

# ISLAMIC PHILOSOPHICAL INFLUENCE UPON EUROPE: 900-1200

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The Philosophical and scientific culture of Western Europe in the twelfth to fifteenth centuries was not created out of its own limited resources but resulted from the reintroduction of Greek learning (with Islamic additions and modifications) into a Christian theological tradition that had flourished for a thousand years with only a minimum of outside interference”<sup>1</sup>, claims a Western writer David C. Lindberg. It is generally believed that the process of transmission from Islam to Europe began with Muslim West in the twelfth century. This is not the case as the influence of Islam upon Europe was completed by the year 1200, and the twelfth century Renaissance or sometimes called “Little Renaissance” was the impact of learning which began in Muslim East. With the spread of Islam in Europe within the first century of its existence, the Islamic learning was also transferred. What was going on in the Muslim East was in the knowledge of Muslims in the Western lands of Islam as they were well informed of Islamic activities in the heartland of Islam. The fact that the Muslim West produced philosophers like Ibn Bajjah (d. 1138), Ibn Tufail (d. 1185) and Ibn Rushd (d. 1198), must have prepared a ground by their predecessors. Otherwise it would not have been possible for them to achieve this position before the end of 12th century. The aim of this paper to study that period of history when the transmission of learning began from Islam to the West, i.e. approximately from year 900-1200 C.E. We attempt to see how and why did it began? and, what was the nature and sources for transmitting philosophical learning.

## BACKGROUND OF ISLAMIC PHILOSOPHY

Comparing the rise of Arabic thought out - of Greek influence and Western out of Islamic Culture, Hamilton Gibb says, “the Arabs were

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<sup>1</sup> David C. Lindberg, “The Transmission of Greek and Arabic Learning to the West”, Science in the Middle Ages, ed. by David C. Lindberg (Chicago: University of Chicago, 1987) pp. 52-90: 52.

looking for a logical methodology to subserve the dogmatic structure of Islam, the Westerners were looking primarily for a logical methodology to subserve the practical arts”.<sup>2</sup> But, both found more than they were looking for, i.e. to quote Gibb again, “The Arabs acquired the physical and mathematical science of the Greeks, the Westerners the corpus of ‘Aristotelian’ Philosophy”.<sup>3</sup>

This is important because Muslims turned towards Greek Philosophers for their methodology and system as they had the philosophy of their own in Islam. Companions of the Prophet became speculative thinkers following the teachings of the Quran to contemplate in the signs of the Universe pointing to the ‘Creator’, a ‘Reality’ and ‘the Being’. And they inclined towards Greek works for their love of learning, because they were known as the masterpieces of great learning. Muslim philosophers benefitted from these works and many went far beyond that. Muslims always acknowledged this, and their debt to Greek learning. To quote Prof. Masumi, “if Islam borrowed ideas and sciences from other nations and cultures to produce its own culture, it has certainly reformed and reshaped all the borrowed factors so much so that they lost their previous identity and adopted a shape entirely different from the former, representing a clearly distinguished Islamic impression. This is hardly true of European culture which not only adopted the Islamic Culture but also retained its characteristics without always acknowledging its indebtedness to Islam”.<sup>4</sup>

Philosophy in Islam began with revelation. The first command to “Read! in the name of your lord who has created”, inspired Muslims to read the ayats of the Quran and contemplate in the signs of the Universe (and their ownself). There are questions asked by the companions both in the Quran and Hadith regarding the metaphysical aspect, for example ‘spirit’, ‘goodness’, ‘existence’ and other cosmological questions. But, Muslims did not use term ‘Philosophy’ until Greek works were translated into Arabic,

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<sup>2</sup> Hamilton Gibb, *The Influence of Islamic Culture on Medieval Europe*, (in *Bulletin of the John Rylands Library*, 38 (1955-56) p. 93

<sup>3</sup> *Ibid.*, p. 94.

<sup>4</sup> M.S.H. Masumi, “Islam’s influence on World History and Culture”. *Islamic Culture*, (Lahore. 1958) pp. 111-123:114.

although philosophy existed there in the name of theology. The distinction was made somewhat later between philosophy and theology. According to G.H. Lewis there was no separation between religion and philosophy until 9th century, as both were considered one and the same.<sup>5</sup>

Muslims began to express their speculative thinking by using the term “hikmah” (wisdom) which appears in the Quran. And within half a century Islam produced speculative thinkers like Hasan al-Basri, Wasil Ibn Ata, Jafar al-Sadiq, believed to be standing at the same footing in Islamic philosophy as Socrates in Greek Philosophy. And very soon first rationalist thinkers of Islam were originated namely Mu’tazilites, Murji’tes and Kharijites. These theologians influenced a great deal on Christian scholasticism. The process of translating Greek works started in 754 C.E. the period of al-Mansur and continued under Harun al-Rashid. It reached new heights at the beginning of 9<sup>th</sup> century, during the reign of al-Mamun (813-833). He established a research center the “House of Wisdom” by using his father’s library. With this and other centers opened, the program for Islamic learning was deeply and widely circulated.

## **BEGINNING OF TRANSMISSION**

No sooner did the Muslims got acquainted with Greek works in the East, they gradually began the process for attracting to it the Europeans. This is not to suggest that the Muslims in the West learned it from the Muslims in the East and then they influenced the Western learning. Rather Muslims brought the love of learning with them when they entered into Europe in 8<sup>th</sup> century C.E. Muslims of the West were behind their contemporaries in East who had better intellectual environment but there existed direct contacts between the two. The process of transmission began at Baghdad through Christian, Muslim and Jewish intermediaries and then through their travels it expanded vigorously in time and space.

First Muslim philosophers (as quoted by Sarton) was al-Nazzam (d. 845), who was a Mu’tazilite philosopher famous for his theory of creation. And very soon the time was ripe in Islamic to produce great philosophers

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<sup>5</sup> See, George Henry Lewes, ‘The Biographical History of Philosophy (London: John W. Parker and Son, West Strand 1857) p. 290.

like al-Kindi (d. 873) who flourished in Baghdad. He was an encyclopedist, scientist and philosopher of Arabs. He made a deep study of philosophy from neo-platonic point of view. It was due to him that philosophy came to be acknowledged as a part of Islamic culture, therefore he is called “the Philosopher of the Arabs”. Al-Kindi tried to harmonize between philosophy and religion, and gave philosophy a new feature which remained popular for a long time. Al-Farabi, Ibn Sina and Ibn Rushd became philosopher’s following his footsteps.

The contacts were established between the East and the West by the coming of Umayyad prince Abdur Rahman in the middle of 8<sup>th</sup> century from the fallen dynasty of Umayyads. The beginning of the 9<sup>th</sup> century was remarked by two imperial names active in world affairs the Abbasid caliph Harun al-Rashid, in the Muslim East and Charlemagne in the West. They both are reported to have sent presents to each other and exchanged a number of embassies who would have brought along with them the new learning’s from Muslims as they represented the more powerful and higher culture, while the others were compared to beasts and as uncultured by Muslim historians of that time. Commenting on this comparison between the two, Hitti says, “while al-Rashid and al-Mamun were delving in Greek and Persian philosophy their contemporaries in the west Charlemagne and his lords, were reportedly dabbling in the art of writing their names”.<sup>6</sup>

We may suggest then that this way the influence of Muslim philosophers of the East was affecting the philosophy of the West from whom this had taken its seeds and needed the soil to be fertilized. Many scholars believe that philosophy entered into Spain in the 11<sup>th</sup> century with the treatises of “Rasail Ikhwan al-Safa. But Prof. Masumi refutes this claim by saying “Philosophy had entered Spain long before the Rasail Ikhwan al-Safa were introduced in that region”<sup>7</sup> Maslamah Ibn Ahmad al-Majriti (d. 1007) who lived in Spain during the reign of al-Hakam II, he has been ascribed with some manuscript copies of Rasail Ikhwan al-Safa. Ibn Khaldun al-Hadrami and Karmani were among his disciples and their journeys to Eastern countries have been

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<sup>6</sup> Philip K. Hitti, *The Arabs: A Short History* (Chicago, Henry Regner Company, 1943) p. 120.

<sup>7</sup> M.S.H. Masumi, “Ibn Bajjah”, *A History of Muslim Philosophy*, ed. M.M. Sharif (Germany, Otto Harrassowitz, Wiesbaden, 1963) Vols. 2, pp. 506 - 526:508.

believed to have brought the treatise into Spain in the 11th century. But as Prof. Masumi says<sup>8</sup> it was long before this when Muhammad Ibn Abdun al-Jabali journeyed through the learning centers in Muslim East in 952. There he studied logic with al Sijistani and returned to Spain in 965. Also two brothers Ahmad and Umar, sons of Yunus al-Barrani in Spain went to Baghdad for learning science with Thabit Ibn Sinan Ibn Qurrah. They studied there for a period of twenty one years and came back in 956. This throws some light on the fact that how philosophy entered into Spain through Spanish students who studied philosophy and logic in the Islamic learning centers of East at Basra, Baghdad, Damascus and Egypt. But it went underground after the persecution of these advocates towards the end of the 10<sup>th</sup> century when the philosophy was condemned in Spain. As a result the general interests towards Islamic philosophy were halted until it reemerged in the following century again. It may be noted here that Al-Majriti (d. 1007), who is ascribed with *Rasail Ikhwan al-Sala* was an Andalusian Scientist who introduced learning to this part. He was born in Madrid and later moved to Cordova where he found a school which later attracted the would be scholars like Ibn-Khaldun and al-Zuhri. This means that already in the 9<sup>th</sup> century there were schools in Cordova but people continued going to East for it was the seat of intellectuals with supportive environment for learning.

And before al-Majriti we have al-Jahiz of Basra who died in 869. He was an able and versatile writer whose influence in Muslim Spain was destined to be of great importance.

Beginning of 10<sup>th</sup> century in Spain was fortuitous to have ruler like al-Hakam, the successor of Abdur Rehman III, who was a scholar and patronized learning. He supported scholars and opened twenty seven free schools in the capital, founded the University of Cordova<sup>9</sup> and established seventy libraries. Cordova was the most civilized city in the 10<sup>th</sup> century Europe. Already in the 9<sup>th</sup> century Arabic was the language of reading and writing but according to al-Maqaddasi, with a difficulty in speaking. Latin literature available was of no great interest.

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<sup>8</sup> Ibid.

<sup>9</sup> See Hitti, p. 172.

It was the same time when we have philosophers like Muhammad Ibn Abd Allah Ibn Masarra who prospered when the attitude was critical towards learning. He was born in 883 and his father Abd Allah was a native of Cordova who was attracted towards Mu'tazilite doctrines and developed his taste. But due to strong reaction he had to conceal his ideas. Still before his death he instilled this love of speculative thought in his young son. Brought up with this love of esoteric theology, Ibn Masarra concealed himself in the mountains. There he was surrounded by his disciples and he acquired a deeper inspiration due to isolation. Being threatened for his ideas considered as atheistic, he decided for a pilgrimage to Mecca. And after the accession of scholarly ruler Abdur Rehman III he returned to Spain and became a good teacher for his doctrine. M. Asin,<sup>10</sup> a Spanish orientalist has collected his works and found that "he was an enthusiastic advocate of the philosophy which was fathered on Empedocles".

In fact, he was the first to propagate the ideas on Empedocles in the West which enormously influenced the succeeding generations. The famous Jews Avicenna born (Ibn-Gabriel c.1020-1050 or 1070) of Malaga, Judha ha-Levi of Toledo, Moses Ibn Ezra of Granada, Joseph Ibn Saddiq of Cordova, Samuel Ibn Tibbon, and Shen To'b Ibn Joseph Ibn Falaqira, adopted his doctrines on Empedocles.<sup>11</sup>

By the 10<sup>th</sup> century the whole basis of life throughout Spain was profoundly influenced by Islam. With the capture of Toledo (1005) the way to Muslim learning had been thrown open to the rest of Europe. Before the close of the 10th century philosophical books were available in Spain and there were opening many schools for learning Islamic sciences. Ibn al Imam was a disciple of Ibn Bajjah and he preserved his writings in an Anthology. He also wrote introduction of the book and said "the philosophical books were current in Spanish cities in the time of al-Hakam II (961-976), who had imported the rare works composed in the East and had got them made clear. He (Ibn Bajjah) transcribed the books of the ancients and others and carried on his investigation into these works. The way had not been open to any investigator before him (Ibn Bajjah).... The way of investigation in these

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<sup>10</sup> See The Legacy of Islam, p. 266.

<sup>11</sup> Ibid.

sciences were opened only to this scholar (Ibn Bajjah) and to Malik Ibn Wahab of Seville, both of whom were contemporaries”.<sup>12</sup>

Ibn Bajjah was born towards the end of the 11<sup>th</sup> century at Saragossa. After completing his academic career at Saragossa he travelled to Granada as an accomplished scholar of Arabic language and literature and was well versed in twelve sciences. Al-Shaqandi (d. 1231) writes about him in a famous letter while speaking about the achievements of the Spanish Muslims as against the Africans while addressing them, “Have you anybody among yourselves like Ibn Bajjah in music and Philosophy?”<sup>13</sup>

Al-Amir al-Muqtadir Ibn Hud was a contemporary of Ibn Bajjah and reigned over Saragossa during 1046-1081. Al-Shaqandi writes about him while addressing Africans, “Have you any King expert in mathematics and philosophy like al-Muqtadir Ibn Hud, the ruler of Saragossa”? This refers to the fact that the Islamic sciences were so widespread by now that the rulers too were not unaware of it or it may be vice versa, that it was due to the inclination of rulers towards learning that sciences prospered.

Toledo became the center of Muslim learning in Spain after the destruction of Cordova by Berbers at the beginning of 11<sup>th</sup> century. It prospered and continued this position until the Christian conquest in 1085. It is said that the court of Alfonso VI (1050-1109) was very much imbued with Islamic civilization though he was a Christian. He claimed himself as the ‘Emperor of two religions. The school of Toledo attracted scholars from all parts of Europe, and names of Robertus Anglicus, Michael Scott, Daniel Morley and Adelard of Bath are worthy of mention.

France is said to be the last place where influence of Islamic science was established. But the new research has shown that it was done no later than tenth century.<sup>14</sup> The contacts started in the 9<sup>th</sup> century when Charles the Bald sent two Ambassadors to the Khalif of Cordova who returned to Compiègne in the following year.

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<sup>12</sup> See Ma’sumi, “Ibn Bajjah”. p. 509.

<sup>13</sup> Ibid.

<sup>14</sup> J.W. Thompson, “The Introduction of Arabic Science into Lorraine in the 10<sup>th</sup> century”, ISIS, 1929. Vol. 12.

Widukind (Saxon Chronicler of the time) showing the connection between Otto the Great (936-73) and Islamic Spain lists some oriental importations brought into Germany from Saracen lands (i.e. Western Khalifate).

Otto I who was interested in Italian affairs chose John of Gorze as his ambassador to Cordova in 953. He was the leader of intellectual reform of the monasteries in the beginning of 10th century. J.W. Thompson holds the opinion that, during his three year stay in the company of Hasdev and Recemundus (both men of great learning at the court of the caliph) George acquired knowledge of Islamic science. And he says that "I am convinced that the schools of Lorraine in the last half of the tenth century were the seed plot in which the seeds of the Arabic science first germinated in Latin Europe from which the knowledge radiated to other parts of Germany".

Another study by M.E. Male<sup>15</sup> shows the presence of monks at Cordova from Christian France in the 9<sup>th</sup> century, Cluniac monasteries in Aragon, Castile, Leon and a French quarter at Toledo.

## **TRANSLATIONS**

As compare to Muslim East, Islamic learning in Europe was slow to develop intellectually. It could be due to the earlier Umayyad rulers of Cordova who suppressed any form of intellectual expression which they did not consider as Islamic. But in the 10th century situation became better under Abdur Rehman III (912-961) and the scholars to and from Islamic East travelled.

Another factor which affected towards a better intellectual environment was the Jewish communities. Some Jewish communities gained independence of their religious authorities in Iraq and then participated in the scientific and cultural activities of Andalus. They followed Muslims and wrote and spoke in Arabic accordingly. As a result, the western Europe was attracted to this and

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<sup>15</sup> See J.W. Thomson, p. 192.



the earliest scientific translations were made from Arabic to Latin at the monastery of Ripoll in Christian Catalonia.<sup>16</sup>

Al-Hakam(961-76) housed the royal library in Aleaza (The Old Palace) and it was extended enormously by purchasing and copying various kinds of books. And so “Andalusia had at last become a major center for both Islamic and secular learning”,<sup>17</sup> meaning not only religious but scientific, and philosophical books also enhanced its existence. But after al-Hakam an inclination towards science and philosophy declined and the new ruler Abu-Amir al-Mansur (978-1002) gained the favour with conservatives. Then Amirid family was overthrown and Umayyad family also came to its decline. There was anarchy and civil war for twenty years (1011-1031) and al-Hakam’s library was dispersed after Cordova was sacked by Berber Troops. This the centralized state came to an end and it proved to be more beneficial for intellectual growth of Muslims in Europe. In Andalusia, remains of al-Hakam’s library were sold at a cheap price and the books were scattered all over the country. This must have brought many Andalusian’s indirect contact with Islamic learning who couldn’t find an opportunity before, or go to East. Also many scholars, like Ibn Hazm and Maslama, were scattered from Cordova. Said al-Andalusi--- The Toledian historian of science in this period was able to trace the students of Maslama in Granada, Dania, Saragossa, Seville and likewise their students. This gives us an insight into how far the Islamic learning was established until this period. “By 1050 most of the Greek corpus was available, and much of Arabic philosophy and science as well”, writes G.F. Hourani<sup>18</sup> while commenting on the translation period. Books of al-Farabi and Ibn Sina were available and Said writes about this situation between 1066 and 1070 as, “Conditions in Andalusia, thank God, are as good as they have ever been in permission for those sciences and refraining from prohibition of their study”.<sup>19</sup> He also points out towards the Christian distraction caused by armies on the frontiers which was reducing the numbers of scholars, particularly at Toledo and Saragossa.

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<sup>16</sup> See G.F. Hourani, “The Medieval Translations from Arabic to Latin made in Spain”, *The Muslim World*, Vol. LXII, April 1972, pp. 99-100.

<sup>17</sup> *Ibid.*, p.99.

<sup>18</sup> *Ibid.*, 100.

<sup>19</sup> *Ibid.*, 10.

The earliest translations (first half of 11th century) made in the north east were at Catalonia and Aragon. The first name in the world of translation was Peters Alphonsi, a Jew converted to Christianity in 1106 at Hunesca near Saragossa, but he was credited with translating incomplete works. He was the author of Letter to the Peripatetics from across the Mountains in which he gave the samples of Arabic science. And he taught astronomy to Walcher of Malvern during his visit to England. There is no doubt that he took it from Muslims. There were also some other translators in that region namely, Hugo of Santella, Herman of Carinthia, Robert of Chester who did the first Latin translation of the Quran and in Barcelona Plato of Tivoli.

In Toledo the wave of translation began in 1130's and was organised by Don Raimundo the Archbishop. The work began with the contribution of two men, a Jew called John of Seville, (probably known as "Avendehut" i.e. Ibn Dawud) and Domingo Gonzales (Gundisalvus) a Christian Archdeacon. Ibn Dawud first translated it into Castilian Romance word by word and then Gundisalvus translated into Latin. This work was not very accurate as it was not direct from Arabic but very soon the translations became sophisticated. This has been pointed out by Herman of Carinthia to Robert of Chester?<sup>20</sup>

"Yet you have certainly learned by experience how difficult it is to convert anything from such a fluid kind of language as the Arabs use into a proper Latin style, especially in subjects that demand such a close adherence to reality".

Adelard of Bath is known as the first translator who had the knowledge of scientific subject matter, he translated Maslams's astronomical table in 1126. In the later half of the 12<sup>th</sup> century, Gerard of Cremona's translation was found to be "closely literal and reasonably accurate". But Roger Bacon condemned him also with Michael the Scott, Alfred the Englishman and Herman the German. He only praises two translators Boethius and Master Robert called Grosseteste.

The subjects which first demanded the translation were Astrology and Astronomy. And 1120 onward works of Maslama, Abu Ma'shar and Ptolemy were translated. John and Domingo from Toledo translated the psychological

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<sup>20</sup> Ibid., p. 102.

works of al-Kindi, al-Farabi and Ibn Sina. This was followed by other branches of philosophy like logic and metaphysics from al-Shifa of Ibn Sina. Also Ibn Gabirol's *Fous Vitae* and al-Ghazali's (d.1111) *Maqasid al. Falasifa* were translated at this time. Gerard of Cremona translated eighty seven works between 1160-1187 including the works on logic by al-Kindi and al-Farabi.

The 13<sup>th</sup> century began with a new wave of translations from the commentaries of Ibn Rushd on Aristotle, of which *De amina* and *Metaphysics* were very long where as *Nichomachean Ethics* was of medium length. Also *Guide for the Perplexed* written by Maimonides was translated into Latin from Hebrew translation. We can understand from this fast rendering into Latin of Ibn Rushd that how fast were they getting aware of the philosophical works that they were doing immediate translations produced in that period.

Ibn Sina's book *al-Shifa* was first transmitted to the West in the 11th century through Solomon begommomg gabroer, a Jewish philosopher. Again he was introduced in greater detail in the geinning of 12th century by Maimonides through his *Dalalat-al-Ha'irin*. (*The Guide for the Perplexed*). John of Seville translated al-Kindi's book *al-'aql*. Gerard of Cremona also translated some of his works and also al-Mansuri's.

Constatine the African who was born in Carthage near the end of 11th century travelled all through the East. He translated two philosophical works of al-Razi, *Kitab al-Ilal* and *Sirr al-Israr*. He also translated into Latin from Arabic translations of Hippocrates and Galen.

Gundisalvus (d.1151) translated some of al-Farabi's works and he wrote along the pattern of al-Farabi. His translations had an impact on Christian scholastic philosophy especially of St. Thomas and Albert the Great.

## **MUSLIM CONTRIBUTION TO WESTERN THOUGHT**

The role of Islamic philosophy in the development of Western thought is immense. It is the credit of Islam that it brought West out of its barbarism and darkness which was prevailing under the name of its church. Muslims

brought knowledge and intellectual achievements and transmitted them to West.

Al-Farabi and Ibn Sina wrote on the cosmological proof of God based on the conceptions of possibility and necessity. Maimonides took it from Ibn Sina and from St. Thomas Aquinas. And then Spinoza and Leibniz took it from him (St. Thomas)<sup>21</sup>

However, it seems that most European scholars hide the fact that forerunners of European Civilization learned from the writings of Ibn Sina and al-Farabi through this chain of scholars.

Translations from al-Farabi and Ibn Sina helped in the establishment of Augustinian philosophy. There was an attempt in the 13<sup>th</sup> century to make a reconciliation between Aristotelian and Augustinian ideas and basing it on the system of Ibn Sina. This was done mainly by William of Auvugne who did it according to Ibn Sina's classification of sciences, his definitions and his theological ideas. He also disagreed with Ibn Sina on some issues and criticised him over his belief to the eternity of the universe, the necessity of creation and the separate active intellect. As a result of his attempt, Aristotle and Ibn Sina were prohibited by the decrees of the church issued in 1210 and 1215. Bacon rejected Aristotle's theory of knowledge and accepted Ibn Sina's. Bacon had insight into all his works and its influence is seen in his illuminism. He was also influenced by Ibn Sina's social ethics, conception of the city state, and philosophy of religion. Alfred of Sareshel was also influenced by Ibn Sina.

Albert the Great and his disciple Ulrich of Strassburg were influenced by Ibn Sina, they took him as a model although disagreed with him on certain points. Albert accepted Ibn Sina's classification of soul and was influenced by him, and while discussing Ibn Sina's view on the intelligible he developed his own theory. Ibn Sina's philosophy of illumination influenced a great deal on the development of several religio-philosophical trends in the West during the medieval period. Roger Bacon (1214-1292) was a good example of this influence and was called the father of empiricism.

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<sup>21</sup> See, M.M. Sharif, p. 1371.

Ibn Sina's influence on Western thought can be best described in the words of A.M. Goichon<sup>22</sup> "There is not one thesis on one of our medieval philosophers which does not examine his relations with Avicennan philosophy. And the deeper these examinations go, the more clearly one sees that Avicenna was not only a source from which they all drew liberally, but one of the principal formative influences on their thought".

Al-Ghazali (d.1111) influenced Western thought both as a theologian and philosopher. Both his *Tahafut* and *Maqasid* were translated by Gundisalvus. Bar Hebraeus, a minister at a Syriac Jacobite Church in the 13<sup>th</sup> century wrote in Arabic and Syriac, copying from al-Ghazali's *Ihya*. And he did not copy only ideas but even his examples, analogies, phrases and style too. His book was entitled *Ethicon* and *The Book of the Dove*.

Palacios is credited of tracing al-Ghazali's ideas upon West. He shows that Raymond Martini, a Spanish Dominican monk, borrowed directly from al-Ghazali's texts in his books, *Dugio-Fidei* and *Explanatio Symboli*. The books of al-Ghazali he used were *Tahafut*, *Maqasid*, *al-Munqidh*, *Mizan*, *Maqsad*, *Mishkat al Anwar* and *Ihya*.

St. Thomas in his *Contre Gentiles* is believed to be influenced by al-Ghazali. St. Thomas and many other scholastics were influenced by his 'creatio en nihilo' his proof that God's knowledge comprises particulars and his justification of the resurrection of the dead. St. Thomas used the same arguments as al-Ghazali in his attack on Aristotelianism, St. Thomas' *Summa Theologica* and al-Ghazali's treatise on reason consist of the same ideas. They both agree on certain ideas as the value of reason on demonstrating divine things, unity of God Perfection, beatific vision, the divine knowledge and divine simplicity. Al-Ghazah's influence on Pascal is also seen in his *Pensees*.<sup>23</sup>

Al-Farabi's (d. 950) influence is seen on Gundisalvus, the translator who wrote a book initiating al-Farabi, *De Divisione Philosophiae*. In this book Gundisalvus follows al-Farabi's classification for the system of seven types of

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<sup>22</sup> Quoted by Haider Bammate, *Muslim contribution to Civilization* (Indiana; American Trust Publications, 1976) p. 23.

<sup>23</sup> See M.M. Sharif. p. 1363.

knowledge, well known in the East during that time. B. Carra de Vaux has a high opinion of al-Farabi's logic which he considers as idealistic and it left a permanent influence on the logical thought of Latin scholars. Another scholar Robert Hammond shows al-Farabi's influence on St, Thomas regarding the existence of God. Al-Farabi's ideas of definite determinism based on metaphysical foundation was influential for theologians. This idea led to the distinction between psychological necessity and physical necessity, means God as the Necessary Being gives necessity to other beings.

Ibn al-Haitham (Alhazan, d. 1039) influenced Bacon, Kepler and Witello through his empiricist ideas. His philosophy proceeded from scepticism to criticism which he owed to al-Farabi. He also explained the role of induction in syllogism. He criticised Aristotle for underestimating the role of induction which Alhazan considered very important for true scientific research.

“No Muslim thinkers influence the medieval West more than Ibn Rushd”.<sup>24</sup> Ali his works were translated into Latin and Hebrew by the middle of the 13th century. He was born in Cordova (in 1126) in a family of judges and religious scholars. After studying law and medicine in Cordova he travelled to Marrakesh for further studies. This means that the 12<sup>th</sup> century Cordova was already offering education in this field. After becoming an authority in religious law, philosophy and medicine he practiced as a judge in Seville and Cordova. M.A. Wollyson considers him as one of the leading authorities on medical philosophy. And he was called as “the commentator” and “as he who made the grand commentary”, by St. Thomas and Dante respectively.

Michael Scott had the honour to introduce this Andalusian philosopher. While commenting on his achievement Renan says, “St, Thomas is at one and the same time the most serious adversary that Averroist doctrine ever encountered, and one can state without fear of paradox the first disciple of the grand commentator. Albertus Magnus owes everything to Avicenna, St. Thomas owes practically everything to Averroes.” The influence created by Ibn Rushd was more in the West than in the Muslim East. Although he is remembered more as a commentator for Aristotle, he was no less an original thinker. The influence of his particular trend, Averroism lasted for several

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<sup>24</sup> Ibid., 1379.

centuries and was an important source for European Renaissance. By the end of the 12<sup>th</sup> century his philosophy became so popular that in 1210 the council of Paris forbade the teachings of Aristotle and Ibn Rushd's commentaries. Frederick II (1215) the Emperor of Rome was educated at Palermo which was a centre of Islamic and Arabic Science. By the influence of Arab teachers he became an admirer of Muslim learning, particularly Ibn Rushd and established a University 'at Naples in 1224 with an intention to introduce Islamic learning to Western people. St. Thomas joined here as a student and it became an important center for translating Islamic works. For four centuries Ibn Rushd's thoughts were the part of main curriculum in Western Universities.

## CONCLUSION

Thus from the above discussion we can conclude that the influence of J Muslim learning upon West was permanent. It was not only a source for bringing European Renaissance but changed the over all view of Western scholars and philosophers who became the torchbearers in the time to come. Scholars like Charles H. Haskins have failed to recognise this contribution of Muslim philosophers. He writes,

“The Renaissance of the twelfth century was a Greek as well as an Arabic Renaissance; and the unique significance of the Arabic Science in this period now finds itself diminished by the translations made directly from the Greek”.<sup>25</sup>

Whereas it follows from our discussion that “science owes a great deal more to Arab culture, it owes its existence”.<sup>26</sup> This claim is getting closer with the studies done on the topic and the new research should reveal some important facts and fill in the gaps. “The time has not yet come when a history of Muslim philosophy can be written ... At the present time there are many gaps in our knowledge which are being filled up slowly”, speaks the author of *The Legacy of Islam*.<sup>27</sup> Muslims in Europe have contributed to every aspect of its civilization, they established educational. I and scientific

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<sup>25</sup> Charles M. Haskins, “Arabic Science in Western Europe”, *ISIS*, 1925, Vol. 7.

<sup>26</sup> Briffault, quoted by Sharif, p. 1355.

<sup>27</sup> Alfred Guillaume, “Philosophy and Theology”, *The Legacy of Islam* (ed. Sir. Thomas Arnold and Alfred Guillaume; London, Oxford Uni. Press, 1931), pp. 239-283:261.

institutions in which most early Muslim and non-Muslim scholars received education and scientific training. They did this not as an outsider but considering themselves as a part of it and taking it responsibility of their own. Although Ibn Bajjah and Ibn Rushd were born and brought up in Europe, it seems that there is a reluctance on the part of the scholars to identify them with Europe.

The problem therefore, does not lie in the construction of Muslim Philosophy as Guillaume has suggested but in the construction of European Philosophy. Perhaps further research in this field will help to establish this fact on firmer ground.