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From islamic philosophy to european enlightenment: the influence of Ibn Rushd

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Abstract. This article discusses the influence of ideas of the Islamic philosopher Ibn Rushd (Averroes) on the European intellectual world and how it contributed to the enlightenment process. Ibn Rushd, through his interpretations of the works of Aristotle, played an important role in the development of philosophical and scientific thought both in the Islamic world and in medieval Europe. His views on the relationship between reason and revelation, his views defending the independence of reason and supporting rationalist epistemology, gained popularity in Western thought, especially through his works translated into Latin in the XII-XIII centuries. Ibn Rushd's works were discussed by such thinkers as Thomas Aquinas, Siger de Brabantia, and Dante, which paved the way for the emergence of a philosophical current called "averroism". His explanations based on reason were an important reference in the process leading to Renaissance thought and later to the European Enlightenment. In addition, the ideas that he adhered to that scientific knowledge could exist without contradicting religious authority, contributed to the development of modern secular thought. This study examines the historical process of the transition of Ibn Rushd's ideas to Western philosophy and analyzes its influence on science, philosophy, and theology in Europe. It also aims to reveal the role of Islamic philosophy in intellectual transformation in Europe by discussing the influence of its rationalist heritage on the philosophers of the Enlightenment.

Keywords: Ibn Rushd; Aristotle; Scholastic thought; Averroism; Renaissance; enlightenment; mind-revelation

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Ислам философиясынан еуропалық ағартушылыққа: Ибн Рушдтың әсері

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От исламской философии к европейскому просвещению: влияние Ибн Рушда

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Аңдатпа. Бұл мақалада ислам философы Ибн Рушд (Аверроес) идеяларының еуропалық интеллектуалдық әлемге әсері және оның ағартушылық үдерісіне қалай ықпал еткені қарастырылады. Ибн Рушд Аристотель шығармаларына жасаған түсіндірмелерімен ислам әлемінде де, ортағасырлық Еуропада да философиялық және ғылыми ойлардың дамуында маңызды рөл атқарды. Оның ақыл пен уахи арақатынасы туралы көзқарастары, парасат тәуелсіздігін қорғайтын және рационалистік гносеологияны қолдайтын көзқарастары, әсіресе, XII-XIII ғасырларда латын тіліне аударылған шығармалары арқылы Батыс ой-пікірінде танымалдылыққа ие болды. Ибн Рушд шығармаларын Фома Аквинский, Сигер де Брабантский, Данте сияқты ойшылдар талқылап, «аверроизм» деп аталатын философиялық ағымның пайда болуына жол ашты. Оның ақылға негізделген түсіндірмелері Қайта өрлеу дәуіріндегі ойға, кейінірек еуропалық ағартушылыққа алып келетін процесте маңызды сілтеме болды. Сонымен қатар, ол ұстанған ғылыми білімнің діни беделге қайшы келмей өмір сүруі мүмкін деген идеялары қазіргі зайырлы ойдың дамуына ықпал етті. Бұл зерттеуде Ибн Рушд идеяларының Батыс философиясына өту үдерісі тарихи тұрғыда қарастырылып, оның Еуропадағы ғылымға, философияға және теологияға ықпалы талданады. Сондай-ақ оның рационалистік мұрасының ағартушылық дәуір философтарына әсерін талқылау арқылы ислам философиясының Еуропадағы интеллектуалдық трансформациядағы рөлін ашуды мақсат етеді.

Түйін сөздер: Ибн Рушд; Аристотель; схоластикалық ой; аверроизм; ренессанс; ағартушылық; ақыл-уахи

Аннотация. В статье рассматривается влияние идей исламского философа Ибн Рушда (Аверроэса) на европейский интеллектуальный мир и его вклад в процесс просвещения. Ибн Рушд, своими интерпретациями трудов Аристотеля, сыграл важную роль в развитии философской и научной мысли как в исламском мире, так и в средневековой Европе. Его взгляды на связь разума и откровения, его защита независимости разума и его поддержка рационалистической эпистемологии приобрели популярность в западной мысли, особенно благодаря его трудам, переведенным на латынь в XII и XIII веках. Труды Ибн Рушда обсуждались такими мыслителями, как Фома Аквинский, Сигер Брабантский и Данте, что проложило путь к возникновению философского движения, известного как «аверроизм». Его рационалистические интерпретации сыграли важную роль в процессе, который привел к возникновению мысли эпохи Возрождения, а позднее и европейского просвещения. Кроме того, его идеи о том, что научное знание может сосуществовать, не вступая в противоречие с религиозным авторитетом, способствовали развитию современной светской мысли. В данном исследовании рассматривается исторический процесс перехода идей Ибн Рушда в западную философию и анализируется его влияние на науку, философию и теологию в Европе. Целью исследования также является раскрытие роли исламской философии в интеллектуальной трансформации Европы путем обсуждения влияния ее рационалистического наследия на философов эпохи Просвещения.

Ключевые слова: Ибн Рушд; Аристотель; схоластическая мысль; аверроизм; Возрождение; Просвещение; интеллектуальное откровение

Introduction

After the death of the Prophet Muhammad (peace and blessings of Allah be upon him), the Muslim community tried to understand the foundations of the Islamic faith (creed). This situation caused disagreements among Muslims in understanding and interpreting the creed. In the interpretation of the creed, the first thing was to reveal the secret of the connection between God and Man and Man and God. Now Muslims began to ask themselves the following questions: "Who is a real Muslim?", "What is faith?", "How does faith manifest itself at its most mature level? ». It was like this that they began to ask themselves the question of what human responsibility includes and what God's will mean to be above all else. In this way, some problems with trust arose. Muslims tried to find a solution to these emerging problems. As Muslims moved away from the time of the Prophet Muhammad (peace and blessings of Allah be upon him) and met with representatives of other religions and cultures, these initial issues became even more complicated. Over time, the Muslims began to add new problems and views to these. As a result, the Muslim community, which tried to find answers in the way of finding solutions to these problems, fell into decay. According to the decisions taken, it was divided into branches and streams.

To interpret the holy book (Qur'an), the science of Hadith and Tafsir was born with the words and actions of the Prophet, the science of *fiqh* from the need for a law that meets new conditions, the science of Kalam from the need to debate between conflicting concepts. In Islamic thought, Kalam was the formation of an open philosophy, and in Sufism, a secret philosophy. The entry of philosophy into the history of Islamic thought took place in a developing social and communal process. In this regard, acquaintance with new cultures and new explanations necessary for religious issues accelerated the entry of philosophical thought into the Islamic world. In essence, Islam is a religion that encourages thinking, cognition, and intelligence. Many verses of the Qur'an say, "Don't you think?", "Don't you mind, what's the matter?" At this point, Ibn Rushd's work in combining religion and philosophy is commendable. As a result of the meeting of Islamic culture with other civilizations, significant changes took place in thinking and public life. Especially the references to Greek philosophy have given rise to attempts to reconcile philosophy and religion in the Islamic world. After the transition of Greek philosophy to Arabic, Muslims were faced with a philosophical culture that was no longer strange to them. The philosophical culture, unknown to Muslims, was a product of thought other than the Arab worldview. The perception of Greek philosophy by Muslims is due to a number of reasons.

The Islamic worldview attached importance to reason both in the texts of the Quran and in other religious issues. After all, in many verses of the Quran, the functions of the mind are mentioned, and it is emphasized that a person is also a revered creature due to this function. Rationalism was the main reason why Muslims accepted Greek philosophy.

Research methodology

This study is based on a qualitative research method that analyzes Ibn Rushd's influence on the European Enlightenment in a historical and philosophical context. First of all, the works and

philosophical views of Ibn Rushd were considered, especially in the context of his Aristotelian interpretation and the relationship between reason and revelation. The Latin translations and their influence on intellectual movements in the West are then analyzed to understand how his ideas were transported to medieval Europe. Also, using additional sources, the study examines the assessments of modern researchers regarding Ibn Rushd's influence on Western philosophy. This study, which combines historical and philosophical methods, aims to study in depth both the intellectual heritage of Ibn Rushd and the manifestations of his thoughts in Europe.

Results

Ibn Rushd's life, education, and scientific heritage

Abu Walid Muhammad bin Ahmed bin Muhammad bin Rushd, better known as Ibn Rushd, was born in 1126 in a famous family in the legal sphere of Cordoba. Ibn Rushd, known in the Islamic world as "Al-Sharih", and in the Latin world as "commentator" (commentator), following the teachings of Aristotle, was called Aben Roshd by the Jews in Andalusia, Aven Roshd by the Spaniards, Averroes or Averroys in Latin. Ibn Rushd learned reading, writing, grammar, and basic religious knowledge from his father in accordance with the traditions of that period and region, which was his first step in his education. The close friendship with the famous doctor Ibn Zuhr played an important role in the success of Ibn Rushd, who studied with the leading scientists of the era in various fields, from law to medicine, from mathematics to philosophy. In 1169, when the famous physician-philosopher Ibn Tufail, a thinker who was very interested in both religious sciences and medicine and philosophy, presented Ibn Rushd to Yusuf bin Abdulmumin, the second ruler of the Muahids, Ibn Rushd managed to write a work called "Al-Kulliyat" in the field of medicine, and in philosophy he was able to write commentaries on Aristotle's books. The ruler, who is especially interested in the rational sciences and wanted to read the works of Aristotle, has difficulty with understanding these books and asked Ibn Tufail to explain them. He introduced Ibn Rushd to the Sultan, stating that he cannot take up this difficult task due to his advanced age and administrative duties, but there is a person who can do this in terms of abilities and experience.

Ibn Rushd, who had the support of the Sultan in his philosophical studies, was first appointed judge of Ishbil (Seville), and soon the Chief Judge of Cordoba (qadil-qudat, qadil-jamaga). Even in his ten years as a judge, he continued to work on the works of Aristotle. Appointed to the position of Palace physician, which remained vacant after Ibn Tufail's departure in 1182, Ibn Rushd went to Marrakech and held this position until he was forced to live in Lusena, 73 kilometers from Cordoba, in 1195. He died in Marrakech on December 10, 1198 (Uludağ, 2004: 11). At first, the philosopher's funeral was held here, and then he was taken to the city of Cordoba, where he was born and raised and held important positions, and buried in the family tomb at the Ibn Abbas cemetery. When Ibn Rushd completed his seventy-two-year life, he left behind many students and works, two sons, one of whom was a doctor and the other a lawyer (Sarioglu, 2006: 15).

Ibn Rushd, who tried to combine knowledge and faith, considered it correct to rely on the Quran and Hadith (Sunnah) from the point of view of his opponents before starting to logically prove his thoughts (Sandybayev & Abzhalov, 2021: 6). The number of immortal works written

by Ibn Rushd in various fields of interest to him, such as religious sciences, metaphysics, logic, natural sciences, zoology, psychology, astronomy, medicine, politics and ethics, and translated into Latin and Hebrew, is not known for certain. When considering classical literature and modern research, the philosopher wrote 8 works on metaphysics from universal-theoretical (Kulli-Nazari) sciences, 8 works on dialectics (jadal) – 1, sophistics (safsa) – 1, special – theoretical (zhuz-i-nazari) physics-9, mathematics and astronomy – 5, law (fiqh) from practical sciences – 3, One work in the fields of morality, politics and grammar, 14 works in medicine, 26 works in the field of logic, including about 80 works the rest (Sarioğlu, 2019: 106).

The epistemological views of Ibn Rushd on reason and cognition

Epistemological debates about the source and limits of knowledge are among the most discussed topics in philosophy. According to Ibn Rushd, the soul has some abilities that are common to both humans and other living beings. Some of these abilities are aimed at the survival of a living being. The abilities shared with other animals are not enough for biophysically weak and seemingly inadequate people to maintain and protect their own existence. Thanks to intelligence, people make up for this shortcoming and rise to a higher and more competent position than other living beings. In addition, thanks to this advantage, a person can acquire theoretical sciences (Ibn Rushd, 1875: 84). The ability to think is felt in people in terms of responsibility or superiority. Ibn Rushd explains this preference as follows: the creature closest in rank to the celestial bodies is a human, which means that the person occupies the middle place between eternity and a being subject to destruction. The relation of thinking to its related forms is like the relation of matter to form. The transmission of reason to man is the result of divine grace. Each living being was endowed with features that protected him from things that destroyed his existence. Therefore, when looking closely at the situation of many living beings, it is said that "if living beings were not given some characteristics that protect their existence, then their existence would not be possible. This is most often seen in humans. Because if there was no mind, it would be impossible for a person to continue living at any time" (Ibn Rushd, 2004: 147-148). According to the scientist, the soul at the very top of the hierarchy of abilities is intelligence. Just as the senses distinguish plants from animals, the mind separates man from the animal. At this point, Ibn Rushd mentions the differences between plants and animals in order to explain the relationship between the abilities of reason and imagination located below him in the hierarchy (Ibn Rushd, 1875: 102).

Ibn Rushd was looking for an answer to the question "How to find out something?" instead of the question "What is knowledge?". According to Ibn Rushd, there is no significant difference between these two questions. Because the meaning of the word "knowledge" in the question "What is a knowledge?" is seen as episteme (understanding something clearly and scientifically) in the most general sense in Ancient Greece, *al-magrifatut-tamma* in the Middle Ages (knowing fully and truthfully) and knowledge (justified true faith) in modern philosophy of knowledge, and these examples are close in meaning to each other. True knowledge is shown in Plato, as scientific knowledge in Aristotle, episteme in Ibn Rushd's understanding of knowledge, and even in the entire philosophy of the Middle Ages as known knowledge and real knowledge. Ibn Rushd describes the knowledge of something in a real sense from the definitions of real

knowledge (*al-ilmul-yaqini*), complete knowledge (*al-marifatut-tamma*), and true knowledge (*ilmun-haqiqiyun*) (Rosenthal, 2007: 198). I. Newton said that "God is recognized by his creatures. In order for a person to know the creator, it is necessary first to know oneself, and then to know one's God through deep study of something. In order to realize these thoughts, a person's consciousness must also reach a sufficient degree of perfection. If the appropriate environment and conditions are adequately provided, the mind also develops along with this change. The mind is manifested as a force over time if it has developed in the way it needs to. In the terminology of the Quran, the mind is described as "the force that helps to gain knowledge" and "the knowledge gained by this force". In the Quran, the word "mind" is used as a verb in 49 places, one in the past tense, others in the present tense. In these verses, it is emphasized the importance of "thinking", that is, thinking correctly.

In the period from Aristotle to Ibn Rushd, reason was studied by many philosophers by dividing into degrees, and the distinction between these degrees was due to the development of thought. The fact that thought breaks away from material forms and reaches a point where it can explain matter with abstract knowledge is an indicator that it has become literate. While the common mind for all knows only material forms, the higher-level mind developed through thinking is at a level that is aware of abstract information. This opinion is formulated by Ibn Sina as follows: "Thinking is preparing the human mind for the influence of an active mind." The mind becomes functional with the development of the worldview, and if this continues until the mind is raised to a higher level, the mind that has reached perfection, together with the active mind, can reach the knowledge reached by the prophets.

Discussion

Ibn Rushd's influence in the West: an analysis of philosophy, religion, and through translations

Ibn Rushd considers philosophy and religion to be common in terms of reached truths and describes them as "relatives" (İbn Rüşd, 1992: 115). According to him, philosophy is based on evidence, and an argument-based way of thinking does not produce results that contradict the rules of religion. Philosophy is the truth, religion is the truth, so it is impossible to talk about a contradiction between two truths. On the contrary, two true things find harmony with each other, and each witnesses the truth of the other. Ibn Rushd also says that on the way to the truth, one should seek help from the words of those who studied and published works. It does not matter if these people are in the same religion or not, just as the knife used in the sacrifice, which is a duty in Islam, is required to have only the property of cutting, it is enough for these people to say what was useful for science. That is why Ibn Rushd says that since people in the past did excellent research on rational comparisons, we should consider what they did on this issue.

The revival of the Greek and Hellenistic philosophical tradition in the medieval Islamic world and the formation of a rich civilization with the own contributions of Muslim scholars are a clear indication of this view. It was here, as an example of faith, that Ibn Rushd focused on the works of Aristotle, a philosopher from the Greek tradition before him, who tried to understand Aristotle's philosophy while preserving his original works. This force elevated him to the rank of a great translator of Aristotle, who was not fully recognized in Europe until the twelfth century.

Although Ibn Rushd, who entered the stage of history with his extensive scientific knowledge, original thoughts, and explanations, was a philosopher who attracted attention to himself during his lifetime, his influence was noticeable in the years after his death. The fact that the movement was widespread in the XIIIth century, as Western Averroism was a continuation of the ideas of Ibn Rushd, caused great controversy.

Before discussing the definition of the Western Averroism movement and how it became widespread, it may be worth mentioning the rapid spread of Ibn Rushd's philosophy in Europe. In general, according to sources, Ibn Rushd was more influential in the Western world than in the East. While many of its representatives and critics are named in the West, not a single follower or critic is named in the Islamic world. M. Fahri said that he had no disciples or heirs in the Islamic world, and Moses bin Maimun (C. 1204) mentions the names of Siger de Brabant (C. 1284), Moisei Ibn Tibbon (C. 1274), Levi Ben Gershom (C.1344), Albert Magnus (C.1280), Thomas Aquinas (C. 1274) and mentions his followers and critics in the West (Macit, 1999: 247).

Different opinions can be expressed about the causes of this condition. Al-Ahuani puts forward two reasons for this. The first is that although many of his works in Arabic were burned and banned due to hostility in medieval Europe, his works translated into Latin have spread and survived. Secondly, during this period, Aristotelian explanations and the ideas proposed by Ibn Rushd were hotly accepted as much sought-after instructors in the intelligentsia under Scholastic pressure, paving the way for the scientific method (Kutluer, 1996: 166). In other words, based on this point of view, it can be said that since the intellectual environment of Europe was ready for rationalistic searches, Ibn Rushd's influence was very fast and prolonged, while the Eastern world did not go through the same process as in the Scholastic period, although Ibn Rushd's scientific genius was accepted, there was no radical transformation. We can add to these reasons political factors that are always subject to change. As we mentioned, Ibn Rushd was a philosopher who grew up in the Andalusian Islamic Civilization. However, shortly after his death, Islamic rule ended in the Andalusian region, and political unrest began to occur, and there were no conditions to continue his views.

Ibn Rushd's influence on the Western world was enormous, and some scholars and thinkers even claimed that his views had an important influence on the formation of modern science and thought. The influence of this process is evident in the recognition of him by the European Union as one of the intellectual "architects" of Europe. The revival of Aristotelism in Europe at the end of the twelfth century soon made Ibn Rushd influential. Ibn Rushd began to be seen as a leader who focused on his works by Jewish and Christian thinkers. Moses bin Maimun and his disciple Yusuf bin Abdulmumin became popular among the Jews under the influence of Judah. His works, initially read in Arabic, were translated into Hebrew over time, and then, through Hebrew, these works were translated into Latin. And some of his works were translated from Arabic directly into Latin. Thus, while Christian thinkers became acquainted with the works of Ibn Rushd, on the other hand, it also became a source of movement for Jewish intellectuals.

The first translation work from Arabic to Latin began in Italy in the XIth century, gained momentum in Spain in the XIIth century, and continued at the castle of Frederick II Hohenstaufen in southern Italy at the beginning of the XIII century (Dag Nikolaus, 2007: 113-114). Especially between 1150 and 1250, with the support of King Frederick II of Sicily and Archbishop Raymond

of Toledo, and through the efforts of Latin scholars, intensive translation activities introduced the science and philosophy of ancient Greece and Alexandria into Latin through translations from Arabic and Hebrew (MacClintock, 1972: 223). The texts of Greek philosophers began to be fully recognized in the Latin world with these translations, and these texts were also influenced by the works of Aristotle's followers, such as Alexander Frodisky and Simplicius. However, the influence of Ibn Rushd, who wrote explanations for Aristotle that could be classified as few, medium, and many, was much more plentiful and lasting (MacClintock, 1972: 224).

The main place of translation activities from Arabic to Latin was occupied by the priest of the cathedral in Toledo Gerard Cremonsky (1114-1187). We witnessed an intensive translation experience. While Ibn Rushd was writing his works in Cordoba, his Latin commentaries began to be written in Toledo, and soon Ibn Rushd's commentaries entered the translation agenda. The person who made these comment translations was Michael Scott (Adamson & Taylor, 2007: 152). Scott visited Italy around 1220, after translating Bitrucci's Astronomy in Toledo and Aristotle's 19 books on animals. Scott, priest of Toledo Cathedral, translated the works of Ibn Rushd even during his service as an astrologer at the court of King Frederick II of Sicily in southern Italy (Dag Nikolaus, 2009). Among the large explanations are *Metaphysika* (Metaphysics), *Physika* (Physics), *De Anima* (About the spirit), *De Caelo* (About the sky), from the average comments *De Generatione et Corruptione* (On being and the collapse), *Meteorologica* (Meteorology), and *Parva Naturalia, De Caelo, De Animalibus* that were translated by him (Majid, 2002: 133-134). According to the information provided by R. A. Gauthier, the first translations were made in the period from 1220 to 1224. In addition, Scott translated Ibn Rushd's work "makala phi zhauharil-falak" and presented it to the Latin world for the first time (Dag Nikolaus, 2009).

In the intellectual environment of the XIIIth century, when Ibn Rushd's works were translated, discussions and disagreements between "natural philosophy" and "theological doctrine", that is, philosophy and religion, became widespread. What is written about Greek science and philosophy did not find harmony with the principles of Christianity. A great contribution to these discussions was made by Ibn Rushd's commentaries on Aristotle (MacClintock, 1972: 222). Although the translated interpretations were effective for intellectuals who had not yet fully familiarized themselves with Aristotle's truth and fell under the influence of church authorities, they were still met with skepticism in scholastic circles and caused a backlash from some religious people. These works were first banned at the University of Paris in 1210 and 1215, starting to be used in a corrected form in 1231, and even until 1255, the university curriculum was not allowed. In addition, the important Scholastic philosophers of this period, Albert Magnus, William Auvernsky and Alexander Galetsky, showed great interest in the newly created corpus and continued their studies (MacClintock, 1972: 224).

Before the beginning of translation studies, Arabic manuscripts from the Eastern world were collected in European libraries. During the Renaissance, Arab departments were formed first in Paris, then in Leiden, Rome, and Oxford. In a short time, the accumulation of this knowledge led to the creation of Islamic encyclopedias. Like the events of Paris, Robert Grossette, Bishop of Lincoln in England, and the English thinker, Roger Bacon, who was one of the founders of experimental science, were among those who were under the influence of the new events. Although Roger Bacon, who took a more Ibn Sina focus on the topic of active intelligence, criticized Ibn Rushd for his views on this topic, it was said that Ibn Rushd took the book "Faslul-mahal" as a model and wrote "Opus Majus" (Karlığa, 1999: 269). Ibn Rushd's intelligence was

valued for the combination of religion and rationalist philosophy that he proposed in this work. In the view of Ibn Rushd there is a criticism of the Scholastic approach to understanding the Quran (Seitakhmetova & Turganbaeva, 2019: 199). Academics at the University of Salerno in Italy were also influenced by the Greek philosophical heritage. Since there were no official prohibitions or serious objections to Christian philosophy in Italy until the thirteenth century, as in Paris, new views were easy to spread and establish quickly (MacClintock, 1972: 224).

Conclusion

Ibn Rushd was able to come to the same conclusion by conducting a comprehensive study of the relationship between religion, philosophy, and reason-faith, considered as a problem not only of those eras, but also of all periods, which does not lose its importance to this day. His conclusions on such issues as the unity of religion-philosophy and truth indicate his commitment to the Islamic faith as an Islamic philosopher and lawyer. The second feature of Ibn Rushd is his passion for wisdom and interest in former teachers on this topic. This interest led him to study and understand Aristotle's works in depth, and he repeatedly wrote comments on most of Aristotle's works. In this commentary, he revealed his philosophical depth, and secondly, he contributed to the tradition of *sharh* by the method of interpretation he used. Thus, Ibn Rushd, who for centuries held the title of "interpreter", without having any idea about it, did a great service to the Western world.

The intellectual structure under the influence of the church in the Middle Ages in Europe underwent a radical transformation thanks to the Islamic philosopher Ibn Rushd, becoming rationalistic and giving rise to new concepts that were influential first until the Renaissance, and then until the modern period. Ibn Rushd combined philosophy and religion into one truth, built a bridge between the West and the East, and united them in the tradition of wisdom. What Ibn Rushd led to the rationalist movement in the Western world cannot be considered completely independent of his scientific approach. Although the scientist was considered in Islamic philosophy within the framework of the peripatetic tradition, the philosophers before him reached different views on some issues from Farabi and Ibn Sina.

Ibn Rushd was one of the most important figures who formed a bridge between Islamic philosophy and Western thought. Proving that philosophy and religious truth are compatible, he showed that rational thought does not contradict religious belief, but supports it in practice. This view continued with great upheaval, especially in the West, and played a key role in Aristotle's re-recognition in Europe in the XII-XIIIth centuries. The works of Ibn Rushd were translated into Latin and Hebrew and caused a wide resonance in the Christian and Jewish intelligentsia. His interpretations of Aristotle and his philosophical approach based on rational thought contributed to the formation of Scholastic thought and the foundation of the Enlightenment movement in Europe. Ibn Rushd's influence in the Islamic world was not as widespread as in the West. The main reasons for this can be considered political turmoil, differences in intellectual orientations and an increasingly strong theological tradition in the Islamic world. However, his ideas influenced some intellectuals, especially from Andalusia and North Africa, and were also studied by Islamic philosophers of the Ottoman era. As a result, Ibn Rushd's philosophy influenced not only intellectual development in medieval Europe, but also the evolution of the modern worldview. His importance to reason, logic and the scientific method became one of

the cornerstones of the rationalist and secular schools of ideology in Europe. In this sense, Ibn Rushd maintains his place in history as one of the philosophers who best reflected the influence of Islamic philosophy on the European Enlightenment.

Authors' contributions

Botakarayev B.K. – formulation of the research findings and identification of the general directions of the research activity and conclusions.

Kamalova F.B. – systematization of the article's content, primary idea, research conclusions, and thesis.

Ussainova A. – verification of the scientific content and execution of editorial work on the article, as well as preparation for publication and oversight of the study's academic integrity.

Myrzabekov M.M. – finding, compiling, and evaluating the database of article sources; gathering information required for the investigation and application of their scientific analysis.

Conflict of interests

The authors of this work declare that there is no conflict of interests.

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