



Scientific article
IRSTI 21.31.41



<https://doi.org/10.32523/3080-1281-2025-152-3-137-147>

MEDIEVAL ISLAMIC PHILOSOPHY AND SCHOLASTICISM: THE INTERACTION OF TRADITIONS AND INTELLECTUAL EXCHANGE

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Abstract. The Middle Ages were an important period for the development of Islamic philosophy. The philosophical branches that emerged in the Islamic world during this era contributed not only to Islamic countries but also to intellectual development in Europe. This study will consider the main features of medieval Islamic philosophy and its connections with European Scholastic thought. Islamic philosophy was formed under the influence of ancient Greek philosophy and developed with the translation of the works of Aristotle and Plato into Arabic. Philosophers such as Al-Farabi, Ibn Sina, and Ibn Rushd were able to contribute to the fields of logic, metaphysics, and epistemology by systematizing this thought. Academic centers such as the "House of Wisdom" that emerged in Baghdad played an important role in the spread of science and philosophy. European Scholasticism underwent changes since the twelfth century, thanks to philosophical and scientific works from the Islamic world. The translation work carried out during this period in regions such as Andalusia and Sicily enabled Ibn Rushd's commentaries on Aristotle to reach Europe and contributed to the formation of Western thought. One of the Scholastic philosophers, Thomas Aquinas, was impressed by the works of Ibn Rushd and tried to establish Christian theology on a rational basis. In this article, the influence of medieval Islamic philosophy on European thought and worldview will be considered from a historical and philosophical point of view, and attention will be paid to the importance of intellectual interaction between two civilizations.

Keywords: Islamic philosophy; Scholasticism; Aristotle; Ibn Rushd

For citation:

Kamalova F, Ussainova A, Botakarayev B, Tastanova A. Medieval islamic philosophy and scholasticism: the interaction of traditions and intellectual exchange // *Jete – Journal of Philosophy, Religious and Cultural Studies*. – 2025. – Vol. 152. – No. 3. – P. 137-147. <https://doi.org/10.32523/3080-1281-2025-152-3-137-147>.

ОРТА ҒАСЫРЛЫҚ ИСЛАМ ФИЛОСОФИЯСЫ ЖӘНЕ СХОЛАСТИКА: ДӘСТҮРЛЕРДІҢ ӨЗАРА ӘРЕКЕТТЕСУІ МЕН ИНТЕЛЛЕКТУАЛДЫҚ АЛМАСУ

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ИСЛАМСКАЯ ФИЛОСОФИЯ СРЕДНЕВЕКОВЬЯ И СХОЛАСТИКА: ВЗАИМОДЕЙСТВИЕ ТРАДИЦИЙ И ИНТЕЛЛЕКТУАЛЬНЫЙ ОБМЕН

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Аңдатпа. Ортағасырлар – ислам философиясының дамуы үшін маңызды кезең болды. Осы дәуірде ислам әлемінде пайда болған философиялық тармақтар тек ислам топырағын ғана емес, сондай-ақ Еуропадағы интеллектуалдық дамуға да септігін тигізді. Бұл зерттеуіміз ортағасырлық ислам философиясының негізгі ерекшеліктері мен оның еуропалық схоластикалық оймен байланыстарын қарастыратын боламыз. Ислам философиясы ежелгі грек философиясының әсерінен қалыптасып, Аристотель мен Платон шығармаларының араб тіліне аударылуымен дамыды. Фараби, Ибн Сина, Ибн Рушд сынды философтар осы ойды жүйелеу арқылы логика, метафизика мен гносеология салаларына үлес қоса алды. Бағдатта пайда болған «Даналық үйі» сияқты академиялық орталықтар ғылым мен философияның таралуында маңызды рөл атқарды. Еуропалық схоластика XII ғасырдан бастап ислам әлемінен келген философиялық және ғылыми еңбектердің арқасында өзгерістерге ұшырады. Бұл кезеңде Андалусия мен Сицилия секілді аймақтарда жүргізілген аударма жұмыстары Ибн Рушдтың Аристотель туралы түсіндірмелерінің Еуропаға жетуіне мүмкіндік беріп, Батыс ойының қалыптасуына ықпал етті. Схоластикалық философтардың бірі Фома Аквинский Ибн Рушд еңбектерінен әсерленіп, христиандық теологияны рационалды негізде орнатуға тырысты. Бұл мақаламызда ортағасырлық ислам философиясының еуропалық ой-пікірге, дүниетанымға әсері тарихи-философиялық тұрғыдан қарастырылып, екі өркениет арасындағы интеллектуалдық өзара әрекеттестіктің маңыздылығына назар аударылатын болады.

Түйін сөздер: Ислам философиясы; схоластика; Аристотель; Ибн Рушд

Аннотация. Средневековье было важным периодом для развития исламской философии. Философские течения, возникшие в исламском мире в эту эпоху, внесли свой вклад не только в развитие исламских стран, но и интеллектуальное развитие Европы. В этом исследовании будут рассмотрены основные черты средневековой исламской философии и ее связи с европейской схоластической мыслью. Исламская философия сформировалась под влиянием древнегреческой философии и получила развитие благодаря переводу трудов Аристотеля и Платона на арабский язык. Такие философы, как Аль-Фараби, Ибн Сина, Ибн Рушд, смогли внести свой вклад в области логики, метафизики и эпистемологии, систематизировав эту мысль. Академические центры, такие как «Дом мудрости», возникший в Багдаде, сыграли важную роль в распространении науки и философии.

Начиная с XII века, европейская схоластика претерпела изменения благодаря философским и научным трудам исламского мира. Работа по переводу, проведенная в этот период в таких регионах, как Андалусия и Сицилия, позволила комментариям Ибн Рушда к Аристотелю достичь Европы и внесла свой вклад в формирование западной мысли. Один из философов-схоластов, Фома Аквинский, был впечатлен трудами Ибн Рушда и попытался построить христианскую теологию на рациональной основе. В этой статье влияние средневековой исламской философии на европейскую мысль и мировоззрение будет рассмотрено с историко-философской точки зрения, и внимание будет уделено важности интеллектуального взаимодействия двух цивилизаций.

Ключевые слова: исламская философия; схоластика; Аристотель; Ибн Рушд

Introduction

The study of the relationship between medieval Islamic philosophy and European Scholasticism is a relevant topic today. Because, first of all, it allows to understand more deeply the process of intellectual exchange between East and West. Despite the significant achievements of Islamic philosophers, their influence on Western philosophy is not much appreciated. The study of this topic makes it possible to determine the role of Islamic philosophy in the formation of the medieval European intellectual tradition.

The purpose of this study is to analyze the conceptual and historical links between Islamic philosophy and European Scholasticism and identify the main factors that contributed to this interaction.

Medieval philosophy stands out as a period when the intellectual heritage of the Eastern and Western worlds was intertwined and different traditions of thought interacted. In this process, the connection between Islamic philosophy and Scholastic thought is important in terms of conveying, transforming, and reinterpreting knowledge and thought. Aristotelian interpretations of scholars in the Muslim world had a great influence on the development of Scholasticism in the Middle Ages and were the reason for the exchange of views between the two worlds. In this study, the relationship between medieval Islamic philosophy and Scholastic thought will be discussed, and the historical process and philosophical consequences of intellectual exchange between these two traditions will be considered.

Research methodology

This study is based on an interdisciplinary approach, which includes historical and philosophical analysis, the comparative method, and the hermeneutic approach. Historical and philosophical analysis enables to identification of the main stages in the development of Islamic philosophy and its influence on European Scholasticism. The comparative method helps to identify similarities and differences between the philosophical traditions of the medieval East and the West, as well as to identify the points of intersection. The hermeneutic approach is used to analyze primary sources, including the works of Al-Farabi, Ibn Sina, Ibn Rushd, and Thomas Aquinas, to explain their philosophical concepts. At the same time, our research uses methods of textual analysis aimed at studying translations of Greek and Arabic philosophical texts and a contextual method that allows us to consider philosophical ideas in the context of their cultural and historical environment. An approach based on the analysis of the influence of Islamic Thought on the Western tradition allows not only to determine the degree of mutual penetration of philosophical systems, but also to identify the specific features of each direction. Thus, the research methodology is aimed at a comprehensive study of the phenomenon of Islamic and European philosophy intellectual exchange, which contributes to a deeper understanding of their historical connection and philosophical heritage.

Results

From Neoplatonism to Scholasticism: the origins of Islamic philosophy

Among the Greek philosophical schools, the first schools and movements that Islamic thought encountered were Neoplatonism, Neopythagoreanism, and Hermetic religious philosophy. The

recognition of Aristotle's philosophy took place about a century later. These movements and schools, which appeared on the stage of history after Aristotle, in particular, had nothing to do with the logical method systematized by Aristotle and Plato; they were more interested in theology, natural science and mathematics. Therefore, before Aristotle, Islamic thought was familiar with the hermetic, gnostic, and mystical schools of Greek philosophy. To get acquainted with the logic and philosophy of Aristotle, humankind had to wait until the reign of Caliph Mamun.

In the history of Western philosophy, some of its directions, for example, the German idealism of Hegel and Schelling, are called "classical philosophy". The founder of this idealism is Kant, who acts as a legislator. And only the classics live by strict laws. And empiricism, positivism, and sensualism created works that presented their classical period in the most complete and consistent way. Patristics and Scholasticism, which were medieval philosophy, had their own classics, as well as explanatory texts [Markov, 2019: 9].

When studying the history of the East in the Middle Ages, it is often said that among those studied by science, the Muslim civilization of that time was the most advanced. It is well known that culture, science and medicine in the Islamic world at that time were at a high level. Many of the achievements of Arab scientists are still relevant today. If we consider the high level of development of Muslim civilization, we can see that there were progressive philosophical systems. Unfortunately, the study of Islamic philosophy is not given enough attention at various levels of education, even within the framework of special disciplines of history and philosophy. In this study, we will try to analyze the main philosophical points that arose in the Muslim religious system after the formation of Islam as a new ideological form.

Islamic philosophy is understood as a set of philosophical teachings developed by the thinkers of the Eastern people who converted to Islam and used mainly the Arabic language. In this sense, the terms "Arab philosophy", "Muslim Philosophy", "Philosophy of the Arab East", etc., are also used in science.

Stages of medieval Islamic philosophy development and ancient heritage

The history of Islamic philosophy in the literature is divided into three periods: medieval (VIII-XV centuries), the late Middle Ages (XVI–first half of the XIX century) and the new period (XIX-XXI centuries). From the point of view of the time frame of our study, the medieval period seems to be the most relevant. Muslim philosophy of the period under review is conceptually similar to medieval European philosophy: in both cases, the new worldview was associated with a monotheistic religion. They associated the European socio-cultural tradition with Christianity, and the Muslim respectively with Islam. It is also worth paying attention to the general similarity of events and images of the two main holy books of these religions – the Bible and the Koran.

In early Muslim philosophy, two main schools appeared, which, in turn, were divided into different groups with common problems and few dogmatic differences. The first school, known as "Eastern Aristotelianism" or "Eastern peripatetism", focused on a rationalistic interpretation of the Koran rules. The second school of Islam was "Sufism", which followed the path of mysticism. It is clear that Islam is the youngest world religion, and, accordingly, the philosophy that developed within Islam also emerged late from many well-known philosophical systems [Lagunovskaya & Kolyada, 2021:141–142].

Apart from these two schools, Kalam, Ismailism, and Ishraqism emerged. Kalam combined philosophy and theology. Its topical philosophical (logical-epistemological and natural philosophical) problems have already been formed in the VIII-IX centuries, mainly in the works of the mughtazilites. In the XI-XII centuries, the leading school in Kalam was Ashgari, and in the XIII century, Kalam approaches peripatetism, that is, philosophy in Arabic [Askar, Atash, & Pernebekova, 2023: 6].

The basic principles of ancient philosophical thought penetrated to the East primarily through trade caravans, as well as during the campaigns of Alexander the Great. The philosophical works of ancient authors were known some time before the advent of Islam in the East. But a wide variety of literary heritage types in antiquity and scientific knowledge included in the daily circulation of Arab Society of that period gained great popularity, such as narratives from which wisdom and experience were obtained regarding the processes of the daily life of Arab Society of that period. The active penetration of ancient thought into the spiritual sphere of the life of Muslim society began after the establishment of the Caliphate. Many people were involved in the translation of ancient works into Arabic. At the initiative and support of the caliphs Harun ar-Rashid and Al-Mamun, a lot of translation work was carried out in Baghdad. In the VIII century, the famous "Baitul Hikma" ("House of wisdom") was founded, which has a rich library of books in all areas of science. The activities of the House of wisdom contributed to the introduction into scientific circulation of the natural, scientific and philosophical heritage of antiquity. Although in ancient culture there were statements that contradicted the main ideas of Islam, it contained a huge amount of mainly scientific knowledge, exceeding the level reached by Arab culture in various indicators.

Hikma and falsafa: The evolution of the wisdom concept in Islamic philosophy

In the VIII century, the philosophical trend in Islamic geography began actively and flourished until the time of Ghazali's existence, that is, until the XII century. In the XII century, Ghazali's sharp, harsh criticism of philosophers began to appear. Al-Ghazali extensively outlined his critical studies on this issue in his work "Tahafut Al-falasifa", devoting some pages to purging concepts whose main purpose came from ancient Greek philosophy. Even philosophers were divided into three groups: dahriun (materialists), tabiun (naturalists) and ilahiun (metaphysicians). Gazali openly stated that representatives of the first two points were wrong and even accused of blasphemy [Nurysheva & Zhanykulov, 2018: 116].

Al-Farabi is an encyclopedic scientist, the author of more than a hundred books, half of which are devoted to logic, the other half to philosophy, mathematics, natural science, music and other sciences. The most important of them are "Phosulul-haqam", "Ara Ahlul-Madinatul-fadyla", "Ihsaul-Ulum", "Al-musikiul Kabir" and others. In the literature devoted to the heritage of the medieval thinkers, Al-Farabi was considered the first true representative of the Islamic world [Gahramanova, 2022: 56].

In Islamic history, the terms used in Islamic philosophy, as well as the discussions among philosophers, theologians and Sufis regarding the meaning of these terms, have changed to some extent from period to period. In terminology, Hikmet and falsafa went hand in hand. And terms such as *al-hikmat al-ilahia* and *al-hikmat al-mutagaliyya* have gained a new meaning and use in the last centuries of Islamic history, especially in the school of Mullah Sadyr. The term

that caused the most debate was Hikma. Sufis and Mutakallim, philosophers, also wanted to make the word Hikma their own, and all of them turned to the hadith: *"It is your duty to master wisdom (hikma), there is an edification of wisdom (hikma)."* Some Sufis, such as Tirmizi, were called Hakim (sages). Also, Ibn Arabi says that wisdom in every manifestation of the Logos is wisdom, while Mutakallims like Fahriddin Razi say that Kalam is wisdom, not philosophy. And Ibn Khaldun, affirming this point of view, said that Kalam (Kalam Al-mutaahhirin) is philosophy or Hikma. In this topic, first of all, it is aimed at understanding the definition and meaning of the concepts of philosophy and the terms of Hikma by Islamic philosophers. Of course, this concept includes what the Greeks understood by the term philosophy (philosophia). Many definitions of philosophy are included in Arab works with only minor modifications from Greek sources. Among the definitions in Greek, the most common are the following:

1. Philosophy (al-falsafa) – recognition of all that exists as existing (ashiiga al-maujuda bima hiyya maujuda) [Hein, 1985: 86].
2. Philosophy – the doctrine of divine and human actions
3. Philosophy – to find refuge in death, that is, to love death
4. Philosophy – to be like God at the limit of human possibilities
5. Philosophy – art of art (sinaga) and science of sciences (ilim)
6. Philosophy – passion for wisdom (hikma)

Islamic philosophers believed in the divine origin of hikma, reflecting on these definitions of falsafa, which they inherited from ancient sources and identified with the term hikma in the Koran. Abu Yaqub Al-Kindi, one of the first Islamic philosophers, wrote in his work "On the First Philosophy": "Philosophy is knowledge about the truth of what lies at the limit of human capabilities, because the philosopher's limit in theoretical knowledge is to reach the truth, and in the practical field – to act according to the truth [Strouma, 1991: 264]. Although Al-Farabi accepted this definition, he considered philosophy based on certainty (Al-yaqinya), that is, reasoning, and philosophy based on opinion (Al-mazmuna), distinguishing between dialectics and sophistics. In addition, it is said that philosophy is the mother of all sciences and is combined with everything on earth [Mahdi, 1969: 153].

Al-Farabi was fully aware of the works of the main Neoplatonic philosophers and the penetration of Neoplatonic teachings into Christian theology, the dominant philosophical theology of Christian teachers and students in Baghdad. He studied and used prominent Neoplatonic philosophy teachers in Alexandria and Athens in the Roman era, translated into Arabic in the first half of the ninth-tenth century [Mahdi, 2001: 2].

Ibn Sina also accepted all these early definitions and made changes in his own way. In his work "Uyun al-hikma" he said that "Al-hikma is a purification of the person's soul by conceptualizing things according to human capabilities (tasauur) and judgment on theoretical and practical truths (tasdiq)". And Bahmanyar, a prominent student of Ibn Sina, completely connected falsafa with the study of being. As Ibn Sina did in his peripatetic works such as "Shifa", he repeated Aristotle's assertion that philosophy is the study of being. In the preface to the work "Tahsil" he wrote that "the purpose of the philosophical sciences is to know being [Badawi, 1954: 16].

Almost all religious sciences of Islam, as well as the philosophy of religion during the reign of the Karakhan dynasty on the territory of Kazakhstan and Central Asia, are associated with

the flourishing of Arab-Muslim philosophy. Such large cities as Bukhara, Samarkand, and Ozkent became the center of economic, cultural and educational prosperity of this region. In these cities, by order of the Karakhan dynasty rulers, mosques, Muslim schools (madrasas), and training centers were built, where almost all ancient manuscripts of a scientific nature were sent. Almost all applied and practical sciences had extensive chapters devoted to philosophical problems. These were the traditions of thinking of scientists and religious scholars of that time [Kairbekov, 2018: 84].

Discussion

Scholasticism and wisdom in Islamic and Western philosophy: historical-dialogical relationship

The influence of the historical and philosophical past can be traced in metaphysical and socio-political studies. The basis of modern Islamic philosophy, in fact, like modern philosophy, is the history of Eastern and Western philosophy. The turning point in the dialogical development of philosophy contributed to its closeness to life and understanding of actual human problems. This is where the philosophical reflections of Al-Farabi, Ibn Sina, and Ibn Rushd began. Since the VII century, the philosophical orientation of Islamic scholars has been concentrated around the problem of the value of human life, which made it possible to include in the philosophical discourse the problem of individuality and the problem of the uniqueness of individual human life [Seitakhmetova & Zhandosova, 2016: 24].

Considering Scholasticism as a systematic European philosophy of the Middle Ages, it should be noted that its concentration took place around universities and was a combination of Christian theology with Aristotle's philosophy. The very term "Scholasticism", which comes from the word *Scholasticus*, refers to the philosophy taught in the schools of the Middle Ages. This term was applied to several teachers in the monastic schools founded by Charlemagne. In addition, the term *Scholasticus* was also used to refer to teachers of theology, and over time, it was used to describe all those who studied science, including philosophy. Later, this term began to be criticized by representatives of a new scientific direction, such as the interpretation of Scholastic philosophy in a negative sense. Even Cicero, who studied Greek philosophy, was criticized by the Romans as a Scholastic who forgot about the importance of practical knowledge. Currently, the term "Scholasticism" is used not only to define medieval philosophy, but also to refer to everything scientifically similar to Scholasticism, which carries a negative meaning.

The term Scholasticism usually refers to various theological systems that aim to find a compromise between revelation and reason, faith and intellectual understanding. A special feature of Scholasticism is that it is dogmatic. While the Platonic and Neoplatonic influence of patristic philosophy continued in Scholastic philosophy, Scholastic Aristotelian philosophy was formed by Aristotelian influence coming from Islamic philosophy. In other words, the study of a subject in Scholastic philosophy means reading what Aristotle wrote about the same subject. Science did not occupy much space in the intellectual world of Scholastic philosophy until later times. For the development of science, the most important activity carried out during the heyday of Scholasticism began with the analysis and commentary on Aristotle's scientific works, examples physics and biology. The purpose of Scholasticism is to create philosophical

concepts for the propositions of religion, so that the mind can prove, guide and explain what comes through revelation. Therefore, the goal of Scholasticism is not to find new knowledge, but to justify faith through reason, to find a reason to refute opposing views. And the best way to justify is to recognize logic. Therefore, the philosophy and logic of Aristotle were considered from the principles of Scholasticism "without being". Reason and logic were used as a means of interpreting beliefs, religious dogmas and teachings. Aristotelism, which was also the starting point of Islamic Scholasticism, came to Iran with Nestorian priests exiled from Syria and crossed from here to the West (the end of the XIIth century), helping the rapid development of Scholastic thought in Europe. All the philosophical and logical research carried out in this period in the West was implemented for practical purposes, and not for the purpose of gaining more knowledge and theoretical knowledge in these areas to explain the faith of reason and logic, religious dogmas and doctrines. After all, the main problem of the Scholastic period was the salvation of human existence, as in patristic philosophy.

The Scholastic movement in the West began around the sixth century and was closely related to Christian education. The curriculum of these schools included seven humanities areas: a trivium consisting of grammar, rhetoric, and logic, and a quadrivium consisting of geometry, arithmetic, music, and astronomy. The Golden Age of Scholastic philosophy dates back to the thirteenth century, when the study of dialectics and the seven humanities was transferred to studia generalia or university studies. Scholasticism mainly aimed to reconcile Augustine's patristic thoughts with the new European Christianity. The greatest Scholastic thinker of his era, F. Aquinas, argued that there were two different sciences: theology and philosophy. The two concepts differed from each other. Because while philosophy relies only on reason, theology uses truths from the message. Both of these concepts need to work in agreement with each other. For God is the creator of all truths. The development of these principles is considered the main achievement of Scholastic thinking [Dossett, 2014: 88].

Islam and Western medieval philosophy: the mutual influence of Scholasticism and Islamic thought

The relationship between Scholastic philosophy and Islamic philosophy is very deep and multifaceted in the context of historical, philosophical and intellectual interrelationships. In the Middle Ages, philosophical thoughts formed in the Islamic world played an important role in the birth and development of Scholastic philosophy in Europe. Especially the philosophy of Aristotle was carefully studied, interpreted and systematized by Islamic philosophers. These works were subsequently transported to the Latin world and accepted as an intellectual basis by Scholastic thinkers. In the Islamic world, thinkers such as Kindi, Farabi, Ibn Sina, Ibn Rushd interpreted Aristotelian and Platonic traditions within the Islamic framework and created new philosophical concepts. While Al-Farabi synthesized Aristotelian logic and Plato's political philosophy with Islamic thought, Ibn Sina made a great contribution to the fields of metaphysics and epistemology, comprehensively discussing the relationship between mind and faith. The works of Ibn Sina, known in the Western world as "Avicenna", were one of the sources widely referenced by Scholastic philosophers on the theory of knowledge, understanding of being, and the relationship between reason and revelation.

One of the clearest examples of the influence of philosophical thought on the scholastic tradition in the Islamic world is the interpretation of Aristotle by Ibn Rushd (Averroes). The

Andalusian Philosopher ibn Rushd interpreted the works of Aristotle in original interpretations and influenced the Western world. Scholastic philosophers, especially Thomas Aquinas and Seeger de Brabant, separately discussed Ibn Rushd's point of view on the assessment of reason and faith, considering it one of the most important ideas that shaped Scholastic thought. Ibn Rushd's *"theory of double truths"* said that philosophical knowledge can be considered independent of religious knowledge, and this idea has led to important discussions in Western scholasticism. Translation movements were one of the most important elements of this interaction. The process, which began in the ninth century with the translation of ancient Greek works into Arabic in the "House of Wisdom" in Baghdad, moved to the Western world in the twelfth century with the Toledo translation movement in Spain. Ibn Sina's work "Shifa" and Ibn Rushd's commentary on Aristotle were taught as textbooks in European universities and became the basis of Scholastic thought.

As a result of this interaction, Scholastic philosophy underwent major changes in the fields of logic, metaphysics and epistemology. As academic traditions began to take shape in Europe, the methods of Islamic philosophers were adopted, and Aristotelian thought became one of the fundamental foundations of Western philosophy.

Conclusion

The relationship between Scholastic philosophy and Islamic philosophy is one of the most important examples of cultural and intellectual interaction that took place in the Middle Ages. While philosophical thought developed in the Islamic world was especially shaped by the interpretation of Aristotle and Plato, this understanding shifted to the West and became one of the foundations of Scholastic thought. The works of such thinkers as Kindi, Farabi, Ibn Sina and Ibn Rushd, as described in the main part, opened up new horizons for science and philosophy in Europe and contributed to the formation of the intellectual views of Scholastic philosophers, including Thomas Aquinas. Translation movements played a key role in this process; the science that emerged in the Islamic world reached Europe through Andalusia and Sicily. While Ibn Sina's works in metaphysics and epistemology were a great reference source for Scholastic thinkers, Ibn Rushd's interpretations of Aristotle gave rise to the Averroism movement in Europe. This interaction initiated new discussions about the relationship between reason and belief in the Western world and contributed to the development of the Scholastic method on a rational basis.

The legacy of Islamic philosophers influenced not only the formation of Scholastic philosophy but also the development of the ideas of the Renaissance and Enlightenment in Europe. Philosophical approaches based on the system of rational knowledge accelerated the processes of intellectual transformation, opening the way for science and thinking to get rid of dogmatic structures. In this sense, the interaction of Islam and Scholastic philosophy is of great importance not only as a historical transfer of knowledge, but also from the point of view of the human thinking evolution. Today, this legacy of intellectualism remains an important reference point in understanding the relationship between religion and reason. Philosophical systems created in the Middle Ages are still discussed and interpreted in the modern world of worldviews. Therefore, the interaction of Scholastic thought and Islamic philosophy is not

only a question of the past, but also provides an important basis for modern philosophical and theological discussions.

Authors' contributions

Kamalova F.B. – formulation of the research findings and identification of the general directions of the research activity and conclusions.

Ussainova A. – systematization of the article's content, primary idea, research conclusions, and thesis.

Botakarayev B.K. – 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.

Tastanova A. – 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 declare no relevant conflict of interests

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Мақала туралы ақпарат / Информация о статье / Information about the article

Редакцияға түсті / Поступила в редакцию / Entered the editorial office: 17.08.2025

Рецензенттер мақұлдаған / Одобрена рецензентами / Approved by reviewers: 25.08.2025

Жариялауға қабылданды / Принята к публикации / Accepted for publication: 29.08.2025