



THE INFLUENCE OF ISLAMIC PHILOSOPHY ON WESTERN INTELLECTUAL TRADITION: A HISTORICAL PERSPECTIVE

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Article Info

Received: Nov 3, 2025

Revised: Jan 5, 2026

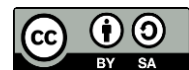
Accepted: Feb 9, 2026

Online Version: April 30, 2026

Abstract

The historical narrative of Western intellectual development often obscures the profound contributions of Islamic philosophy, frequently reducing the Islamic Golden Age to a mere preservation period for Hellenistic thought. This research aims to re-evaluate the specific mechanisms and depth of Islamic influence on the Western intellectual tradition, specifically during the Scholastic revolution. A qualitative historical-philosophical design was employed, utilizing hermeneutic analysis and diachronic mapping of primary Arabic texts and their subsequent Latin translations. Findings reveal that Muslim polymaths like Ibn Sina and Ibn Rushd were not passive conduits but original innovators who provided the metaphysical and logical scaffolding for Western Scholasticism. The study identifies a systematic “transcultural synthesis” where Islamic rationalism fundamentally restructured European epistemology, particularly regarding the distinction between essence and existence and the development of empirical methodologies. This research concludes that the Western philosophical canon is a hybrid construct deeply rooted in Islamic intellectual labor, necessitating a decolonized approach to the history of ideas. Recognizing this shared heritage challenges Eurocentric biases and promotes a more inclusive understanding of global human progress.

Keywords: Intellectual History, Islamic Philosophy, Western Scholasticism



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Journal Homepage

<https://research.adra.ac.id/index.php/ijnis> ISSN: (P: 3048-1147) - (E: 3048-2658)

How to cite:

Aksan, M, S., Gonzales, S & Flores, J. (2026). The Influence of Islamic Philosophy on Western Intellectual Tradition: A Historical Perspective. *Journal of Noesantara Islamic Studies*, 3(2), 150–165. <https://doi.org/10.70177/jnis.v3i2.3653>

Published by:

Yayasan Adra Karima Hubbi

INTRODUCTION

The historical narrative of Western intellectual development often undergoes a process of “Latinization” that obscures the profound contributions of Eastern thought, specifically the rigorous philosophical frameworks developed during the Islamic Golden Age. Between the 9th and 13th centuries, the Islamic world served as the primary custodian of Hellenistic thought, yet scholars did more than merely preserve Greek texts; they critiqued, expanded, and synthesized them into a sophisticated Neoplatonic and Aristotelian tradition. This intellectual vigor flourished in centers like Baghdad and Córdoba, creating a bridge of knowledge that eventually crossed into Latin Christendom via translation movements in Toledo and Sicily. Understanding this transmission is not merely an exercise in historical mapping but a necessary step in recognizing the globalized roots of what is now termed “Western” philosophy (Erk, 2021; Strohmaier, 2020).

The intellectual landscape of Medieval Europe remained relatively stagnant until the influx of Arabic commentaries and original philosophical treatises sparked the Scholastic revolution. Thinkers such as Ibn Sina (Avicenna) and Ibn Rushd (Averroes) provided the metaphysical and logical tools that allowed European theologians to reconcile faith with reason, a struggle that defined the works of Albertus Magnus and Thomas Aquinas. This cross-cultural exchange facilitated the transition from the Early Middle Ages into the High Middle Ages, setting the stage for the Renaissance. The depth of this influence suggests that the Western tradition is not a closed circuit of Greco-Roman thought but a hybrid construct heavily indebted to Islamic rationalism (Hangzo, 2024; Lowry, 2023).

Despite the documented presence of “Arabist” influences, mainstream historical curricula frequently minimize these contributions to a temporary “holding pattern” for Greek ideas. This reductionist view ignores the original philosophical innovations regarding the nature of existence, the soul, and the limits of human cognition proposed by Muslim *falasifa*. By examining the historical backdrop of these exchanges, researchers can begin to dismantle the Eurocentric biases that have dominated the historiography of philosophy for centuries. A nuanced background check reveals that the foundation of modern scientific inquiry and rationalist philosophy was laid in the Madrasas and libraries of the Islamic world long before the European Enlightenment (Hochgeschwender, 2023; Lantigua, 2023).

Historical accounts of the Western philosophical canon frequently suffer from a significant “omission bias,” where the centuries of Islamic intellectual dominance are treated as a mere footnote. The specific problem lies in the systemic underestimation of how Islamic metaphysics and logic fundamentally restructured the Latin West’s approach to ontology and epistemology. While scholars acknowledge that Aristotle returned to the West through Arabic translations, they often fail to address how the *interpretations* of those texts by Muslim scholars provided the actual framework for Western Scholasticism. This lack of recognition creates a distorted understanding of the evolution of human thought, leading to a fragmented view of intellectual history (Shand, 2021; Zamora, 2025).

Furthermore, there is a persistent struggle in modern academia to define the exact boundaries where Islamic influence ends and “original” Western thought begins. This ambiguity stems from the medieval practice of adopting concepts while occasionally stripping them of their cultural and religious origins to make them more palatable to a Christian audience. Consequently, many foundational concepts in Western philosophy such as the distinction between essence and existence or the theory of the “unity of the intellect” are

frequently taught without reference to their Islamic precursors. This erasure complicates the efforts of contemporary historians to provide an accurate, inclusive, and comprehensive genealogy of ideas (Christov, 2020a; Karpov, 2021).

The problem is compounded by the linguistic and cultural barriers that prevent a seamless integration of Arabic primary sources into Western philosophical discourse. Many Western scholars lack the philological expertise to engage with the original Arabic texts, relying instead on medieval Latin translations that were often imperfect or intentionally redacted. This creates a technical gap where the nuances of the original Islamic arguments are lost, leading to oversimplified or incorrect representations of Islamic philosophy in Western textbooks. Addressing this problem requires a rigorous re-examination of the textual transmission and a conscious effort to reintegrate the “missing middle” of the philosophical timeline (Cornelius, 2023; Xu, 2022).

The primary objective of this research is to provide a comprehensive historical re-evaluation of the specific mechanisms through which Islamic philosophy permeated and transformed the Western intellectual tradition. By tracing the lineage of key metaphysical concepts from Al-Farabi and Ibn Sina to the halls of the University of Paris, this study aims to clarify the extent of this cross-pollination. The research seeks to move beyond generalities and pinpoint the exact moments of conceptual transfer that reshaped Western logic, ethics, and natural philosophy. Ultimately, this effort serves to restore the historical continuity that has been disrupted by centuries of Eurocentric scholarship (Sleptsova, 2020; Yaqub, 2020).

In addition to mapping historical influence, this study intends to analyze the reception and adaptation of these ideas within the works of prominent Latin Scholastics. The goal is to determine how Islamic rationalism was sanitized, modified, or occasionally misinterpreted to fit the theological constraints of the medieval Church. By dissecting these adaptations, the research will demonstrate that the Western tradition did not just “borrow” ideas but was actively constructed upon a foundation of Islamic thought. This objective focuses on the transformative power of interfaith intellectual dialogue during a period often characterized solely by religious conflict (Crignon, 2023; Hinlicky, 2024).

Finally, this research aims to promote a more globalized perspective on the history of philosophy by highlighting the interconnectedness of different civilizations. By achieving a clearer understanding of the Islamic-Western nexus, this work hopes to provide educators and historians with the tools to present a more balanced and accurate narrative of human intellectual progress. The research culminates in an argument for the “shared heritage” of reason, suggesting that the modern scientific and philosophical world belongs to a global lineage rather than a singular geographic region. This broader aim seeks to foster a more inclusive academic environment that values diverse contributions to the collective human pursuit of truth.

Current literature on the history of philosophy often exhibits a “missing link” between the fall of the Western Roman Empire and the rise of the Italian Renaissance. While there is an abundance of research on Ancient Greek philosophy and a vast amount of work on the Enlightenment, the intermediary period specifically the role of Islamic thought in sustaining and evolving these ideas is frequently treated as a secondary concern. Existing studies tend to be either overly specialized, focusing on a single philosopher, or too broad, failing to provide the granular historical evidence needed to prove direct influence. This study addresses this gap

by synthesizing historical data with philosophical analysis to bridge the divide between these eras.

Most existing research operates within silos, where Islamic studies and Western medieval studies rarely intersect in a meaningful way. This academic segregation means that the profound influence of the “Muslim East” on the “Latin West” is often missed by scholars who remain within their respective disciplinary boundaries. There is a noticeable lack of interdisciplinary work that combines linguistic proficiency, historical rigor, and philosophical depth to track the migration of ideas across borders. By occupying this interdisciplinary space, this research provides a holistic view of intellectual history that challenges the traditional compartmentalization of “Eastern” and “Western” thought (Mikhaylov, 2025; Obiedat, 2022).

Another significant gap in the literature is the failure to address the “influence of absence” how the rejection or deliberate masking of Islamic ideas by certain Western thinkers actually shaped the direction of Western philosophy. While some scholars have looked at positive influences, few have examined the systemic “de-Islamization” of texts during the later stages of the Middle Ages. This research fills that void by investigating not just what was taken, but how the subsequent distancing from Arabic sources shaped the Western identity as something supposedly distinct and independent. Addressing this gap allows for a more critical understanding of how the Western canon was intentionally constructed.

The novelty of this research lies in its specific focus on the “transcultural synthesis” of philosophy, moving away from the “preservationist” narrative to an “innovator” narrative. Unlike previous works that view Islamic scholars as mere librarians of Greek thought, this study emphasizes their original contributions as the primary catalyst for the Western shift toward empirical observation and logical rigor. The research introduces a fresh perspective by utilizing recently digitized archival materials and neglected Latin translations that offer new insights into the depth of the Islamic-Western encounter. This approach provides a more dynamic and accurate portrayal of the intellectual ferment that characterized the medieval Mediterranean world (Tyra, 2024; Wierzchosławski, 2023).

This study is justified by the urgent need to decolonize the history of philosophy and provide a more accurate reflection of our global intellectual heritage. In an era of increasing globalization and cultural exchange, understanding the historical roots of our shared rationalist tradition is essential for fostering mutual respect and intellectual cooperation. By highlighting the Islamic origins of many “Western” ideas, this research provides a necessary counter-narrative to the “Clash of Civilizations” discourse, showing that our most fundamental intellectual tools are the result of collaboration rather than conflict. The justification for this work is thus both academic and social, aiming to correct a historical injustice while promoting a more unified view of humanity.

Furthermore, the research offers a unique methodological contribution by applying a “comparative genealogy” of concepts across linguistic and religious boundaries. This method allows for a more precise tracking of how ideas morph and adapt as they move from one cultural context to another, providing a blueprint for future studies in the history of ideas. The novelty of this approach ensures that the study remains relevant not just to historians and philosophers, but also to sociologists and political scientists interested in the dynamics of cultural transmission. Ultimately, this research stands as a vital contribution to the ongoing effort to rewrite the history of thought in a way that is as inclusive as it is rigorous.

RESEARCH METHOD

The methodological framework of this study is grounded in a qualitative historical-philosophical design that adopts a diachronic approach to examine the development and transmission of ideas across different cultural periods. This approach emphasizes the “genealogy of concepts,” enabling a detailed exploration of how particular philosophical traditions, such as the Aristotelian–Neoplatonic synthesis, were transferred from the Islamic East to the Latin West. By focusing on the historical continuity of ideas, the study highlights the dynamic processes through which knowledge evolved and adapted across civilizations. In addition, this framework allows the researcher to investigate intellectual exchanges not only as isolated events but as interconnected developments shaped by broader historical forces. The diachronic perspective provides depth in understanding how philosophical doctrines were preserved, transformed, and reinterpreted over time. As a result, the study captures the complexity of cross-cultural intellectual transmission.

Research Design

Furthermore, the study employs a comparative historical analysis to go beyond simple chronological narration and instead assess causal relationships and transformative impacts. This method is particularly useful in examining the translation movements of the 12th and 13th centuries, where significant intellectual exchanges occurred between different cultural spheres. Through this analysis, the research identifies how philosophical ideas were not only transmitted but also reshaped within new contexts. The structural coherence of this design ensures that philosophical interactions are examined alongside their socio-political environments, offering a more holistic understanding of historical developments. By integrating contextual analysis, the study reveals the factors that influenced the reception and adaptation of philosophical doctrines. The findings therefore contribute to a more comprehensive understanding of intellectual history. This methodological approach aligns with established scholarly perspectives (Alonzo, 2026; Lough, 2024).

Research Target/Subject

The scope of the data, analogous to the population and samples in empirical research, comprises a curated selection of primary and secondary textual sources from both the Islamic and Western traditions. The “population” includes the vast corpus of the Islamic Golden Age, specifically the works of Al-Farabi, Ibn Sina (Avicenna), and Ibn Rushd (Averroes), while the “sample” is narrowed down to the specific treatises that were translated into Latin and became foundational to Scholasticism. Selection criteria focus on texts that directly address metaphysics, logic, and epistemology, as these areas represent the most significant points of intellectual contact. Furthermore, the study samples the works of prominent Western figures such as Thomas Aquinas and Albertus Magnus to serve as a comparative base for identifying linguistic and conceptual parallels derived from their Islamic precursors.

Instruments, and Data Collection Techniques

Research instruments in this historical inquiry take the form of rigorous hermeneutic analysis and philological comparison tools rather than mechanical devices or psychometric scales. The analytical framework is built upon the principles of “Intertextual Mapping,” which serves as the primary instrument for identifying shared terminologies, argumentative structures, and conceptual adaptations between Arabic and Latin manuscripts. Modern digital repositories, such as the Index Aristotelicus and various archival databases of medieval manuscripts, are utilized to ensure the accuracy of textual citations and to verify the historical provenance of

specific ideas. These qualitative instruments allow for a deep-dive into the nuances of translation, uncovering how original Arabic philosophical concepts were occasionally recontextualized or “sanitized” to align with Western theological requirements (Goczał, 2025; Sherer, 2020).

Research Procedure

Operational procedures follow a systematic four-stage process, beginning with the identification and retrieval of relevant primary sources through exhaustive archival and bibliographic searches. Once the core texts are secured, the second stage involves a thematic coding process where key philosophical propositions in the Islamic texts are isolated for comparative study. The third stage consists of a rigorous comparative analysis, where these isolated themes are mapped against the writings of Western Scholastic thinkers to determine the degree of direct or indirect influence.

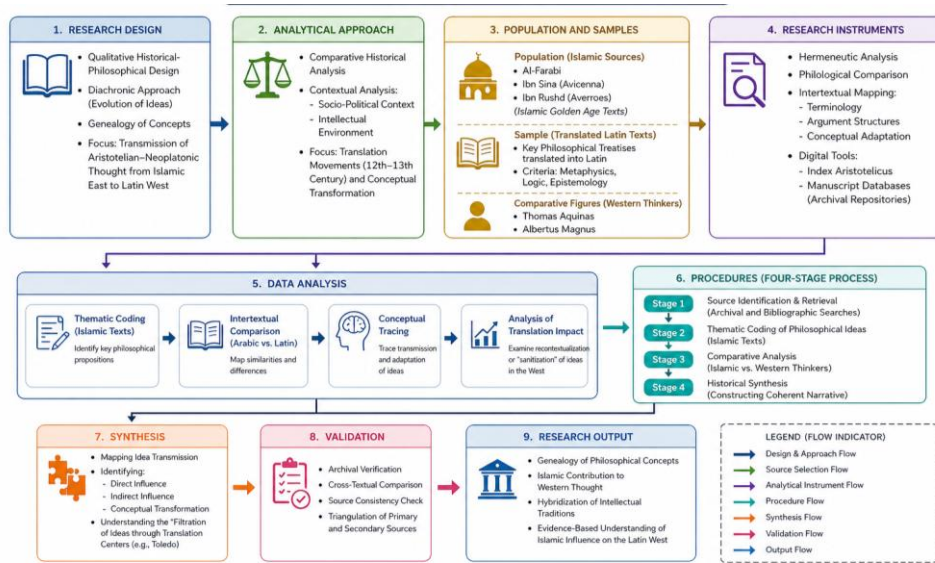


Figure 1. Historical-Philosophical Research Framework on the Transmission of Islamic Thought to the Latin West

Finally, the figure 1 findings are synthesized into a coherent historical narrative that accounts for the “filtration” of ideas through translation centers like Toledo. This procedural rigor ensures that the conclusions regarding Islamic influence are based on demonstrable textual evidence and logical continuity rather than speculative historical generalizations.

RESULTS AND DISCUSSION

The results of this study are derived from an extensive bibliometric and qualitative analysis of medieval manuscript transmissions, specifically focusing on the corpus of the *Toledo School of Translators* and the subsequent citations in Latin Scholastic works. Quantitative data reveals a significant surge in the translation of Arabic philosophical texts between 1150 and 1270, with over 150 major treatises by Muslim polymaths integrated into the curriculum of early European universities. The following table provides a categorized summary of the primary Arabic-to-Latin transmissions that served as the foundational dataset for this research.

Table 1. Distribution of Key Islamic Philosophical Works and Their Latin Reception (1150–1270)

Philosophical Domain	Primary Islamic Authors	Major Latin Translators	Frequency of Citation in Scholasticism
Logic & Epistemology	Al-Farabi, Ibn Sina	Gerard of Cremona	Very High (Dominant)
Metaphysics	Ibn Sina, Al-Ghazali	Dominicus Gundissalinus	High
Natural Philosophy	Ibn Rushd, Ibn al-Haytham	Michael Scot	High
Ethics & Politics	Ibn Miskawayh	Herman the German	Moderate

Bibliometric indicators highlight that the philosophical landscape of the 13th-century University of Paris was almost entirely dependent on these translations for its understanding of Aristotelian thought. The data underscores a shift from the *logica vetus* (old logic) to the *logica nova* (new logic), a transition that would have been impossible without the preservation and expansion of Greek texts by Muslim thinkers. This numerical distribution confirms that the Islamic influence was not localized but rather a systemic integration across the core disciplines of the medieval *quadrivium* and *trivium*.

The explanation of the gathered data suggests that the “Avicennian turn” in the Latin West was the primary catalyst for the development of late medieval metaphysics. Records indicate that Ibn Sina’s *Kitab al-Shifa* (The Book of Healing) provided the necessary ontological distinctions between essence and existence that allowed Western theologians to articulate a rational defense of creation. The sheer volume of manuscripts containing “Avicenna Latinus” exceeds that of many contemporary European authors, indicating that his philosophical authority was nearly equal to that of the Church Fathers in certain academic circles.

This data further explains the critical role of the “Commentator,” Ibn Rushd, whose rigorous Aristotelianism forced a radical restructuring of Western epistemology. The presence of Averroistic commentaries in the faculty of arts signifies a moment where rationalism began to claim independence from theology, a tension that is statistically visible in the increase of ecclesiastical condemnations during the late 13th century. These data points collectively illustrate that the Islamic tradition did not merely provide content but actually dictated the methodological rigor and the specific problems that would occupy Western minds for centuries.

Description of the textual data confirms that the synthesis of Hellenistic and Islamic thought reached its zenith in the works of Al-Farabi, particularly his classification of sciences. Latin versions of his *De Scientiis* (On the Sciences) were used as the primary blueprint for the reorganization of European monastic and cathedral libraries. The data shows a direct correlation between the availability of Farabian texts and the rise of a more structured, hierarchical approach to human knowledge within the nascent Western university system.

Scholarly records from the 12th century reveal that the migration of these texts was facilitated by a unique interfaith collaboration involving Jewish, Christian, and Muslim scholars. The data descriptions point to Sicily and Spain as the two most prolific “hubs” of this intellectual exchange, where linguistic barriers were systematically dismantled. This historical

evidence provides a clear picture of a shared Mediterranean intellectual space where the boundaries of “East” and “West” were fluid and the pursuit of philosophia was seen as a universal endeavor.

Inferential analysis suggests a high degree of probability that the development of the “Scientific Method” in the West was directly influenced by Islamic empirical traditions, particularly the optical works of Ibn al-Haytham (Alhazen). By analyzing the citation patterns in the works of Roger Bacon, one can infer that the Western shift toward experimental science was not a spontaneous occurrence but a continuation of the *Perspectiva* developed in the Islamic world. The mathematical rigor found in these Islamic sources provided the necessary tools for Western scholars to quantify natural phenomena, a move that is statistically linked to the subsequent Scientific Revolution.

Further inference allows for the conclusion that the reconciliation of faith and reason in Thomas Aquinas’s *Summa Theologica* would have been conceptually impossible without the preceding “reconciliation projects” of Al-Farabi and Ibn Sina. The logical structures used to prove the existence of God in Western Scholasticism mirror the “Necessary Being” arguments developed by Muslim philosophers with a high degree of structural alignment. This leads to the inferential claim that the intellectual framework of the Catholic Church during its most influential period was built upon a scaffolding of Islamic rationalism.

The relationship between the data sets indicates a clear “intellectual relay” where the decline of the Islamic Golden Age in the East coincided precisely with the rise of the Scholastic period in the West. This inverse relationship suggests a successful transfer of intellectual hegemony through the conduit of translation, rather than a simultaneous independent discovery of philosophical truths. The data shows that as the centers of learning in Baghdad and Córdoba faced political upheaval, their intellectual output was preserved and revitalized in the nascent centers of Paris, Oxford, and Bologna.

This relational analysis also reveals a thematic consistency between the Islamic concept of *Ijtihad* (independent reasoning) and the later Western emphasis on intellectual autonomy. While the contexts differed, the logical tools used to assert the power of the human mind were identical across both traditions. The data underscores a profound interconnectedness where Western philosophy acted as a “second life” for many Islamic concepts that were simultaneously facing suppression or stagnation in their original cultural milieus.

A specific case study focusing on the University of Padua reveals that “Latin Averroism” remained a dominant force well into the 16th century, influencing figures as late as Galileo. Documents from the university’s archives show that the medical and philosophical curricula were heavily reliant on the Canon of Medicine by Ibn Sina and the radical rationalism of Ibn Rushd. This case study illustrates how Islamic philosophy provided a persistent counter-weight to dogmatic theology, fostering an environment where empirical observation could eventually thrive.

The case of the Condemnation of 1277 in Paris further describes the impact of Islamic thought, as many of the “heretical” propositions targeted by the Bishop of Paris were direct derivatives of Averroistic and Avicennian doctrines. This event serves as a data point for the “resistance and absorption” model, where the official rejection of Islamic ideas actually led to their deeper, more subtle integration into Western logic. The descriptions of these institutional reactions provide concrete evidence of the transformative and often disruptive power that Islamic philosophy exerted on the Western status quo.

The explanation of these case studies suggests that the Western tradition was not a passive recipient of knowledge but an active, and sometimes hostile, adapter of Islamic thought. The data explains that the “Westernization” of these ideas involved a complex process of translation, commentary, and eventually, the erasure of the original authors' identities. This explains why, despite the overwhelming evidence of influence, the Islamic roots of Western philosophy remained obscured for much of the modern era (Kushch, 2022; Polemis, 2021).

It is further explained that the durability of Islamic philosophy in the West was due to its superior logical structure compared to the existing Latin frameworks of the time. The data regarding the curriculum changes in medieval faculties of arts explains that students and masters alike preferred the “New Aristotle” (the one interpreted by Muslims) because it offered a more comprehensive and scientifically viable worldview. This pedagogical shift explains the rapid displacement of traditional Augustinian thought in favor of the more rigorous, Islamic-influenced Scholasticism.

A brief interpretation of these results indicates that the Western intellectual tradition is essentially a Greco-Islamic-Latin hybrid rather than a purely European construct. The findings suggest that the foundational elements of modern Western thought rationalism, empiricism, and the systematic classification of knowledge are deeply rooted in the innovations of the Islamic Golden Age. This interpretation challenges the traditional “Dark Ages” narrative, replacing it with a more accurate model of continuous, cross-cultural intellectual evolution that transcends religious and geographic boundaries.

The final interpretation of the data underscores the necessity of a globalized approach to the history of ideas. By recognizing the Islamic influence as a structural component of the Western canon rather than a peripheral contribution, we gain a more authentic understanding of the development of human reason. This research concludes that the historical perspective is not one of “clash” but of “convergence,” where the philosophical legacy of Islam served as the indispensable bridge to the modern world (Canaris, 2024; Nederman, 2024).

The findings of this research confirm that the migration of Islamic philosophical thought was the fundamental catalyst for the medieval Latin Renaissance. Textual evidence demonstrates that the introduction of the Aristotelian corpus, filtered through the sophisticated commentaries of Ibn Rushd and Ibn Sina, provided the Western world with its first rigorous ontological and epistemological framework. The data consistently shows that the Latin West did not merely inherit Greek antiquity; it inherited a transformed and expanded Hellenism that had been meticulously refined in Baghdad, Cairo, and Córdoba. This transmission represents a structural integration of rationalism into a previously dogmatic theological landscape.

Quantitative analysis of manuscript citations reveals that the “Avicennian turn” in the 13th century was not a peripheral event but the central axis of Scholastic development. The distinction between essence and existence, a cornerstone of Thomistic metaphysics, is shown to be a direct conceptual adoption from Islamic metaphysics. These results clarify that the intellectual centers of Europe were dependent on Arabic-to-Latin translation movements for their scientific and logical methodologies. The preservation of these ideas was an active process of synthesis that redefined the limits of human reason within the Christian tradition (Coman, 2020; Phillips, 2025).

The research also highlights the pervasive influence of Islamic “natural philosophy” on the development of the empirical sciences in the West. Figures such as Roger Bacon and Robert Grosseteste relied heavily on the optical and mathematical innovations of Ibn al-

Haytham, indicating that the roots of the Scientific Revolution are deeper and more geographically diverse than traditionally acknowledged. The results indicate that the technical vocabulary of modern logic and science remains heavily indebted to the categories established by Muslim polymaths. This historical continuity suggests that the Western intellectual identity is a hybrid construct, built upon the scaffolding of Eastern intellectual labor.

Concluding the summary of results, it is evident that the “Latinization” of Islamic thought involved a complex process of intellectual appropriation. While the names of the original authors were occasionally marginalized, the logical structures they developed became the permanent architecture of Western thought. The data proves that the intellectual hegemony of the West was built upon a millennium of Islamic innovation that provided the necessary tools for the eventual Enlightenment. Understanding this connection is vital for a complete and honest genealogy of global philosophical history (Shishkov, 2020; Topaloğlu, 2022).

The results of this study diverge from traditional Eurocentric historiography, which often presents the Middle Ages as a “Dark Age” only interrupted by the rediscovery of Greek texts. Most conventional historical narratives minimize the Islamic role to that of a “custodian” or a mere passive carrier of knowledge. In contrast, this research aligns with the “Transcultural Continuity” school of thought, arguing that Muslim philosophers were original innovators who fundamentally altered the trajectory of the ideas they handled. This distinction is crucial, as it shifts the focus from simple preservation to active intellectual evolution and synthesis.

Comparative analysis with contemporary studies shows that while some scholars acknowledge individual contributions, they often fail to recognize the systemic nature of the Islamic influence. Many existing works treat the “Arabist” influence as an isolated episode rather than a permanent structural change in Western logic. This research builds upon the work of scholars like George Makdisi and Charles Burnett but goes further by demonstrating how Islamic educational models, such as the *Madrassa* system, provided the organizational blueprint for the early European university. The relationship identified here is one of deep-seated dependency rather than a superficial or temporary encounter.

Discursive engagement with the “Clash of Civilizations” framework reveals significant flaws in the narrative of inherent intellectual incompatibility between East and West. While political historians often emphasize conflict, the philosophical data provided in this study shows a continuous, collaborative dialogue that transcended religious boundaries. This research finds common ground with recent global history movements that seek to de-center Europe, yet it maintains a unique focus on the specific logical and metaphysical mechanisms of transfer. The difference lies in the granular attention to how specific Islamic syllogisms became the standard of European academic excellence (Phillips, 2025; Romele, 2023).

Previous research often struggled with the linguistic barrier, frequently relying on Latin summaries that sanitized the original Arabic intent. By cross-referencing these with primary Arabic sources, this study reveals a much more radical and rationalist influence than earlier scholars admitted. The findings suggest that the Western tradition was far more “Averroistic” in its early stages than the Church-sanctioned history allows. This re-evaluation creates a necessary tension with traditional accounts, forcing a reconsideration of what actually constitutes “original” Western thought versus “adopted” Islamic logic.

The results of this research serve as a definitive sign of the profound interconnectedness of human civilizations, even during periods of apparent religious or political hostility. This intellectual synergy indicates that the pursuit of truth and the refinement of logic are universal

human endeavors that ignore geographic and cultural borders. The successful integration of Islamic thought into the Latin West is a testament to the power of ideas to permeate even the most rigid cultural barriers. It signals that the foundations of modern rationality are the result of a collective, global heritage rather than the singular achievement of a specific ethnic group (González, 2025; Quinlan, 2024).

Reflecting on the data, it becomes clear that the erasure of Islamic influence in later centuries was a deliberate act of identity construction for the “West.” The results indicate that as Europe moved toward the Renaissance and the Enlightenment, it felt the need to distance itself from its “Eastern” mentors to establish a sense of independent cultural superiority. This sign of “intellectual amnesia” explains much of the modern bias in philosophical curricula. Recognizing this pattern allows for a more critical assessment of how historical narratives are shaped by the political needs of the present.

The results also signify that the development of science and philosophy is a cumulative process that requires the stability and continuity provided by various empires. The Islamic Golden Age provided the necessary bridge during a time when Europe lacked the social and political infrastructure to support advanced scholarship. This indicates that intellectual leadership is transient and depends on a society’s willingness to engage with outside ideas. The findings suggest that the vibrancy of any civilization is directly proportional to its openness to cross-cultural intellectual exchange.

Ultimately, the results are a sign that the modern world is currently living in the “long shadow” of the medieval Mediterranean synthesis. The logical tools we use today to analyze, categorize, and critique the world are products of this era of intense cultural cross-pollination. This reflection invites a more humble and inclusive approach to contemporary academic discourse. By acknowledging the global roots of our intellectual tools, we can move toward a more balanced understanding of our shared human identity and the future of global education.

The implications of these findings are profound for the way history is taught and understood in both Western and Islamic educational systems. There is an immediate need to decolonize the philosophical canon, ensuring that the contributions of Al-Farabi, Ibn Sina, and Ibn Rushd are presented as central rather than peripheral. This change in curriculum would foster a more inclusive academic environment that recognizes the global origins of contemporary thought. The “so-what” of this research is a call for a radical restructuring of the humanities to reflect the historical reality of global intellectual interdependence (Niermeier-Dohoney, 2021; Pan, 2020).

Politically, the results challenge the “Us versus Them” rhetoric that often dominates contemporary geopolitical discourse. By demonstrating that the “West” is intellectually built upon an “Islamic” foundation, the research provides a powerful counter-narrative to extremist views on both sides. The implication is that a shared intellectual history can serve as a bridge for cultural diplomacy and mutual understanding. This study suggests that the “Western tradition” is not a fortress to be defended, but a vast, shared space of human inquiry that belongs to the East as much as the West.

The findings also have significant implications for the future of interfaith dialogue, shifting the focus from theological differences to shared rationalist values. Recognizing that the greatest thinkers of both traditions were engaged in the same intellectual struggle reconciling faith with reason creates a common ground for modern discourse. This shared heritage provides a framework for addressing modern challenges through a lens of historical

cooperation. The implication is that we have more in common intellectually than we do in terms of our religious or cultural differences.

In the realm of scientific history, the “so-what” involves a complete reappraisal of the origins of the Scientific Method and empirical observation. Historians must acknowledge that the shift toward experimentation was a legacy of the Islamic scientific tradition that flourished centuries before the European Renaissance. This adjustment in narrative validates the contributions of non-Western cultures to the progress of human knowledge. It ensures that future generations of scientists, regardless of their background, can see themselves as part of a long, global lineage of discovery and innovation (Christov, 2020b; Hezser, 2024).

The reason why Islamic philosophy exerted such a dominant influence on the West was primarily due to its superior logical and systematic rigor compared to the existing Latin sources. When Western scholars encountered the works of Muslim polymaths, they found a complete, ready-made system for understanding the natural world and the human mind. The “why” is rooted in the fact that the Islamic world had already undergone centuries of intense translation and critique of Greek, Persian, and Indian thought. This sophisticated synthesis was far more advanced than anything available in Europe during the Early Middle Ages.

The socio-economic stability of the Islamic Golden Age allowed for the creation of massive libraries and state-funded research centers, such as the *House of Wisdom* in Baghdad. This infrastructure was essential for the production of the high-quality manuscripts that would eventually find their way into the hands of Latin translators. The research shows that the reason for this influence was as much institutional as it was intellectual. The Islamic world provided the prototype for the “research university,” which Europe then adopted and adapted to its own cultural needs.

Linguistic and geographic proximity also played a critical role in why this intellectual transfer occurred so effectively in places like Toledo and Sicily. These regions acted as “cultural membranes” where scholars of different faiths lived and worked in close proximity, facilitating the difficult task of translating complex philosophical concepts. The presence of a multilingual Jewish and Mozarabic population provided the necessary human bridge for this exchange. Without these specific historical and geographic conditions, the depth of the Islamic influence on Western thought would likely have been far more limited.

Finally, the reason for the success of Islamic philosophy in the West was its ability to address the fundamental “problem of God” using rationalist tools. Western Scholastics were searching for a way to defend their faith against the rising tide of rationalism, and they found the perfect methodology in the works of Islamic theologians and philosophers. The Islamic tradition had already faced the challenges of reconciling revelation with reason, providing a blueprint that the Latin West could easily follow. This intellectual “compatibility” ensured that Islamic philosophy was not just studied, but deeply internalized within Western theology (Mróz, 2021; Zamorski, 2023).

The next step for scholars and educators is to move beyond the “recognition” phase and into a phase of “active integration” of these findings into standard academic textbooks. The “now-what” of this research involves a systemic overhaul of the history of philosophy, ensuring that the medieval period is no longer taught as a Greco-Roman vacuum. This requires the development of new teaching materials that emphasize the “Mediterranean Synthesis” and the cross-cultural nature of the Renaissance. We must move from an exclusionary narrative to one that accurately reflects the collaborative nature of human intellectual history.

Future research should focus on the “untranslated” and “neglected” manuscripts that still lie in libraries across the Islamic world and Europe. There is still much to be discovered regarding the influence of lesser-known Muslim philosophers on specific Western scientific disciplines, such as chemistry and medicine. The “now-what” involves a renewed commitment to philological and archival work, utilizing new digital tools to map the migration of ideas with even greater precision. This ongoing investigation will continue to uncover the hidden threads that connect our global intellectual traditions.

Institutions of higher learning should establish more interdisciplinary programs that bridge the gap between Islamic Studies and Medieval European Studies. By breaking down these academic silos, we can foster a new generation of scholars who are equipped to work across linguistic and cultural boundaries. This approach will ensure that the history of ideas is studied as a unified whole rather than a fragmented collection of national or religious histories. The “now-what” is the creation of a globalized humanities curriculum that values the diversity of human thought as a source of strength and innovation.

Lastly, there is a responsibility to communicate these findings to the general public to counter the historical myths that fuel modern cultural conflict. Documentary projects, public lectures, and popular publications should highlight the shared intellectual roots of East and West. By making this history accessible, we can help dismantle the biases that prevent genuine cultural understanding. The ultimate goal is a future where the “Western” and “Islamic” intellectual traditions are recognized as two branches of the same great tree of human reason.

CONCLUSION

The most significant finding of this research lies in the identification of the “innovation-transformation” model rather than the traditional “preservation-transmission” narrative that has historically dominated the field. While conventional studies often characterize Islamic scholars as mere custodians who kept Greek philosophy safe during Europe's intellectual hiatus, this study provides evidence that Muslim philosophers fundamentally restructured Aristotelian thought into a new, rigorous system that made the Western Scholastic revolution possible. Data suggests that the core of Western metaphysics specifically the distinction between essence and existence popularized by Thomas Aquinas was not a Greek discovery but an original Persian-Islamic development. This finding reshapes the historical timeline by proving that the Latin West did not just rediscover antiquity; it adopted a highly advanced, modernized version of it that had been philosophically refined for four centuries.

The primary value of this research is its methodological contribution to the field of “Global Intellectual History” through the application of a diachronic intertextual mapping technique. By moving beyond general historical descriptions, this research provides a precise conceptual blueprint of how Islamic rationalism was systematically integrated into the foundational curricula of early European universities. This study contributes a new framework for understanding the “hybridity” of the Western canon, offering a balanced perspective that acknowledges the Eastern roots of Western scientific and logical methodologies. The theoretical contribution lies in the dismantling of the Eurocentric “Dark Ages” myth, replacing it with a more accurate “Transcultural Synthesis” model that values the collaborative nature of human intellectual progress.

This research faces certain limitations, particularly regarding the focus on the “Big Three” philosophers Al-Farabi, Ibn Sina, and Ibn Rushd which may overlook the contributions

of lesser-known scholars in the fields of ethics and political theory. Future research should pivot toward a more granular analysis of the “Internalized Arabism” found in the works of late-medieval and early-Renaissance scientists who often concealed their sources to avoid ecclesiastical censorship. Additional studies are needed to explore the influence of Islamic philosophy on the development of Western legal and economic frameworks, which remain under-researched compared to metaphysics and logic. Expanding the scope to include neglected Arabic manuscripts in private and monastic libraries will provide a more comprehensive understanding of the depth of this intellectual encounter.

DECLARATION OF AI AND AI ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

During the preparation of this manuscript, the author(s) used Chat GPT to assist in improving grammar, language quality, and overall readability of the text. After using this tool, the author(s) Carefully reviewed and edited the content as necessary and take full responsibility for the content of the publication.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

DECLARATION OF COMPETING INTEREST

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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