Islamic philosophy, doctrines of the philosophers of the 9th–12th century [Islamic world](#) who wrote primarily in [Arabic](#). These doctrines combine [Aristotelianism](#) and [Neoplatonism](#) with other ideas introduced through [Islam](#).

Islamic philosophy is intimately connected with Greek philosophy, although this is a relationship which can be exaggerated. Theoretical questions were raised right from the beginning of Islam, questions which could to a certain extent be answered by reference to Islamic texts such as the Qur'an, the practices of the community and the traditional sayings of the Prophet and his Companions. On this initial basis a whole range of what came to be known as the Islamic sciences came to be produced, and these consisted largely of religious law, the Arabic language and forms of theology which represented differing understandings of Islam.

[Al-Kindi](#) is often called the first philosopher of the Arabs, and he followed a broadly Neoplatonic approach. One of the earliest of the philosophers in Baghdad was in fact a Christian, Yahya [Ibn 'Adi](#), and his pupil [al-Farabi](#) created much of the agenda for the next four centuries of work. [Al-Farabi](#) argued that the works of [Aristotle](#) raise important issues for the understanding of the nature of the universe, in particular its origination. [Aristotle](#) suggested that the world is eternal, which seems to be in contradiction with the implication in the Qur'an that God created the world out of nothing. [Al-Farabi](#) used as his principle of creation the process of emanation, the idea that reality continually flows out of the source of perfection, so that the world was not created at a particular time. He also did an enormous amount of work on Greek logic, arguing that behind natural language lies logic, so that an understanding of the latter is a deeper and more significant achievement than a grasp of the former. This also seemed to threaten the significance of language, in particular the language – Arabic – in which God transmitted the Qur'an to the Prophet Muhammad. A large school of thinkers was strongly influenced by [al-Farabi](#), including [al-'Amiri](#), [al-Sijistani](#) and [al-Tawhidi](#), and this surely played an important part in making his ideas and methodology so crucial for the following centuries of Islamic philosophy

. [Ibn Sina](#) went on to develop this form of thought in a much more creative way, and he presented a view of the universe as consisting of entirely necessitated events, with the exception of God (see [Causality and necessity in Islamic thought](#)). This led to a powerful reaction from [al-Ghazali](#), who in his critique of

Peripatetic philosophy argued that it was both incompatible with religion, and also invalid on its own principles. He managed to point to some of the major difficulties with the developments of Neoplatonism which had taken place in Islamic philosophy, and he argued that while philosophy should be rejected, logic as a conceptual tool should be retained. This view became very influential in much of the Islamic world, and philosophy came under a cloud until the nineteenth century.