

Ibn Rushd and Methodology

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Abstract- The philosopher Ibn Rushd was one of the well-known Muslim philosophers in the field of the history of Islamic philosophy and the context of the world history of philosophy. He had many books and studies in various areas of Islamic sciences from medicine, jurisprudence, principles of jurisprudence, and philosophy. His excerpts, explanations, and studies of Aristotelian philosophy are the primary sources for many philosophers after him. In this study, I present a new approach in which I try to identify Ibn Rushd's approach to thinking in general on issues related to Ibn Rushd's concept of wisdom, his keen interest in Aristotle's philosophy, and his philosophical controversy.

Index Terms- Ibn Rushd - Wisdom - Philosophical Controversy.

I. INTRODUCTION

Ibn Rushd was a descendant of one of Cordoba's ancient houses of knowledge. He was born in 520 AH, 1126 AD, where he studied hadith with his father Abu al-Qasim, Ibn Bashkwal, Abu Marwan bin Masra, and others. He studied medicine first with Abi Marawan bin Jaryol Al-Balancey, then with his teacher Al-Atheer Abdul Malik bin Zahr, and studied jurisprudence, principles, and speech on the poles of his time. Ibn Rushd excelled, especially in philosophy and medicine. He left his homeland, Cordoba, to Seville at thirty. Ibn Rushd was appointed as the district of Seville, and after that, he took over the district of Cordoba for some time. One of the essential things that Ibn Rushd enjoyed during his stay in Seville was his extensive study with his teacher, the genius doctor, Abd al-Malik Ibn Zuhr, who was later described by Ibn Rushd as the most outstanding physician after Galen.¹

Averroës, middle-age Latin Averrhoës, likewise called Ibn Rushd, Arabic in full Abū al-Walīd Muḥammad ibn Aḥmad ibn Muḥammad ibn Rushd, (conceived 1126, Córdoba [Spain]—passed on 1198, Marrakech, Almohad realm [now in Morocco]), compelling Islamic strict logician who incorporated Islamic

practices with old Greek idea. He composed the Decisive Treatise on the Agreement Between Religious Law and Philosophy (Faṣl al-Maḳāl), Examination of the Methods of Proof Concerning the Doctrines of Religion (Kashf al-Manāḥij), and The Incoherence of the Incoherence (Tahāfut al-Tahāfut), all with regards to the philosophical investigation of religion against the scholars (1179–80). In line with the Almohad caliph Abu Ya'qub Yusuf, he delivered a progression of outlines and editorials on the vast majority of Aristotle's works (1169–95) and on Plato's Republic, which applied significant impact in both the Islamic world and Europe for a long time.²

When Abu Ya'qub Yusuf assumed the caliphate and came to Seville and resided there, Ibn Rushd's position increased and was consolidated in the Almohad court, primarily through his teacher Ibn Tufail, the Caliph's particular doctor, and his friend and mentor. Especially for him along with Ibn Tufail. Ibn Rushd moved most of the time with the Caliph's court, whether in Morocco or Andalusia and when Caliph Abu Yaqub Yusuf died in the year 580 AH and was succeeded by his son, Caliph Abu Yusuf Yaqoub al-Mansur, Ibn Rushd remained in the position of a private physician. When Ibn Tufail died, Ibn Rushd took the position of a personal physician. The Caliph Al-Mansur was like his father in his passion for science and the arts, and then Ibn Rushd received the same appreciation and care. So he maintained his prestigious position in this high scientific atmosphere.³

Averroes was an Arabian scholar of the twelfth century; brought into the world at Cordova in 1126; kicked the bucket in 1198. In spite of the fact that himself a productive essayist on way of thinking and medication, his central significance is as an analyst upon crafted by Aristotle, and consequently he is regularly styled "the reporter second to none." as per the usual course of action, Averroes' perspectives habitually tangled with those of his Mohammedan coreligionists, and his works were subsequently widely censured and disallowed. It is attributable to his Jewish admirers that his compositions are protected to-day, for just

¹ Muhammad Abdullah Annan, Dawlat al-Islam fi al-Andalus (Eng. The State of Islam in Andalusia) (Cairo: Al-Khanji Library, 1417 AH - 1997 AD), Vol.4, p. 721.

² Erwin I.J. Rosenthal, "Averroës," in: *Encyclopedia Britannica*, (access date 4/4/2018), from: <https://www.britannica.com/biography/Averroes>

³ Muhammad Abdullah Annan, Dawlat al-Islam fi al-Andalus, Vol. 4, p. 721.

looking like Hebrew interpretations or by a literal interpretation of the Arabic text in Hebrew characters did they get away from the devotion of the Moors. Like Avicenna, who likewise remarked Aristotle, Averroes composed a unique abridgment of theory of his creator, and, also, composed the alleged "Center Commentaries," which last option follow the message, with, be that as it may, the oversight of entries to a great extent; lastly, he made a full and abundant composition of each Aristotelian assertion, consolidating the sentence indistinctly with his message. His standing was incredible that his books observed their direction during his lifetime even into Egypt, where, in 1190, Maimonides made their associate.⁴

From Ibn Rushd's books: *Almsayil al-ttbbi* (Eng. Medical Issues,) *Manahj al-adilla fi Aswl al-dīn* (Eng. Methods of Evidence in Usul al-Din,) *Faṣl al-Maqal fi ma byn al-sharia wal-hikma min al-attiṣāl* (Eng. A Statement on the Relationship between Sharia and the Wisdom,) *Mukhtasar al-Mustafa* (Eng. An Abbreviation of al-Mustafa), *Shrḥ al-Aaqida al-humrania An Explanation of the Hamranian Creed,* *Maqalah fi al-Jam' bayn 'Itiqad al-mashāin walmutkalmīn min 'Ulma' al-Islam* (Eng. An essay on the relationship between Philosophers and Theologian of Islamic Scholars,) "Wojod al-alam fi alqīdam walhuduth (Eng. The Existence of the World in Presence and Creation", *Maqala fi al-kalima wal-ism al-moshtaḡ* "An Article on the Derived Word and Name."⁵

Muhammad 'Abd Al-Jabiri argues that Ibn Rushd was racing against time, writing on a topic and discovering while writing that there are other topics related to what he is about, so he promises to write "If God will give a lifetime." It is a phrase that almost every book he wrote, from his youth until his last writings, is virtually free from it before his death. Ibn Rushd did not throw the reader to separate from it to other books but was constantly reviewing what he wrote, correcting, amending, and referring to the previous and later of his writings. He did not let knowledge out of date in his books. Instead, he was very keen to update its content as he progressed in research knowledge. He was not separated between specialization and specialization except at the curriculum level, and rightly it was strict on the deck. He was a multidisciplinary scientist, invoking medicine in jurisprudence, the Qur'an and hadith in philosophy, and philosophy in science, and science in all of that. In other words, he acted from the premise of the unity of truth and the integration of knowledge. And this was a behavior for him that characterizes his firm conviction,

⁴ Kaufmann Kohler, A. Loewenthal AVERROES, or ABUL WALID MUHAMMED IBN AHMAD IBN ROSHD," in: *Jewish Encyclopedia*, from:

<http://www.jewishencyclopedia.com/articles/2163-averroes>

⁵ 'Abu Abdallah Muhammad bin Muhamaad bin 'Abd al-malik al-'ansarii al-Awsi al-Marakishi (Died 703 Ah), *al-ḡayl wal-takmila likitab al-Mawsol walsila* (Eng. The Appendix and the Supplement to the Book of the Connection and Link), edited by Dr. Ihsan Abbas, Dr. Muhammad bin Sharifa, Dr. Bashar Awad

which is "the conformity of mind and existence." Hence the truth and knowledge were the truth, and the proof was in "conformity with existence." His behavior has also diagnosed this correspondence between the mind and existence.⁶

II. IBN RUSH, MAIMONIDES AND ARISTOTLE:

Both Averroes and Maimonides are solid Aristotelians and vigorously went against the lessons of the Motakallemin concerning iotas and the non-presence of regular laws. Both deny to the Deity the ownership of "credits." Their speculations of astuteness are indistinguishable, and both accept the similar situation to respect the connection of confidence and information. It presently can't seem settled whether these striking similarities are not established upon some third or normal source not yet found. With regards to the connection between Averroes and Maimonides, which has as often as possible been misjudged, it is very sure that Maimonides can't be known as a supporter of Averroes nor Averroes a student of Maimonides. The last option is to read Averroes' compositions extremely late to utilize them in his works. Both it is valid, concur on many focuses.⁷

As per Levi ben Gershom (Gersonides, 1288–1344), Maimonides was constrained by strict contemplations to keep up with that God knows sublunar points of interest in the entirety of their identity and to embrace a place that was entirely against the Aristotelian one. In different compositions, Maimonides guarantees that God's information envelops sublunar things, including human issues, that we are unequipped for understanding the idea of this information. The expression "knowing" is ambiguous when said of God and people. In the fourteenth century, these cases were given broadly unique translations. On the other hand, Moses of Narbonne (Narboni, d. 1362) viewed Maimonides' perspectives on divine information as indistinguishable with those of the "antiquated rationalists," in other words, the Peripatetics, as introduced by Averroes. Whether or not conclusively persuading, Narboni's Averroist understanding powers the peruser to concede that Maimonides

Marouf Publisher (Tunisia: Dar Al-Gharb Al-Islami, 2012 AD), Vol. 4, pp. 23 – 24.

⁶ Muhammad 'Abd Al-Jabiri, *Ibn Rushd Sira wa Fikr* (Eng. Ibn Rushd: Biography and Thought) (Beirut: Markaz Dirasat Al-Wiḥidah Al-Arabia, 1998), p. 14.

⁷ Kaufmann Kohler, A. Loewenthal AVERROES, or ABUL WALID MUHAMMED IBN AHMAD IBN ROSHD," in: *Jewish Encyclopedia*, from: <http://www.jewishencyclopedia.com/articles/2163-averroes>

shares significantly more in a similar manner as Averroes on this point than is regularly suspected.⁸

Aquinas utilizes the precept of essential and auxiliary causality from the *Liber de causis* when he states that human abstractive powers work just to the extent that they take part in Divine light. At times, the recorded setting and the philosophical sources Aquinas have been painfully dismissed. Accordingly, new understandings have been presented that unnecessarily dark an all-around dubious and possibly even insightfully questionable convention. Involving a new article by Houston Smit to illustrate a novel and chronologically misguided present-day understanding of Aquinas' abstractionism, this paper shows that Aquinas follows the deliberate transaction of Averroes, who proposes a certified precept of reflection of coherent from experienced reasonable specifics. Much interest has been displayed in the idea of coherent species in the possibility of Thomas Aquinas. Comprehensible species clarify human information on the world and universals.⁹

III. IBN RUSHD AND THE WISDOM:

Averroes inquires: Is reasoning required in shari'ah? He addresses the inquiry like this:

The reason for this is to look at the lawful perspective? We say that thinking is just checking out a resource and thinking about it as a sign of the producer. It is the thing that antiques and the resources demonstrate the maker. What's more, more information on its production finishes the information on the producer. This is the thing that shari'ah may cause to notice the resources and be encouraged to do so. Shari'ah calls for considering the resources as reason does and requesting information on them. This is the thing that the book of Allah says: "Saying: 'Put him (the kid) into the Tabut (a case or a case or a chest) and put it into the waterway (Nile), then, at that point, the stream will project it up on the bank, and there, an adversary of Mine and a foe of his will take him.' And I endued you with affection from Me, all together that you might be raised under My Eye," This specifies that psychological and lawful estimation should be utilized together.¹⁰

Indeed, Ibn Rushd places himself in the rank of a mujtahid in theories and jurisprudence. This is a rank that no one has denied him, and no one will be able to question his entitlement to it. However, the Cordoba philosopher did not claim to possess the truth. Rather, he thought that *ijtihad* in theories, like *ijtihad* in jurisprudence, exposes his companions to right and wrong, especially in difficult issues. Therefore, we found him asking his

readers to send him their objections and doubts in writing so that he could review his position if that would bring him closer to the truth with greater distances. Nevertheless, *ijtihad* in theories remains individual *ijtihad* that is open to error, as no unanimity is established in it as it can be decided in jurisprudence.¹¹

Ibn Rushd blended Platonic in with Aristotelian musings and both with the examples and rules of Islamic law. Comparably enlightening is his treatment of insight as political uprightness, solidly associated with law. For the presents Plato's discussion of keenness thusly: He began with clever and said that this state was astute and had data and knowledge. This suggests that it has a sound cognizance of the large number of laws and laws which it prompts and which we will determine. Incredible government and astounding direction are without question a kind of data, nobody. In any case, we can't say that this state has predominant government and incredible guidance by know-edge in the utilitarian articulations, like cultivating, carpentry, and others. Consequently, this being has keenness quite recently in the data we are introducing. This knowledge should be fulfilled through subtleties on (a conclusive) human point since this province tends that way. Moreover, we see this human point through the hypothetical sciences.¹²

IV. PHILOSOPHICAL ARGUMENT:

The assembly and dissimilarity of Aristotle and Averroes concerning heavenly dissemination uncover Averroes' legislative issues that guide an average contention for a solid enormous causal association between the unaffected mover and the universe, against al-Ghazālī's objectively difficult to reach heavenly will. For Averroes, divine flow is proof of a supernaturally ordered reasonable universe. This paper follows Averroes' record on vast contact between the timeless and the fleeting, in *Tahafūt al-tahafūt contra al-Ghazālī*. It contends that the dubious viewpoint of the *Tahafūt al-tahafūt* outlines Averroes' allure for Aristotle's record of a religious movement. Thus, Averroes' excellent record of the universe differentiates Aristotle's authoritative history of the joint support of understanding and nature. Their records of heavenly course embroil the situation with human instinct molded by infinite nature. The chance of human opportunity lies in the idea

⁸ Charles H. Manekin, "Maimonides on Divine Knowledge—Moses of Narbonne's Averroist Reading," in *American Catholic Philosophical Quarterly* 76, Issue 1 (Winter 2002), p. 51. DOI: 10.5840/acpq200276129

⁹ Richard C. Taylor, Max Herrera, "Aquinas's Naturalized Epistemology," in: "Social Justice", *Proceedings of the American Catholic Philosophical Association* 79 (2005), p. 85. DOI: 10.5840/acpaproc20057916

¹⁰ Ibn Rushd, *Faslul-Maqal* ci makes bayin Al-Hikmah wal-Shariah min Al-Itisal, edited by Muhammad Omarah (Cairo, Dar Al-Maraif,), p. 22.

¹¹ Muhammad 'Abd Al-Jabiri, *Ibn Rushd Sira wa Fikr* (Eng. Ibn Rushd: Biography and Thought), p. 19.

¹² E. I. J. Rosenthal, *Political Thought in Medieval Islam: An Introductory Outline* (Cambridge: Cambridge University Press, 1962), p. 188.

of causality between divine acumen and astronomical indication.¹³

By exploring Averroes' primary, however regularly ignored clinical work, the *Colliget*, along with other essential texts; Averroes considers medication to be founded on standards of the usual way of thinking and corresponding to a moral way of thinking. The rationalist Averroes (1126-1198), referred to the West as the Commentator on Aristotle, was also a doctor. This proposes the inquiry: Were medication and theory two distinct and equal interests in Averroes' intellectual life, or would they say they were somehow or another related inside a solitary setting of insight?¹⁴

The Andalusian scholar asserts that the last reason, not the material reason, eventually represents regular cycles. The primary source of possibility, through which a characteristic specialist might neglect to create its expected result, is matter, explicitly the disappointment of issue to help structure. In his critique on the Aristotelian entry about the possibility, the subject of the last section, other than certifying that possibility is an unplanned, not a fundamental reason, Averroes also demonstrates that all causes serve the first reason, which is the last reason. Specifically, like Avicenna, he dismisses the view, propounded by some Presocratics, that matter is the sole reason behind every single regular peculiarity and that it is separated from everyone else, the problem solver in the everyday world.¹⁵

Interpreters of Aristotle's and Averroës' mystical works into fourteenth C Hebrew regularly connected significant philosophical ideas with Hebrew terms that were likewise used to mean focal Jewish and Biblical strict ideas. This sort of intermingling of powerful and tough times makes conceivable, without a doubt energizes, a re-translation of the rigid ideas along Aristotelian lines. Scriptural articulations of God's marvels are consequently deciphered to allude to Aristotelian showing. The otherworldly craving to stick to God implies unification with the Active Intellect. How two such terms, "meet" and "devout," were utilized to indicate to unique, divine marvels and to sticking (specifically to God) individually in the strict texts, yet to Aristotelian showing and congruity (particularly noetic coherence) separately in the interpretations of Averroës' Long Commentary on Aristotle's *Metaphysics*.¹⁶

¹³ Lisa Farooque, "About Celestial Circulation: Averroes' Tahafüt al-tahafüt and Aristotle's *De De Caelo*," in: *Journal of Islamic Philosophy* 4 (2008), p. 21. DOI: 10.5840/islamicphil2008415

¹⁴ Beatrice H. Zedler, "Medicine and Philosophy in the Thought of Averroes," in: *Philosophy Research Archives* 5 (1979), p. 138. DOI: 10.5840/pr197957

¹⁵ Belo, C. M., *Chance and Determinism in Avicenna and Averroes* (Leiden: Brill NV, 2007), p. 159.

¹⁶ Yehuda Halper, "The Convergence of Religious and Metaphysical Concepts Mofet and Devequt in the Hebrew

What makes the *Tahafut al-tahafut* so significant to any family down the line is the undeniable degree of argumentation utilized by the two players. Since both al-Ghazali and Averroes consider themselves inaccurate exchanges, they are incredibly cautious in spreading out accurately both their positions and that of their rivals and attempting to explain the hidden worries advising each point of view. Averroes quotes al-Ghazali solely incomplete, extensive sections, which joins all *Tahafut al-falsifa* in his work. Averroes talks about what al-Ghazali says in the logicians' names and his own and calls attention to their particular deviations from the Aristotelian convention. The resultant texts show an extraordinary level of hesitance concerning the philosophical responsibilities made in taking on some random perspective. It is this element that makes the entries concerning the modalities so intriguing. Albeit more detailed introductions are accessible somewhere else, the comments made in the *Tahafut al-tahafut* are abnormally unequivocal in how they uncover the associations between issues like necessitarianism, epistemology, and cosmology, from one perspective, and the appropriate models for modalities, on the other. Hence, the text comes spread out in three progressive layers, with Averroes' running analysis getting a charge for the sake of self-respect of the spot as the final word on some random subject.¹⁷

In the expressions of Charles B. Schmitt, he was 'a significant rationalist and researcher to be dealt with and as such applied a considerable influence.'¹⁸ Averroes fostered his way of thinking by changing Aristotle's lessons through the strategy for critique. Ibn Rushd or Averroes is generally known as the unmatched Commentator of the entire corpus aristotelicum. Without a doubt, Averroes' interpretative usefulness, creativity, and effect on later ages are lovely. His works were continually perused and utilized as one of the principal guides for understanding Aristotle's lessons until the Age of the Enlightenment. In any case, Averroes was something beyond an exegete.¹⁸

Rather than focusing only on Averroes discourses on Aristotle's *De anima*, this volume also considers the Latin gathering of works, such as the critiques on Aristotle's *Physics*, *De caelo*, and *metaphysics*, just as Averroes' cosmological composition *De substantia orbis*. The point of the volume is to archive and dissect all the more completely how the advancement

Translation of Averroës' Long Commentary on Aristotle's *Metaphysics*," in: *Studia Neoaristotelica, A Journal of Analytic Scholasticism* 8, Issue 2 (2011), p. 163. DOI: 10.5840/studneoar20118213

¹⁷ Kukkonen, Taneli, "Possible worlds in the *tahafut al-tahafut*: Averroes on plenitude and possibility," in: *Journal of the History of Philosophy*, 38, Iss. 3, (Jul 2000), p. 331.

¹⁸ Paul J.J.M. Bakker, "Introduction," in: Paul J.J.M. Bakker, ed., *Averroes' Natural Philosophy and Its Reception in the Latin West* (Leuven: Leuven University Press, 2015), p. VII.

and change of Aristotelian common way of thinking were affected by the gathering of Averroes' works. The seven articles gathered in this volume predominantly manage physical science, brain research, and cosmology issues. The issue of the world forever is indistinguishably entwined with the model of modalities leaned toward by the savants. The two highlights are essential for an incorporated philosophical standpoint objectionable to al-Ghazali as indispensable for Averroes. It is critical, according to the perspective of this review, that the "logicians' verifications" open with a conversation on the chance of the world's consistently appearing and that the idea viable is a "previous chance" extensionally deciphered (plausibility transiently preceding the realized truth of which it is the chance). The conversation concerning the modalities in the Tahafut al-tahafut initially goes through a progression of "verifications of the rationalists for the unending length of time of the world." These are summaries of al-Farabi's and Avicenna's eternalist contentions as perceived by al-Ghazali. Al-Ghazali, as a creationist, attempts to demonstrate the verifications to be invalid or even self-incongruous; Averroes, as an eternalist Muslim, endeavors to show that there isn't anything either thoughtfully or strictly frightful in the Aristotelian regulation of the unfathomable length of time of the world.¹⁹ Both Averroes and the development is known under the name of 'Latin Averroism' have continually been considered history specialists of theory and science. Yet, while most investigations have zeroed in on Averroes' brain research, most eminently on his infamous, and much scrutinized, the teaching of the 'solidarity of the mind,' Averroes' traditional way of thinking overall and its impact remain to a great extent unexplored.²⁰

V. CONCLUSION:

Through this research, it was possible to find that Ibn Rushd's approach in the philosophical and intellectual field is based on deriving from others, especially from Greek philosophy and Aristotle in particular.

Ibn Rushd thought that truth does not contradict truth and that reason does not disagree with the reasoning, but instead, they agree under the same rational necessity. This is one of the prominent features of Ibn Rushd's philosophy and his intellectual and rational approach. It is the aspect of intellectual openness to the other, regardless of his ideology, if it is related to the necessary mental relations, that is, the relations resulting from the necessity of mental thinking and pure and cosmic theoretical research.

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¹⁹ Kukkonen, Taneli, "Possible worlds in the Tahafut al-tahafut: Averroes on Plenitude and Possibility," in: *Journal of the History of Philosophy*; 38, Iss. 3, (Jul 2000), pp. 331 – 332.

²⁰ Paul J.J.M. Bakker, (ed.). *Averroes' Natural Philosophy and Its Reception in the Latin West*. Leuven: Leuven University Press, 2015), p. P. VII. *Ancient and Medieval Philosophy*. Series 1.

