based on their position, tried to reconcile religion and philosophy. That is, those who considered religion and philosophy as two ways to reach the Truth. They expressed their views on the relationship between religion and philosophy. In the current era of various ideological and ideological threats, the main issue is to be able to correctly understand religion, to understand it not blindly, but with the help of reason.

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