ABSTRACT

THE UNITY OF TRUTH IN THE PHILOSOPHY OF IBN RUSHD

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Latin averroists in the XIII and XIV centuries adhered to double-truth theory. They believed that there is a scientific truth (philosophical) for the elect and a religious truth for the common people, and that two truths can contradict each other, that is, what is reliable in the religious sphere can be considered erroneous in the philosophical realm. This theory was declared heretical and was banned twice in 1270 and 1277.

However, studying the philosophical views of Ibn Rushd on the relation between philosophy and religion, we concluded that he followed the idea of the unity of truth, although it has philosophical and religious expressions. Some historians of medieval philosophy attributed the theory of dual truth to Ibn Rushd incorrectly, perhaps because they did not have the writings of the thinker on religion and philosophy.

All the truths of revelation that can be comprehended or realized by the power of the human intellect can be revealed intelligence. If asked about the most important “secrets” of the Islamic religion that Averroes could not extract by the power of reason, we would say as Ibn Rushd that the religion of Islam has few secrets. There is an opinion that in Islam has three sacraments: creation from nothing, the will of Allah, which cannot be comprehended and the human soul [2]. Ibn Rushd, like other Arab peripatetic philosophers (followers of Aristotle), had to reveal these secrets.

For Aristotle, matter, movement and time are as ancients, like God. Everything that is in the immaterial and material world is a consequence of the divine essence, which manifests itself through emanation. Philosophy, of course, proves these truths with arguments. Ibn Rushd reconciles these two conflicting positions (philosophical position and the position of religion), saying that these secrets in reality is only imagination, images or sensory similitudes with which the Quran depicted general truths. Religion also like philosophy asserts that the world was created long ago and it is consequence of divine action if we interpret its texts. In the same way, one can
consider the destiny of the human soul.

Indeed, the truths of faith or fundamental principles of Islam that should be respected and taken outside the circle of interpretation, as Ibn Rushd says, the essence is this: faith in Allah, faith in prophets, faith in the Day of Judgment. These are truths that the mind is unable to grasp with its natural power. Therefore, they must be accepted without discussion. In this case, there will be not two truths, but one - the truth of religion [2]. Therefore, we can understand the conclusions that some authors make regarding to Ibn Rushd gives priority to faith over reason.

Philosophy, says Ibn Rushd, explores everything that is contained in faith. If philosophy realizes this, these consciousnesses will be equal. Such knowledge will be perfect. Moreover, if philosophy does not understand this, it recognizes the imperfection of the human mind for comprehending it. Only religion is aware of this. This means that the union of religion and philosophy is much preferable to the divergence between them, since such a divergence is not explained by the limitations of reason at all, but by the fact that religion refers mainly to practical aspects that are necessary for the public, and which cannot be interpreted excessively for this audience.

It seems to us that Ibn Rushd is quite definitely differentiated the issues on philosophical and religious parts that are inaccessible for knowledge through reason due to its natural abilities. Distinguishing between these two realms, when interpretation is allowed only for philosophers, he singled out one special case in which the human mind stops before the truths of revelation, incomprehensible to the human mind due to its natural properties. In other words, there is only one case when philosophy enters into an alliance with religion - this happens when the philosopher is able to use his active intellect.

Ibn Rushd analysed this idea in his article "On Conjunction with the Active Intellect". Ibn Rushd notes that philosophers have their own religion, which differs from the religion of commoners, namely the religion of reason [1]. The faith of the sages, says Ibi-Rushd, is a study of all that exists, since the Creator does not mind to the most worthy of the human race to cognize his creations, which will lead to true knowledge of the Creator himself, and this is the most deserving and most respected of the occupations.

Ibn Rushd considers philosophy to be the religion of the sages; it is called to seek the truth of the Lord, which is considered the most exalted worship.

Concluding Ibn Rushd says that the insult inflicted by a friend is worse than the insult that comes from enemy. I mean that philosophy is companion and dairy the sister of religion, and therefore the insult coming from those who are involved in it is the most serious, not to mention the enmity, hatred and strife that flares up between them, while they are companions and friends by nature and innate predisposition [3].

References:

