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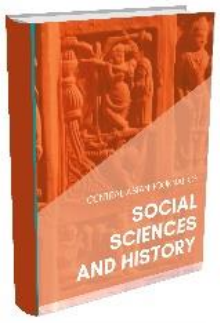

Influence of IBN Rushd's Concept of "Two Truths" on Western Philosophers

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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 different attitudes of later philosophers to Ibn Rushd's views that religion and philosophy are parallel to each other and that they are the result of the same phenomena with logical views that do not contradict each other. The theoretical and ideological successors of Ibn Rushd's concept of "Two Truths" are presented on the basis of these conclusions. Also, after Ibn Rushd, issues of concern to both philosophers and theologians, who expressed different opinions about the harmony of religion and philosophy, were presented and compared. Even if the ideas of the philosophers of the Middle Ages and the modern period do not correspond exactly with the views of Ibn Rushd, they have a

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special place in the history of philosophy in relation to faith and reason, and can serve to define the position of people in this regard.

Introduction.

The Muslim world played a decisive role in bringing the philosophical heritage of ancient Greece to Europe. Plato and Aristotle were the first to be "rediscovered" and brought to Europe by Muslim thinkers such as Abu Nasr Farabi, Ibn Sina, and especially Ibn Rushd.

Medieval Islamic philosophy, especially its teachings on religion, faith, philosophy, and reason, is one of the main factors that motivated the formation of Western philosophy, which is based on Christian philosophy in a certain sense. The views of a number of Western thinkers such as Thomas Aquinas and Roger Bacon cannot be fully and correctly understood without the Arab-Muslim philosophy of the Middle Ages. Arab-Muslim rationalism contributed to the foundation of Western rationalism and served as a certain beginning.

Peter Leuprecht, a researcher of Eastern philosophy, in his entitled "Reason, Justice and Dignity" was able to give his conclusions regarding the achievements made in the world of Islamic religion in the Middle Ages: "That which we call the Middle Ages the period was golden age of Islam, its world was not the third, but the first in science, medicine and philosophy, and was far ahead of "Christian" Europe" [11;31].

Purpose and mission. In order to eliminate the conflict between religion or faith and philosophy or reason, Ibn Rushd developed the theoretical foundations of the concept of "Two Truths", which combines these two fields. The main goal of our research is a philosophical analysis of the relationship of medieval and modern philosophers to the concepts of faith and reason.

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. We can find ideas about the harmony of religion and philosophy not only in the views of Muslim philosophers, but also in the views of representatives of other religions. In particular, the famous Jewish philosopher, rabbi Moses Maimonides expressed his opinion on this matter. Maimonides was a contemporary of Ibn Rushd and, like him, was born in Qurdaba. Musa Maimonides independently got acquainted with the works of Aristotle and his followers, the Peripatetics. He greatly appreciated Arab philosophers. But Ibn Rushd and Maimonides never met. However, there are many similarities between these intellectuals: "Maimonid was more involved in the Almohad ideology than Ibn Rushd, both wrote in Arabic and studied the Qur'an and Islamic laws. In addition, both of them showed great interest in Aristotel" [9;4]. These aspects are enough to describe Maimonides, who was a mediator between three different cultures, as the most "European" thinker of the Middle Ages.

Despite the influence of peripatetic, Maimonides was not a pure rationalist. "Maimonides emphasized the limitation of intelligence and therefore gave a unique value to faith" [8;7]. Hermann Cohen rightly points out: "The conflict between philosophy and Judaism had its effect in two directions: first, the Jews accepted a part of philosophy, which they necessarily reinterpreted. In addition, philosophy within the framework of religious studies" [2;70]. Both of these ideas are present in Maimonides, and they are related to his social position: on the one hand, he was an important representative of the

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Jewish community; on the other hand, he could not ignore the scientific wisdom of the Greeks while being a court physician. This ambivalence is also related to the ambiguities in The Guide for the Perplexed, which deals with a situation considered controversial: in fact, in some of his thoughts, the author states that a person should have philosophical knowledge to reach maturity.

What is the role of theology? - the question arises. Regardless of the contradictions in Maimonides and related aspects, we can say that the Jewish philosopher ultimately gave a rational interpretation of the structure of religion. Maimonides' clear separation of religion from the realm of philosophy is shown in the following quote: "Truths contained in the law are not taught by the philosophical method, but by the knowledge of the law, taught by tradition, and the acquisition of true wisdom in the books of the prophets and in the words of our sages, it is considered as two different things" [8;8]. Maimonides recognizes that there is some kind of logical contradiction between established, known, existing ideas and can show the difference between them. He also points out that religious traditions and scientific knowledge can have a positive effect on each other, and explains how this is possible: true wisdom is manifested by proving the truths that the Bible teaches us about traditions. This wisdom itself proves the truth of the law, and when the Scripture speaks of the praise of wisdom, it speaks of the high value of this perfection and the immensity of those who are capable of obtaining it. According to Maimonides, ""True wisdom" is useful in understanding the meaning of sacred texts; on the other hand, these verses help to seek wisdom" [3;109]. The Jewish rabbi Moses Maimonides in his comments on religion and philosophy emphasizes that human reasoning allows for a deeper understanding of the Holy Scriptures.

However, according to him, reason is not enough to understand the revelation and "The whole purpose of prophets and sages is to declare that a limit has been set where man should stop" [3;111]. It does not follow from this idea that rational thoughts and the study of nature are not enough to understand the essence of God. By this, he does not want to deny that natural philosophy is related to the pursuit of truth:

"In this regard, our knowledge of God helps us to study natural sciences" [9;78]. Like Ibn Rushd, Maimonides encourages the study of nature. Maimonides shows that the natural and theoretical sciences can benefit theological methods without being their "servants": he believes that religion and science work in parallel to achieve a common goal. Moreover, it is surprising that theology is involved in a debate that belongs to science.

In Moses Maimonides' views on prophecy, we can find his attitude to reason: "The distant cause of prophecy is God, and the immediate cause is active Reason. Prophethood is perceived first as a rational ability, then as an imaginative ability. In order to perceive the divine manifestation, one must be prepared and purified by intellectual ability, moral perfection, and the study of sciences. In order to be able to behave appropriately in dangerous situations, a prophet must have not only mental ability and imagination, but also fearlessness. All prophets are perfect philosophers" [10;113].

Regarding the problem of religion and philosophy, there are a number of common ideas between Maimonides and Ibn Rushd. Both of them tried to include Aristotle's philosophical views in the framework of their religion. However, there are differences between the two philosophers. His approach is shown to be less rational than that of Ibn Rushd. But it should be recognized that Maimonides' philosophical views stand out among his contemporaries and have an impact on modern debates about religion and philosophy.

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Ibn Rushd sought to reconcile (Islamic) religion and philosophy based on Aristotle's teachings, while Maimonides tried to reconcile Aristotle's teachings with the more traditional understanding of the Torah in his writings. According to Maimonides, the purpose of religious philosophy is to explain the meaning of expressions and metaphors found in the traditions of the Torah. Maimonides used this to give new interpretations to old phrases and concepts using concepts that were common in his intellectual milieu.

Studying philosophy in the Western Christian world, especially during the period of scholasticism (XII-XIII centuries), had its own difficulties, although it was different. In fact, philosophy was part of the Christian tradition even in Paul's sermon. The post of the Gentiles taught not only the finer points of the Jewish faith, but also some areas of Greek thought, particularly the principles of rhetoric. Later, Saint Justin was recognized as the first Christian philosopher among the Church Fathers. In the Eastern Christian tradition, one can find famous church fathers such as St. Basil of Caesarea and his companion St. Gregory.

We find in many literatures that the emergence of Islamic thought was like a beacon shining light on the intellectually weakened and superstitious West of Christendom. Christian scholars such as Herbert d'Orillac (the future Pope Sylvester II, died in 1003) and Bat Delard (died in 1152) traveled to Muslim lands in order to seek knowledge and expand their intellectual outlook. They even brought back to Christian Europe the scientific works and tools that revolutionized Western science. It is also true that the introduction of philosophical works by Islamic scholars caused intellectual waves in major European universities, especially in Paris. It was not in Greek or Islamic thought, but in the penetration of Aristotle's works through the commentaries of Ibn Rushd.

Throughout the thirteenth century, the University of Paris, in the phrase coined by Pope Gregory IX (its former alumni), "was the oven in which the intellectual bread of the Latin world was baked". It was the strongest field of high culture. Albert the Great called it "the city of philosophers". But shortly before 1230, significant changes took place in this educational institution.

At the same time, Arab-Muslim culture was also the strongest successor of ancient Greek science and philosophy. According to the medieval Latin West, it represented menace and inevitable attraction. Thus, it is known that Arab-Muslim works on Greek philosophy were translated in Latin Christendom with the initial efforts of Dominic Gundissalin and Gerard of Cremona.

"It was this process of translation that produced a real crisis of high culture in Paris two centuries later. Aristotle's prologue, interpreted by Ibn Rushd around 1230, revealed to Christians a scientific view of the universe, which in some cases was far removed from the religious images of the Bible" [7;40]. The main reason for the so-called crisis was that the trend of Averroizm was widespread in Paris during this period. It was at this time that Thomas Aquinas showed his ability to seek the truth. As well as believing in human reason, he was mature in theology. He also communicated with Islam. His careful reading of Aristotle, as well as his responses to the commentators of the Stagirita in the Islamic world, occupied his entire career as a scholar.

In Fides et Ratio (Faith and Reason), John Paul II singled out Aquinas for "not only his teaching of the rest, but also his dialogue with the Arab and Jewish thought of his time". John Paul II examines this medieval scholar's contribution to the ongoing dialogue between faith and reason in the historical and cultural context of his time:

"At a time when Christian thinkers were rediscovering the treasures of ancient philosophy, especially

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Aristotle, Thomas Aquinas had great merit in assigning a place of honor to the harmony between faith and reason... Thomas Aquinas' correct interpretation of nature, especially philosophy recognized as contributing to the understanding of divine Revelation. "Faith is not afraid of reason, but seeks it and believes in it"" [5;43].

It may come as a surprise that Thomas Aquinas was really influenced by and addressed philosophers of non-Christian faith, especially if they were Jews and Muslims. However, Aquinas' main concern was to learn from them in his search for truth. In this respect, he epitomized medieval respect for learning through his belief that "all truth, no matter who says it, comes from the Holy Spirit" [16;109].

According to David Burrell, Thomas Aquinas "was more inclined to examine the opinions of thinkers than his faith, relying on the image of the creator in all of us to find traces of divine creativity" [1;61]. Thomas Aquinas touched on the issue of faith and reason many times, directly or indirectly, during his academic career. He first touches on this topic indirectly, discussing it in the context of the creation debate in Peter Lombard's In quattuor libros Sententiarum. Later, he wrote separately about the issue of faith and reason, and he approached this topic from three points of view, that is: do the conclusions drawn on the basis of reason contradict the truth of the Christian faith? about the kind of knowledge about God that can be gained through faith and reason; and can matters of faith be demonstrated through rational reasoning?

Thomas Aquinas discusses the first question, namely, does the truth of reason conflict with the truth of Christian faith? He gives seven reasons why the truth of reason does not conflict with the truth of the Christian faith, the first two of which are the main ones, namely:

1. "The truth of the Christian faith ... is superior to the power of the mind, but the truth that the human mind naturally must know cannot be opposed to the truth of the Christian faith. After all, what is given to the human mind by nature is a clear truth. Therefore, we cannot consider such truths to be false. Nor can we consider as false what we have accepted by faith, because it has been confirmed by a clear divine way" [17;51]. A review of their definitions shows that just because a lie is contrary to the truth, the truth of faith cannot be contrary to the principles that the human mind naturally knows.

2. "... The knowledge of the principles known to us naturally is instilled in us by God; for God is the Author of our nature. Therefore, these principles are also present in divine wisdom. Therefore, anything that is contrary to them is contrary to Divine wisdom and therefore cannot be of God. Therefore, what we consider to be divine revelation cannot contradict our natural knowledge" [17;51].

It is correct to say that the above thoughts reveal the essence of his system, that is, the human mind is created to perceive the truth. It is for this reason that Aquinas spoke about how to argue with non-Catholics, Jews, Muslims, and pagans:

"...against the Jews we can argue with the Old Testament, and against heretics with the New Testament. But Muslims and pagans do not accept one or the other. Therefore, we must appeal to the natural reason that all people are forced to agree with. However, it is true that the natural mind is deficient in divine affairs" [17;31].

As for the second question, namely, the knowledge of God that can be gained by faith and reason, Thomas Aquinas in his Summa Theologia asserts that Christian theology is more valuable than any other discipline. That is, not because the mind lacks clarity, but because the human mind cannot understand the truths of faith, showing them to be beyond the limits of the human mind:

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“Among the theoretical sciences, one is considered more important than the other, firstly, because of the credibility it brings, and secondly, because of the value of its subject matter. In both cases, the holy teaching is superior to others. As for faith, their certainty comes from the natural light of the human mind, which can err, and the certainty of sacred teachings comes from the unchanging light of divine knowledge” [16;112]. It does not limit it completely because the mind can make mistakes. He is not forbidden to acquire knowledge about God. However, he emphasizes that not everyone is lucky enough to gain knowledge about God through reason.

“As for the value of their subject, they deal only with things below the intellect, and sacred knowledge leads to heights beyond which the intellect can ascend. Then among practical sciences, the one that aims at its future goal is higher... Since the sacred doctrine is a practical science, its goal is eternal happiness, and this is the supreme goal that determines the goals of all practical sciences” [16;112]. He considers theology to be a practical science and prefers it to all other practical sciences.

Regarding the third question, whether matters of faith can be proved by rational arguments, Thomas Aquinas admits in Summa Theologia that Christian theology relies on philosophical doctrine:

“Sacred teaching can borrow from other disciplines, not out of necessity to ask them, but to make more clear what it conveys. Because it does not get its principles from other sciences, but directly from God through revelation. Therefore, he does not rely on them as strong, because their role is secondary and secondary ... To refer to them in this way does not arise from any deficiency or deficiency in itself, but from our lack of intelligence” [16;113]. In his opinion, the truths of faith are beyond the reach of human reason. However, “Reason can show that the Catholic faith is not false” [12;89], he says, citing the use of reason to justify religious belief.

A final argument can also be found in the Summa Theologii, where Thomas Aquinas presents the question of whether the justification of matters of faith loses its significance. He answers: “A person’s reasoning on matters of faith can depend on the will of the believer in two ways” [16;121]. The first attitude is that of a person who does not want to believe because of lack of evidence. In this case, “thought loses the value of faith”. The second attitude "may stand as something based on the will of the believer”, that is, reasoning that the believer can look for evidence to prove the truth of what he believes. In this case, “human thinking does not lose the value of faith, on the contrary, it is a sign of a greater merit” [16;121]. Having expressed his opinion, Thomas Aquinas then goes on to describe the role of reason in the support and defense of doctrine: “Arguments adduced in support of the doctrine of faith are not arguments which lead reason to clear understanding. The doctrine of faith does not remain invisible. These proofs remove obstacles to faith, that is, they show that what is offered to faith is not impossible” [16;120].

Thomas Aquinas returns to this argument in his work, where he asserts the superiority of Christian faith over human reason:

“Although the truth of the Christian faith ... is superior to the faculty of reason, the truth of which the human mind is naturally capable of knowing cannot be opposed to the truth of the Christian religion. After all, what is given to the human mind by nature is a higher truth. Therefore, we cannot consider such truths to be false. Nor can we consider false what we have received by faith, because it has been clearly divinely confirmed. Therefore, since only falsehood is contrary to the truth, it is clear from a review of their definitions that the truth of faith cannot be contrary to the principles which the human mind naturally recognizes” [17;51].

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Although Thomas Aquinas put his religion, Christianity, above all religions and beliefs, he was able to show that he needed intelligence at a high level for his time. It is true that he put faith first, but he was able to use the concept of reason side by side with it. It is in these views that Ibn Rushd's influence is evident.

Based on the above, it is now possible to draw certain conclusions about the similarities and differences between the approaches of Ibn Rushd and Thomas Aquinas. From a theological point of view, the authority of the two is essentially the same, a harmony between reason (in the Aristotelian sense) and revealed truth in Scripture. Both of them sought to incorporate Aristotle's thought into their religious traditions. Both attempted this approach in an atmosphere of bigotry hostile to such aspirations. Ibn Rushd was forced to fight his enemies in the court of the Almohad caliph Abu Yusuf Yaqub, as we mentioned above, he was humiliated and temporarily exiled. His works were publicly burned and his ideas forgotten for seven hundred years. In turn, some of Thomas Aquinas's teachings were condemned posthumously by the Archbishop of Paris Etienne Temper, Robert Kilwardby and John Pecham in the 13th and 14th centuries. John Duns Scotus and William Ockham also criticized.

In particular, Duns Scotus says that this problem raises many questions that require clear answers: "For example, is philosophy necessary for a Christian believer, or is it enough to simply accept the biblical teaching that God has already revealed to us? Can all the dogmas of Christianity be rationalized, or are they inherently too rational? Should we believe in the incomprehensible?" [13;4] and others.

Duns Scotus offers the following solution to the problem: "Theology and philosophy are different disciplines, but they have a certain internal unity. This unity comes from the fact that the goal of both is to know God" [12;4]. Both theology and metaphysics claim to give man the true knowledge of God and assert that they have a unique unity. In these two areas, Duns Scotus uses the concepts of theology and philosophy, not the concepts of religion and philosophy, belief and reason. Here, he takes theology as a doctrine, not the religion itself.

He sheds light on the matter by asking and answering many questions: "Why, in fact, do we need metaphysics? If God has revealed Himself to man in the Holy Scriptures, does he need any other knowledge? Given that philosophers of the past and present have not been able to agree, and that philosophical reasoning has often given rise to heresy, can this rational knowledge be trusted?" [13;4]. In the essence of these many questions of Scotus, Duns concludes that theology does not need to rely on the truth of philosophy, but that mixing philosophy with the truth of theology leads to heresy.

William Ockham also expressed his views on the relationship between religion and science. Ockham rightly criticizes combining them. He was a supporter of the belief that positions of religious faith are not supported by scientific evidence, and on the contrary, scientific positions are based not on theological evidence, but on reason and experience. Ockham denies the possibility of proving the existence of God by the method of natural science. In addition, he distinguishes between theology and natural science as two parallel paths of knowledge. Considering that natural science was a field of philosophy in medieval science, that is, there is talk of separating theology and philosophy: "Can the theological truth of the same kind or number be proved in theology and natural knowledge? No: because it is impossible to know the same conclusion on the basis of two different kinds of knowledge... If the same truth were not proved both in natural knowledge and in theology, philosophy would not help theology. We assume that the truth necessary for the salvation of the soul is theological, I affirm that the same conclusion, which belongs to the theological species, cannot be

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proved in theology and natural knowledge ...” [14;74].

He mentions the fundamental difference between religion and philosophy and distinguishes their objects and methods. In this way, their spheres of competence are fundamentally different. Describing one as supernatural and the other as natural, he interprets them separately: “Reason can understand nothing in matters of faith, dogmas cannot be understood, but at the same time, knowledge of reality or the surrounding world is independent of religion. can be, it is necessary to focus only on intelligence, knowledge and philosophy. Physical reality can be understood by itself, that is, with experimental, scientific means. When explaining the world around us, it is absolutely unnecessary to resort to the ideas of hidden causes, hidden qualities, unknown forces and invisible foundations, as if they lie in the essence of the universe and control it. In the explanation of reality, everything fantastic and supernatural must be discarded or cut off like a razor, and it must be understood without otherworldly and mystical illusions. And it can be done because the natural is natural, subject to reason, and therefore fully knowable. In the matter of such knowledge, the decisive role should belong to philosophy, which is the science of nature” [19;121]. This principle is called “Occam's Razor”, which states that “essences” should not be multiplied unnecessarily. According to Ockham, “the narrower the scope of man's authority in relation to God, the wider the field of faith” [18;229].

In conclusion, it can be said that in the doctrine of “Two Truths” emphasized by William Ockham, he believed that religion is characterized by one truth, and philosophy by another. That is, these two areas should not be confused and should not be tried to combine, because one should not rely on reason in matters of faith, and the problems of knowledge and science cannot be solved with the help of faith. He firmly believed that it is impossible to rationally prove religious beliefs.

In order to prove that there were philosophers striving for this harmony in modern philosophy, we decided to consider the view of Galileo Galilei. The reason is that he is considered a scientist who has always fought against religious superstitions in order to protect science. Partly because he is recognized as the first modern scientist, and the scientific community of today has followed him in his theoretical views. Galileo’s revolutionary views did not correspond to church rules. His views on heliocentric theory were considered unscriptural.

As a modern philosopher, Galileo was familiar with the ideas of many medieval philosophers. He could not be indifferent to the relationship between science and religion: “There are two truths: the truth stated in the Holy Scriptures and the truth stated in the book of nature. They are not contradictory, for the Holy Scripture is the book of divine revelation, and the book of nature is the book of divine creation. But we can study these two books in different ways. Both of them are independent: whether we know the Scriptures by revelation, by faith, or the book of nature by reason, we ultimately arrive at the same result. The Bible should not be taken literally. The main thing in understanding the Bible is to study it on the basis of evidence” [4;12]. We can see Galileo here as an opponent of scholasticism. If a person wants to study nature, he should only study nature. In this he should not refer to the Bible. If he refers to both of them, their methods will be confused, and as a result, there will be no benefit from such research.

His letters to Benedetto Castelli and to Christina di Lorena, Grand Duke of Tuscany, contain interesting biblical insights. In a letter to mathematicians, he wrote: “Thus the Holy Scriptures in many places are not only capable of, but need interpretations, which differ from the plain sense of the words, as I think it must be understood in a controversy about natural phenomena” [4;5].

Galileo clearly shows the difference between science and religion, as if they know different truths. For

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him, the Bible cannot explain the problems of science, but it can explain the problems of theology and religious ethics. Thus, "if biblical commentaries deal with scientific topics, it should be adapted to scientific demonstrations. Taking this into account, and in addition, if it is clear that the two truths do not contradict each other, then the task of rational translators is to do these things" [4;5]. Galileo did not consider two truths as "Two truths". We can see that for him, as our other philosophers have said, there is only one Truth, but there are two different paths leading to it.

Astronomer Galileo, the founder of modern philosophy, as a natural scientist, puts first the natural sciences, that is, the human mind. He even admits that the Holy Scriptures can be proved by the means of reason. There is no doubt that his achievements and knowledge in the field of natural sciences will lead here. Galileo suffered the humiliation of having to deny his theories to save his life. In fact, he was a victim of intolerance towards science and intellectual freedom. He was opposed by the adherents of the fideist approach among his contemporaries, and lived a life of constant persecution. He was a Catholic, he believed in God, but on the other hand, he also believed in the role of science and the great beauty of God's creation.

In Judaism, after Maimonides, we can see another Jewish philosopher among modern Western philosophers who has expressed his views on this to some extent, and that is Spinoza. In his treatise on theology and politics, he sees the need to separate them from each other in the relationship between faith and reason. He says that there is no relationship between religion and philosophy, and that each of them is the path of happiness for the people of the other. Although Spinoza emphasized that "religion should not be confused with philosophy, each of them should have a separate class and people, each should rule in its own kingdom" [15;269], but the latter says that he does not oppose him in anything. Ibn Rushd also divided people into two groups and informed that there is a people of philosophy and there is a small people of those who receive the image of revelation.

The Jewish philosopher Spinoza takes a rationalist position and states: "There is no philosophy in the Bible, it contains nothing but very simple facts, and in each of them philosophy and theology have completely different aims and foundations" [15;278]. For this reason, he categorically rejects Maimonides' "benevolence" in interpreting the Torah. He describes it as harmful, absurd and stupid to infer philosophical ideas from him.

Karl Jaspers, a bright representative of existentialism, a modern German philosopher, focuses on the essence of the concepts of faith and philosophy in his views. He develops the concept of "philosophical belief" that allows him to finally unite the problems that he has been thinking about for many years, especially the question of "mind and existence".

According to his conclusion, faith does not contradict reason. It exists together with him: "Faith cannot be considered as something irrational. This polarity of rationality and irrationality, on the contrary, confused the problem of existence... The soul's self-conscious creation on the soil of the mindless was the end of the soul... It was only negative, irrational in its essence. , indifference to darkness and immersion in lawlessness cannot be the basis of our faith. Philosophical faith, the faith of a thinking person is distinguished by the fact that it always exists only when combined with knowledge" [20;12-13].

Thus, Jaspers chose a new way of understanding faith. It was rational from the beginning. Philosophical belief differs from religious belief, especially from Christian belief. The reason is that it

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should be relevant to all people, because it is not based on revelation, but on experience that is available to everyone. Revelation separates believers from all who do not believe in it, thus creating a claim of uniqueness in believers and hindering mutual understanding.

According to K. Jaspers, the spiritual and moral nature of faith was formed during the transition of humanity from a mythological worldview to a religious worldview. For K. Jaspers, faith is "awareness of its sources"; "True faith is an act of existence that realizes transcendence in its reality"; "Faith is the consciousness of existence in relation to transcendence" [20;433]. Jaspers sees philosophical faith not as the faith of philosophical subjects, but philosophy of faith as an ontological science of the spiritual foundations of the meaning of existence.

Jaspers defines religion and philosophy separately. Religion is associated with a special group of people who follow it and is inseparable from myth. Religion has always been about man's authentic connection with transcendence in the form of the saint he encounters in the world, unknown or sanctified. Where it does not exist or is abandoned, the identity of religion is lost. On the contrary, philosophy means neither tradition, nor community under the leadership of a priest, nor sanctity removed from worldly existence. It is developed for the individual in a free, non-sociological real relationship without the guarantees provided by society. It is assimilated in free traditions, it is constantly changing.

Conclusion

So, from the opinion of K. Jaspers, it is concluded that philosophical belief is a synthesis of philosophy and religion. He justifies the impossibility of religious nihilism as an ideological basis for the further development of human civilization, in any case, its danger for the future of mankind. Religion remains one of the main historical foundations of society's development. Because it has an existential essence and tries to reveal the truth to believers.

Also, the Western philosophers we listed above lived and created during Ibn Rushd's time or later. We do not know how many people are familiar with Ibn Rushd's doctrine of "Two Truths", but most of them expressed their attitude to the harmony in Ibn Rushd's thought. We can see this in three ways. In the first version, thinkers such as Moses Maimonides and Thomas Aquinas emphasized the superiority of religion over philosophy without denying this harmony, while in the second version, philosophers such as Spinoza and Galileo Galilei recognized this harmony to a certain extent and recognized philosophy, who declared that science is high. Also, in the third option, representatives of scholasticism such as Duns Scotus and William Ockham, although they used the concepts of religion and philosophy side by side, they emphasized that religion does not need any philosophical arguments. There is another direction that does not agree with them, they equate faith with superstition and emphasize that reason denies faith. In general, they opposed religion and philosophy. We can see such a view in the teaching of materialism.

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