The Influence of Greek Classics on Scholasticism in the Medieval Period

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Abstract

The medieval period in Europe is usually considered a period of revivalism as in this period the philosophical systems and speculative tendencies were taking place in universities under the influence of Platonic and Aristotelian theories. Scholasticism attempted a trend prevalent during medieval theology to synchronize classical philosophy with Christian theology hence leading to eliminate the contradictions between both of them. However it can be gathered that it might be difficult to comprehend it as either philosophy or theology in an exclusive manner, rather it alludes towards a dialectical approach in pursuit of answering the questions to solve the contradiction that were existing in the medieval period. The Western philosophers and theologians St. Anselm, Peter Abelard, Peter Lombard, and Thomas Aquinas played a significant role in scholasticism and solved general philosophical problems related to logic, faith and divine issues under the influence of Greek and Arabs Thought. The aim of this research is to highlight the Scholasticism as well as its objectives and roots. With this, this study will also reveal the Greeks influence on Scholasticism, the methods and reforms of Scholasticism, Plato and Aristotle doctrines, salvation in Scholasticism, nature and significance of Scholasticism, and finally the medieval synthesis and their interaction with Scholasticism.

Key Words: Scholasticism, Greeks, Theology, Scholastic Thinkers, Doctrines of Plato and Aristotle, Medieval Synthesis

1. Introduction

A term of “Scholasticism” is referred to Western medieval philosophy and, in addition, to any philosophical system mainly
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relying on a given textual magnitude and on a confrontational method for utilizing its assets (Vermander, 2010). In further explanation, this Scholasticism practiced to medieval European philosophy and intellectuals fabricated their own attempts to reconstruct of its rules and its process. Ultimately, medieval scholasticism was categorized into the honored reference to a given mass but also by a system for employing its resources. In clear response to scholasticism, there is obvious link between transforming communication and familiar conversation. The rudiments of theological and philosophical teachings of medieval ages are primarily reliant upon Church and Aristotelian School of Thought, and its commentary is referred to as “scholasticism” (Dictionary, 2017). In addition “Scholastic” has Greek etymology whose lexicon in the English language is ‘Ease’ hence leading to infer that a scholastic individual is immune to the turbulence of material life hence committing him to the pursuit of wisdom in tranquil detachment. Scholasticism had differential connotations that were construed promptly in term of ‘teacher or instructors’ during the Middle Ages. Hence arose the term “scholastic Philosophy” or “scholasticism” in its furtherance (Hope, 1936). There are two awesome standards, says Professor De Wulf, in the light of which we may look for a manufactured elucidation of the thoughtful realities, which the historical backdrop of the medieval times presents to us. Its nascence attributes to the bifurcation of theology and philosophy that largely owes to the collective wisdom of the West that resisted incessant opposition to its way. In the medieval times, the intimate relationship between religion and culture was nowhere more intimate or interrelated than a movement later named “Scholasticism”, the name that meant to be derogatory (Richard and George Sabagh, 1993). Importantly, Greek classics have significant influence on Scholasticism through which its contents have been read deliberately in the middle ages. As far as Greek classics are observed, the input of Socrates, Plato and Aristotle to the philosophies of experiential learning is well observed (Kraft, 1985; Crosby, 1995, Hunt, 1999). This research reveals the factors through which the scholasticism got influence of Greek classics. And the goals of this research is to fabricate the essence of medieval Scholasticism with the philosophical endeavor of grab the “whole of attainable truth” in the teaching of theology on the concept of Scholasticism. With this, the nature, significance, foundations, reforms, and its methods in education are vital subject matters. In addition, medieval synthesis, the relationship of scholasticism with other religions, and the status of scholasticism in both medieval and modern era, are also chief points to be conversed here. Above all, the Greek classics and their
influence on scholasticism is commendable focal point with the key element of Aristotelian Traditions and its impact on European Scholasticism, is the chief endeavor of this research.

2. Nature and Significance of Scholasticism

Scholasticism is a multi-pronged phenomenon (Britannica). It can be defined denotatively as the kind of philosophy that during the European Middle Ages was taught in the Christian schools (Britannica); however, its connotative inferences yet remain to be explored. Factually, Scholasticism was the Christian School of Philosophy that can be comprehended by looking at the chronicled exigencies that made the need of the schools. Hegel has pointed out the hunt that prompts the inquirer back to the time of change from the relic to the medieval times. It was recognizable by the representative date 529 C.E. when a Christian ruler Justinian (Wyeth, 2012) closed and sealed the Platonic Academy in Athens; it was the downfall of Platonic school of thought and synchronized with the rise of scholasticism “the downfall of the physical establishment of Pagan philosophy.” Moreover, in the same year, there transpired another event, which points much less to the past than to the upcoming era and concretely to elevate of Scholasticism. The foundations of Monte Cassino (the first Benedictine abbey above one of the highways of the great folk migrations). Hence, it can be gathered that the period of scholasticism alluded transformation of intellectual abodes from places like the academy to the cloisters of Christian Monasteries that mark epitome of change in the dramatic qualities. It was a seer for nascent to overrun the Roman Empire and its Hellenistic culture. It was much potent and astounding authenticity that the supposed barbarian individuals, who perforated from the north, acknowledged Christianity and set out to ace the group of custom that they found, including the opulent accumulation of religious philosophy and the philosophical phrenic conceptions of the Greeks and the political insight of the Romans. Ultimately, the blend of both a remote lexicon and a sundry method of reasoning and the joining of an exceptional measure of pre-engendered thought was the authentic issue that handled medieval theory at its nascent stage (Hope, 1936). Scholasticism appeared to be an unprecedented source of learning complemented with a systematic organization of knowledge owing to its substantial pertinence with learning and teaching (Cook and Herzman 2012). The process lasted for centuries, subsequently, the medieval scholastic writings found astoundingly require the enchantment of personal closeness, in the school syllabus, and there is a little originality. Consequently, it is confusing, even understandable, that assured polemicists have erroneously
characterized scholasticism as concerning no more than the use of exceptional didactic methods or a congested devotion to traditional methods of teachings (Britannica). Firstly, the major purpose of the concerned historical epoch was to learn to acquire and to protect the assets of tradition, an assured point of “scholasticism” was not only to be expected but fundamental (Britannica). Hence, any intellectual dishonesty or sluggishness on the behalf of scholastics would have rendered successive scholars deprived of previous theories of Plato, Aristotle and St Augustine. The Journey of scholasticism from “Exposition, Catena Lectio” to “disputation” and then finally towards “Summa”, marked allusions towards epitome of intellectual autonomy. The 13th century marked an epitome of works of scholasticism owing to invaluable contribution of St. Thomas, Albertus Magnus, and Aquinas (David and Noss 1990). By the later medieval period, the critical debate over classical work was institutionalized leading towards probable sterility. The 14th century AD, it is widely agreed that this is almost exactly what did happen in the 14th century in what is called the decline and disintegration of scholasticism (Etienne, 1991).

3. The Foundations of Scholasticism in the West

Scholasticism marked an apparent challenge of conservative traditionalist religion and attempted to transform social thought based on rationality that penetrated to the Christian West, in the Law School at Bologna. The methods of scholasticism were introduced first in Bologna and then in Paris hence making both cities as a model of European academia (Hovannision and Sabagh, 19993). As a development to present the strategies, scholasticism was shared by Classic medieval civic establishments of Greece, Islam and Christian civilization in the west. The Eastern Christian Civilization was omitted in Scholasticism development. In this connection, Dom Jean Leclercq has composed broadly on binary segregation of Europe between Monastic and Academic Europe (Leclercq, 1946). Scholasticism widely extended from ninth to the early fifteenth century in different parts of Europe. It can also be found that Scholastic approaches spread from Erigena to Occam (Britannica). At that time, Erigena was viewed as the focal point of the Neo-Platonism and Mysticism in lieu of the conventional scholastic edifying. Hence, the action of scholasticism was principally confined inside the cutoff points of the eleventh to fourteenth centuries A.D. Moreover, this period can be partitioned into two eminent ages: the first age represents the period from its beginning to the end of the twelfth century and is represented names like Rossellinis, Anselm and Abelord. The time-frame reaches out from the commencement of
the thirteenth century to the Renaissance and the general diversion of men's conception from the issues and techniques for Scholasticism (Etienne, 1991). In the second era, the names like Albertus Magnus, Peter Lombard, and Thomas Aquinas were considered the major representatives of Scholasticism. This was the culminated period of scholastic thought and its consolidation into the system, and institutionalized into universities. In the same era along with the interpretation of Aristotelian logic and reason, the Arabic rationalism also emerged and it took place in Scholasticism by Thomas Aquinas (Rickaby, 1908). Christian theology go back to the first century, only in the 11th century did the discipline of systematic theology emerge through the application of logic to fundamental religious questions. In this regard, the dialectical method promulgated by Peter Abelard (1079-1142) and his disciple Peter Lombard (1095-1160), gained currency that incorporated debate among contradictory views in order to seek reason (Greaves et al., 1946). Abelard applied this technique to the theology in his book *Sic et Non* (yes or no). It was a compilation of contradictory statements by early Church fathers on a variety of religious issues. The students were prompted to evaluate the gist and authenticity of knowledge in hindsight of historical evolution of language and etymology and probable impurities added to the original text. Peter Lombard too seems adherent to the same methodology in his Four Books of *Sentences*, which served as the standard theological text in the universities until the sixteenth century. However, the protagonists of reason earned criticism of traditionalists who pronounced the exploration of divine mysteries beyond the scope and capability of reason (Marone, 2003). The intellectual friction of a millennium among theology, philosophy, and science in pursuit of reality sought decisive referral towards the Bible, which had served as the final authority in the past (Russel, 1968). It sought inferences and deductions from Biblical texts to blend with empirical evidence. Initially, Aquinas floated five pieces of evidence of the existence of God by using the support of human senses and motion of the universe. Hence, his successive deductions lead him to construe that all men call God. This theological system not based on revelation, but based on natural philosophy, and it proceeded in the same way as the speculative metaphysics of the ancient Greeks. It was succeeded by Aquinas’s superimposed revelation upon the structure of natural theology; it proceeded to draw from the principles of revelation what deduction they could, this part of the process was called revealed theology (Greaves and Robert, 1946). After this, the process formed a coherent system of the world, leaving out nothing relating to the philosophical understanding of God and His associations with man
owing to insufficient reference to precedents and the authorities was insufficient. However, even the exegesis of Biblical texts had contradictions that led to the fiasco in pursuit of absolute reality. Hence a new tool was needed which was the reason (Greaves et al., 1946). Though the inception of reason can be dated back to the evolution of human civilization, however, its growth under the umbrella of philosophy is attributed to ancient Greek philosophers and its consolidated establishment contributed by Marx, Freud and the scientific methods (Geanakoplos, 1968). Despite the realization of Greek’s rational approach among the traditional theologians, it is obvious out from the works of Justine Martyr and Augustine that the classical school of thought was imbued with the authoritative and hegemonic attitude towards translation of religious phenomena. However, the status quo challenged and resisted after the advent of Scholasticism and the scholastic school of thought applied reason in a logical progression to address differential aspects of human knowledge. Furthermore, the scope of rationality and logic was not restricted to theology and philosophy, rather it infiltrated to the fields of political science, medicine, and other sciences (Russel, 1968).

4. The Scholastic Method in Medieval Education

A renowned and leading system of philosophy was overriding in Europe was centered on Aristotelianism and some Fathers from Church. In detail, the methods used in Scholasticism are based on presentation as well as thought. As a method of above mentioned “presentation” is well referred to Summa Theologiae of St Thomas Aquinas. This work which is related to Christian theology organized by the author into portions which further alienated by some questions as well as into some articles. Objections and arguments are also attributed to this method. In this sense, the Father of the Church has also a vital role to affirm the arguments and objections. Later, a great numbers of the replies are giver with some of the objections. This method was established over a long period of duration with many of the components. Convincingly, schoolmen of the 12th and 13th century taught the scholasticism methods of teaching. From its earliest, vague beginnings there were two indispensable features of scholastic method: the one exposition or lectio and the second disputation or disputatio. The first method one was the footing of second method, as the second one more original significant. And scientifically, these both contained the knowledge about division, definition, and reasoning. In 12th century, three of the masters from the cathedral schools, such as Paris, Loan, and Chartres, settled the elementary fundamentals of the scholastic method gradually. Therefore, the makers of these methods were convinced that all
students should get all the knowledge regarding problems, ideas, and words from the relic books. With the development in the disputation, it became a special feature in the method of scholasticism. With the passage of time, during the 13th century, two kinds of disposition appeared in the faculty of theology: these were the ordinary quae\textit{stio disputata} and the quodlibet. The important thing is that the influence of the Aristotle was also observed on the scientific method of scholasticism. The significance of the Aristotle influence on scholastic method was vague until scholastics observed how the scientific method was applied by Aristotle in the real sciences. Hence, one of the first scholastics to increase in a value completely the scientific method of Aristotle was Albert the great. Significantly, the \textit{Summa theologiae} of Aquinas is the exceptional specimen of the scholastic method in medieval time as Saint Thomas Aquinas practiced the scholastic method in the way of quae\textit{stiones disputatae}. Dialectic was another element of the scholastic method. Undoubtedly some of the logical works of Aristotle denoted to as the \textit{logica vetus}, or the old logic, and later strengthened by the rest of his logical works, referred to as the \textit{logica nova}, or simply the new logic (Makdisi, 1974). Overall, scholastic methods in the middle ages are categorized in further two important divisions such as Constructive Methods and Pedagogical Methods. Summing up, scholasticism aims at how to get knowledge and how to communicate efficiently, therefore it may be assimilated by others. The greatest way is to get this by duplicating the process of discovery or \textit{modus inveniendi}.

5. The Reformed Scholasticism
The rise of 12th and 13th century schools and the rise of scholasticism is connected to each other, which developed in the earliest universities in the middle ages (Gracia et al. 2008). During 13th Century, it was Thomas Aquinas (1225-1274) who carried the legacy of earlier centuries’ Roman Catholic philosophy to a comprehensive completion. Undoubtedly, the \textit{synthesis-thinking} of Thomas Aquinas enhanced with his struggle to consolidate the connection between Aristotle’s thoughts and the creation of cosmos and its Scriptural teaching. Therefore, the concepts of Greeks were dominant over the motif of Scripture’s creation. The doctrine of Reformed-Scholascism of Scripture, in grave commitment with the theology of Roman Catholic that can be originated in the \textit{Synopsis purioris theologiae} of 1625 (Te Velde et al. 2014). The concepts of Greeks were different and comprised over temporal reality and the realm of supra-sensory. In addition, the Greek metaphysical concept of substance engraved itself on their view of human-beings. On the other side, the perspective of scholasticism emphasized the Greek soul-
body dualism by challenging the individuality of the human body, as material, over against the soul. On the flip side, the thoughts of Aristotle surround the soul which is set in the body that referred as ‘have not’, but scholasticism referred the substance respectively. Hereafter, the Reformed-Scholasticism approaches toward the resistance to the tension or dialectic that was found in the sequence of William of Ockham’s late Scholastic nominalism. Here, the ‘nature’ is depicted as the opponent of the ‘grace’. Simply it highlighted as the antagonism of nature and grace. Ultimately, it emerged chiefly in the the Ockhamist declaration of the problem as to whether Scripture stands on the ground of rule. As far as the biblical fact is observed, it gets the light about the freedom from slavery by Christ and brought into the compliance to the rule. The adjusted dualism of Scholasticism would soon demonstrate itself in a new polarity within the circles of Reformed-Scholastic. The Reformed-Scholastic explains the principle of usual and unusual grace. On the contrary side, Kuyper does not accept it because he highlighted nature and the creation (Kuyper, 1931). On the whole, the principles of creation and foresight gave occurrence for Reformed scholastics to involve in arguments with the developing natural sciences, and also expressed important theological visions. In present era, the fruits of the deepened historical empathetic of the Reformed-Scholastic custom are reaped. Moreover, ‘Reformed-Scholasticism’ mentioned as a form of theology that is factually positioned in the period from ca. 1560 to 1750, is rooted in the confessional and institutional distinctiveness of the developing churches of the Reformed component of Protestantism, and is capable by the use of a precise method which are suitable for teaching, review, and conversation on a speculative level. Historically, From the 1540s onwards, the organization of scholastic methods in Reformed theology was enthused by three features of practical necessity such as education, confession, and polemics.

6. **Rational Approaches in Scholasticism and False Impression of Scholastic Thinkers**

It is evident that the Western Christendom is largely driven by Augustinian and Platonic thought that flourished and consolidated at the institutional level. However, a probable potent upheaval could cause drastic influence upon the nascent novel conceptions. The works of Aristotle were still unknown to the West. His Latin translated works include *Ta meta ta physika* (Metaphysics), the *Physike* (Physics), the *Ethika Nikomacheia* (Nichomachean Ethics), and *Peri psyches*, best known by its Latin title *De Anima* (On the Soul) (Joseph Rickaby 1908). Hence, it can be said that the works of
Aristotle earned watershed significance in scholasticism. It could not possibly be ignored, for Aristotle’s books on logic, translated and equipped with commentaries by Boethius, had for centuries been accepted as one of the foundations of all culture. During the lifetime of Abelard, the full challenge of Aristotle’s works were not yet prevalent, though his works were being acknowledged and translated in several other languages in a commendable endeavor, the claim can be substantiated through the fact that source text for translation in Latin during medieval period constituted Arabic translations of original Greek works of Aristotle (Joseph Rickaby 1908). The second millennium of the Western Christendom manifested propensity towards existentialism and empirical truth with the Aristotelian viewpoint (Jeffery, Burton Russel 1968). With the significant a new and innovative philosophy emerged, as mentioned earlier, the source texts for Latin translations were available in Arabic and other languages hence having a probability of having some impurities added by various scholars (David S. Noss & John. B. Nosss 1990). In this connection, Avicenna ⁶ (Arabic Commentators) Averroes ⁷ (Spanish Muslim philosopher) and Moses Maimonides (David S. Noss & John. B. Nosss 1990) ⁸ (Spanish Jewish Commentator) commented on the works of Aristotle during eleventh and twelfth centuries. However, too great irony, these scholars could not exert huge influence in their respective societies, which included Islamic and Judaic societies (Britannica). However, Christian Summae (Franklin-Brown, Mary 2012) ⁹ acknowledges their contribution in Philosophy in the thirteenth century. Moderate realists, who were influenced by Aristotle, advocated a middle ground in the debate over universals. They accepted the reality of both individual things and the general ideas upon which they were patterned. The idea of humanity was thus as real as the experience of individuals.

It is often thought that medieval thinkers were excessively conservative. However, in fact, the greatest thinkers of high middle ages were astonishingly receptive to new ideas. As committed Christians, they could not allow doubts to be cast upon the principles of their faith, but otherwise, they were glad to accept whatever they could from the Greeks and Arabs. Considering that the Aristotelian thought differed radically from anything accepted earlier in its emphasis on rationalism and the fundamental goodness and purposefulness of nature, its rapid acceptance by the scholastics was a philosophical revolution. Another false impression is that scholastic thinkers were greatly constrained by authority. Certainly, they revered authority more than we do today, but Scholastic like St. Thomas did not regard the mere citation of texts as being sufficient to
clinch an argument. Rather, the authorities were brought forth to outline the possibilities, but reason and experience then demonstrated the truth. Finally, it is often believed that scholastic thinkers were “anti-humanistic,” but modern scholars are coming to the opposite conclusion. Scholastics unquestionably gave primacy to the soul over the body and to otherworldly salvation over life in the here and now. Moreover, they also elated humans by asserting their creation being divine and their pristine connection with God. Moreover, they highlighted the prospects of human ability of reasoning. It seems they had the higher degree of trust in human reason than we do today (Lerner, Meacham, Burns 1941).

7. **Scholastic Thinkers**

After the demise of Aristotle, a great space in the culture of Greek intellectualism. After this loss of Aristotle’s demise, no one came to seen as competent as Plato and Aristotle. In later part of history, another chapter of stimulating intellectuals begun, tradition of Catholic theologians, the appearance of Scholasticism that depicts the emergence of the scholastic thinkers. These Scholastic thinkers were initially influenced by the Catholic Church philosophy. Apparently, during the last Hellenic epoch, in the kingdom of Rome, the Christianity became prevalent. Resultantly, Christianity was stimulated by the Greek-Roman philosophy. So, the earliest theologians bowed to the well-known traditions of the Greek philosophy, specifically, to the philosophical theories of two renowned philosophers; Plato and Aristotle. In addition, the appearance of scholasticism by the earliest Christian thinkers, validated the Christian dogmas. Likewise, Scholastic thinkers proved their philosophy as a handmaiden of religion. Following Scholastic thinkers and their philosophical thoughts are observed.

**St. Anselm (1033-1109)**

St. Anselm, being an Italian realist contributed to theology through the introduction of the concepts of the *Proslogium*, the *Monologium*, and the tract *Cur Deus Homo* (Why God Became Man) (Russel, 1968). The significance of *Proslogium* can be construed from the fact that it gave maiden ontological expression of the existence of God and reasoned for inevitable existence of God (Russel, 1968). However, the concepts of the existence of God have been subject of debate since the days of Anselm; whereas through *Monologium*, Anselm suggested empirical evidence of the existence of God (Baumstein, Dom Paschal, O.S.B. St. 2004). Moreover, it is implicit that *Monologium* substantiates its arguments based on observation, which is followed up by stepwise logically consequent
trends; whereas Ontology is associated with introspection as floated by Plato and Augustine (Étienne, 1991). These contributions rendered Anselm as the “father of scholasticism” (Nicholas, 2004). The works of Anselm lead us to infer that his contribution did not give only a philosophical substitute to substantiate Christian beliefs; rather his works gave a logical explanation of existence, immanence, entailed nature of God for all observable things. It is evident in his: “that God truly is, and that he is the supreme, need in no other and that he is what all belongings essential so that they are well and what else we trust about the heavenly substance” (Adams, Marilyn McCord 1992). The Ontological arguments merely discuss the superiority of God in terms of His characteristics without giving the type of those attributes; whereas Anselm has attempted to bridge this gap. These attributes include the immunity of God from any kind of suffering and influence (Stanford Encyclopedia of Philosophy 2000, 2015). These characteristics make God ubiquitous, immortal, free from straightjackets of time and space, and unemotional. However, in relation to Ontological explanations, it can be argued that immortality might not be a perfect attribute but better than being mortal. Similarly, being just is better than not being just (Logan, Ian). As Augustine borrowed from Plato that the greatest and best of beings are stable, uniform and unchanging. Plato discusses Timaeus, (Broadie, 2012) as a “moving image of eternity” which makes a changing and ambiguous expression of veritable reality. It was further developed by the successor Platonists like Augustine who believed that material things exist in short strip of time that further moves to the era of nothingness (Broadie, 2012). On the contrary, an eternal entity is expected to be immune from change. Consequently, it can be argued that if God is the supreme then He is inevitably eternal and boundless of the straitjackets of time and space (Gasper and Logan, 2012). Therefore, it can be supposed that Anselm gave a logical explanation of existence and immanence, supremacy, and immortality of God. Similarly, the timelessness of God was argued in a manner that imposes time-bound constraints that are against the attributes of God. Thus, as Ontology claims that it is better to be free from time constraints than to be bound by time constraints; for this reason, God being better can be said free from bounds of time (Henry, Desmond Paul 1967). A further argument of Anselm’s addresses justness and mercy of God. In this regard, he attempts to answer the doubts raised by Ontology that there needs to be the consistency of various attributes of God (Alvin, 1965). Hence, the omnipotence of God is claimed in this regard with the implicit impact of making Him immune from all weaknesses (Smith, 2014). Therefore it can be
argued that among goodness, mercy, and justice, God purports to be imbued with all these qualities simultaneously; however, reason still fails to answer the methods of distributions by God and His qualities among his subjects (Smith, 2014). The medieval scholasticism can be classified between the dialecticians and those who always stressed the rational purity of faith. In this regard, Brangar of Tours, the logician, metaphysician, and theologian of 11th century challenged the real presence of Christ in the Eucharist (Britannica). The same era is marked with the contribution of an Italian monk St. Peter Damian, who used “handmade of philosophy” to respond, “if God’s omnipotence acted against the principle of contradiction, then so much the worse for the science of logic”. (Smith, 2014). In furtherance, a more or less similar intellectual difference arose a century later through St. Bernard of Clairvaux. It germinated in a better fight that was analogous to the ongoing controversy (Fair weather, 1995). The bitter fight broke out almost one century later St. Bernard of Clairvaux. He portrayed his odyssey as that of animaquaerensverbum “A soul in search of the world.” (Fair weather, E.R. 1995). St. Bernard questioned the relevance of Philosophy to address questions of theology and pronounced, “This man ‘presume to be able to comprehend by human reason the entirety of God.” (Minnis, A. and Scott, A. B. 1988). He is called to be the founder of innovative use of reason in theological order to have a philosophical penetration through religious doctrines (Stanford Encyclopedia of Philosophy 2004, 2018). However, works of Abelard remained a subject of confusion and criticism owing to various contradictions and paradoxes in his works (Payer, Pierre 1979). Abelard’s work can be divided into three categories: firstly, his work consists on dialectic; that work belongs to logic, philosophy of language, metaphysics and philosophy of mind, his two major works are: Logica ‘ingredientibus’, “logic” and Dialectica, Dialectic”. It is unanimously accepted that these works tails the outline of the Logica Vetus, the “old logic” which is a hereditary from antiquity, Porphyry’s introduction to Aristotle, the Isagoge; Aristotle’s Categories and On Interpretation (Marenbon, John 2001). Fractatus de intellectitibus, “A treatise on Understanding.” The other one is Sententiae secundum Magistrum, “Master Peter’s Views.” An initial couple of works of Abelard seem like a rudimentary commentary on traditional logic and its embryonic methodology manifest being one of the initial works of him (John, 2001). The second phase of his works includes Logica ‘nostrorumpetitionisociorum’ which assumes knowledge of Abelard’s earlier Logica ‘ingriedientibus’. However, it is void of the discussion of advance points, in addition; maybe the
commentary on Porphyry’s *Isagoge* textual parallel with some of Abelard’s other works and presented the knowledge of theology (Pierre, 1979). While the third work deals with concepts or ‘understandings’ from both the viewpoint of logic and from the point of view of the philosophy of mind. The last work of the first category seems no more than a report of his lectures and concerned with metaphysical and logical confusions (John, 2001). Abelard’s *Metaphysics* is the fundamental nominalism in the Western tradition. He has shown an irrational approach that not only relates to the universe but also about events, propositions and times, other than the present natural kinds, wholes, relations, composites, absolute space. Abelard holds that the concrete individual, in all its richness and variety, is more than enough to populate the world (John, 2001). Abelard earned the distinction in his contributions towards laconic explanations by undoing metaphysical redundancies of his predecessors (Russel, 1968). The thesis of Abelard’s reason defines universe being purporting that ontological realism about universals incoherent. He proposes a debate about the hermeneutics of universality and pronounces it a semantic feature of language instead of an ontological feature of the world. He maintained a line between force and content that led him to devise a purely truth-functional logic that proved a functional theoretical contribution logic. Though the works of Abelard are criticized for being insufficient for topical inferences, yet his contribution deserves an accolade (Rickaby, 1908). Abelard’s period is marked as the epitome of scholastic disputes. However, Abelard expressed his zest for Logic with relation to linguistic expressions and critical analysis and addressed the Universals problem under the paradigm of linguistic connotations. It served as guiding principle of reasoning in order to answer the philosophical problem of existence of absolute versus relative reality (King, Peter 1995). Ethics are dealt in the second part of his work as: *Ethica seutipsum*, “Ethics, or ‘know yourself.’” *Collections*, “Conversation” or *Dialogue inter philosophum, Judaem, et Christianum*, “the Dialogue of Philosopher with a Jew and Christian”(Rickaby, 1908). The debate of Conversations previewed the nature of happiness, the moral advice, and edifying sentiments as part of the second category. The Third category of Abelard’s works is associated with philosophy and theology. In this regard, his leading works mainly discuss Trinity in philosophical fashion and that refers to his cognitive proclivity towards orthodoxy (Rickaby, 1908). *Theologia Summi Boni* “Theology, starts with the words the highest good” *Theologica Christiana*, “Christian Theology”, *Theologia Scholarium*, “theology, that begins with the words in the school” It
seems that the version of Abelard’s work of *Theology* condemned in different sessions of the Council, and the last work condemned the Council of Sens (Stanford Encyclopedia of Philosophy 2004, 2018). Abelard devised a series of 158 questions with binary patristic citations implying positive and negative answers exclusively. The analysis of the works of Abelard leads to infer that he did make deliberate endeavors to synchronize his philosophical paradoxes; however, he laid down guiding principles for proper hermeneutic investigation.

**Peter Lombard (1100-1164):**

Peter Lombard happened to be the predecessor of Abelard and his similarity with Abelard lies in his theological propensity. He served as magister at the Cathedral school at Notre-Dame and Bishop of Paris. His renowned works include *Sententarum Libri*, which contains a collection of four books of *sentences*. These books of *sentences* comprise ancient historical importance and their validity is substantiated through the inclusion of 1000 texts from Augustine’s work (Russel, 1968). The theological contribution of Peter Lombard earned distinction owing to his long series of questions that attempt to address the whole body of theological doctrine and unites it in a systematized whole (Ghellinck, 1911). The first book purports to discuss God and the Blessed Trinity. It further discusses attributes of God that include His providence, predestination, and evil. The second book discusses creations of God that mainly include the angles, demons, sin, and virtue. It further discusses marvels of God of the work of the six days. Hence, it can be said that the first three works of Peter Lombard have addressed Incarnation, the Redemption, and the virtues. Whereas, the fourth works generally deals with the sacraments, the seven Sacraments in particular and the four last things death, judgment, hell, and heaven. The works of Peter Lombard served as guiding knowledge for every scholastic that also rendered his works subject to transformation by some leading scholastics like Aquinas. The amount of accolade received by Peter Lombard’s works can be surmised from the comments of John Duns Scotus, who entitled it “Master of Sentences” in his *Opus Oxoniense*.

**Thomas Aquinas (1225-1274)**

He taught that each particular thing has the universal with it, as that which gives it its essence; by studying individual things, one can rationally discover their essence and thus formulate valid general concepts (Richard et al. 1993). At the heart of the debate over universals and the dialectical method was the question of the relationship between faith, reason and revelation. The scholastics
generally agreed that theology and philosophy are intimately related, but Franciscan and Dominican thinkers disagreed over the nature of that relationship (Rickaby, 1908). Aquinas believed that because faith and reason are complementary paths, rational processes could lead an unbeliever to the point of making commitment of faith. Alexander of Hales and Aquinas wrote a lengthy book *Summae* (summations) in which major theological issues were rationally analyzed through a process that included the meticulous refutation of opposing viewpoints. The blending of theology and philosophy is evident in Acquinas’s *Summa Theologica*, particularly in the sections devoted to rational proofs for the existence of God, such as the argument from an orderly universe to the existence of a great designer. Acquinas’s work represents the culmination of the attempt to synthesize the revealed tenets of Christianity with the rational principles of classical philosophy (Miranda, 2018). Christian scholastics such as Acquinas, Jewish theologians such as Maimonides, and the Muslim philosophers Averroes reflect the basic human quest to order existence and reaffirm basic ideas the in use of reason. Thomas Aquinas (1225-74) begins his *Summa Theologiae* by asking a question which is pertinent to the present chapter: ‘[O]n what sort of teaching Christian theology is and what it covers’ (*ST* 1a.1).5 ‘Christian theology does not look like science [for it] advances from the articles of faith and these are not self-evident [principles]’ (*ST* 1a.1 ad.2). By ‘self-evident principles’ are meant measurable and observable data: the movement of the stars, types of rock, the growth of trees. But, he answers, theology is indeed a science, for it develops from divine Revelation (see *ST* 1a.1 ad. 2, ad. 3, ad. 4); albeit a science which ‘is more theoretical than practical, since it is mainly concerned with the divine things which are’ (*ST* 1a.1 ad.4). Not only is theology a science; importantly, Aquinas clarified that it is the noblest of sciences, for theology ‘takes its principles directly from God through revelation, not from the other sciences’ (*ST* 1a.1 ad.5); other sciences are ‘subsidiary and ancillary’ (*ST* 1a.1 ad.5). Of course, this largely because the study of theology focuses ‘on God as principal and on creatures in relation to him, who is their origin and end’ (*ST* 1a.1 ad.3); indeed, ‘in Sacred Science all things are treated of under the aspect of God: either because they are God Himself, or because they refer to God as their beginning and end’ (*ST* 1a.1. ad7). For Thomas, revelation offers an explanation for and understanding of God, while *scientia* offers an account of the world; the *Scientia Sacra* thus offers an account of God, the unintelligible Being to whom human existence is directed, using reason. In this way the scientific method is applied to faith, resulting in theology,
faith seeking understanding, becoming a science. Chenu was at the forefront of what has become known as *ressourcement* theology, perhaps the most significant development in twentieth-century Catholic theology, which provided crucial foundations for the work of Vatican II. Ressourcement theology was marked by both the return to the sources of Christian doctrine – biblical, liturgical, patristic, medieval – with an additional attentiveness to their context and place within theology; and by an engagement with the world beyond the Church. In both these developments, the work of Chenu, as a historical theologian, and as a théologien engagé, was of crucial importance. Trained at the Angelicum, Chenu completed his doctoral thesis on ‘Contemplation in Aquinas’, supervised by the twentieth-century doyen of Thomism, Réginald Garrigou-Lagrange, OP (1877-1964). In 1920, he returned to Le Saulchoir, the Dominican novitiate then located in Belgium, where he was immediately recruited to the *Institut historique des études thomistes*, whose Secretary he became. The research group’s focus was ‘to read and understand Thomas in his time, making him intelligible for today, the founding of the *Institut* meant that ‘the application of the historical method to the study of St Thomas thus became one of the characteristics of Le Saulchoir. The Christology of Thomas Aquinas was all about the "communication" of God to men through the “conversation” that His Son was developing during His life on earth. As can be inferred from ST 111, 40, Jesus’ conversation was "performative" as it was effectively transforming the life and soul of the ones who were participating in it, while pursuing its own endeavor, the Summa was keeping space for another style of dia logical investigation. In nutshell, it was obvious that many of the basic goals of Aquinas’ philosophy were same as to Augustine’s, but his conclusions and approaches were meaningfully different, as unlike the latter. Moreover, Aquinas was inclined to Aristotle’s philosophy and he actually aims at a manufacturing of Christianity with the help of Aristotle’s philosophy. He wrote countless commentaries of Aristotle’s works such as *On the Soul*, *Nicomachean Ethics* and *Metaphysics* respectively. With this endeavors he fabricated a new age in the history of Christian theology. On the contrary side, Aquinas was opposite to those Platonist theologians who disproved the authenticity of the tangible physical world and highlighted the demesne of abstract and purely divine ideas and forms. To understand the medieval synthesis regarding scholasticism well, the chronological data with amalgamation is worthy (Figure 1).
For the description of the philosophy, Greek philosophers are more influential and well-known. Platonism was stimulating and valuable for the early theologians due to its strain on the idea of eternal soul and disapproval of matter which are unreal. The doctrine of Plato about soul promoted its perpetuity and also deliberated the problem of its moral growth. The monastic philosophy of Plato provides the knowledge about the separation of soul from the body and concludes the reality domains. Therefore, the scholastic thinkers have different views about soul. Hence, to define the characteristic traditions and different personalities of early modern non-canonical philosophy, the Aristotelian philosophical thoughts are quite relevant to the thinkers of scholasticism. Meanwhile, the salvation in scholasticism and the Plato and Aristotle views about world have interesting relation (Figure 2). According to Plato’s world view, the God is in the center with essence and existence. But Aristotle depicts physic as another representation of body and soul. But he also depicts God as divine and principle. These both views has relation with salvation in scholasticism, as in salvation in scholasticism, the soul is depicted as resurrection and body is also referred resurrection. Here imperishable is denoted the Plato’s view because he also provides the imperishable Nature as essence.

Fig 2 salvation in scholasticism and its relation with Greek Philosophers (after Wassermann, 2009)
Overall, there is controversy between Plato and Aristotle regarding their philosophical thoughts. This is denoted as the central place in the times of western thoughts, and even in modern era, the diversity in Greek philosophy is in the minds of the philosophy students. Ultimately, according to the Western thoughts, Plato's philosophy was fit in the Renaissance, whereas Aristotle philosophy was appropriate to the Middle Ages (Kristeller, 1979). During the early Middle Ages, the Greeks and Latin West, both were cut off regarding the traditions, which show the feeble part in the history of philosophy. In addition, the philosophy was fully ignored but due to the struggle of Scotus Eriugena who associated with Greek philosophy and proved himself as genuine. But during the second half of the 11th century, the culmination in philosophy, scientific methods, and theological thoughts were observed. The writings of Aristotle and his Greek observers were in part interpreted from the original text, which depict the Greek philosophy well. The doctrine of Aristotle was significantly characterized well in the Middle Ages. Many interpretations of Aristotle philosophy were done and grew and influenced the persistent thinkers of that time. In the later Middle Ages, the traditions of Aristotle became common as references of the thinkers in the field of philosophy. With the context of Scholasticism, Aristotle remained the great source of academic teaching in the discipline of philosophy. As far as the division of the Scholasticism history is concerned, it can be divided into two major periods: introduction about the end of the 12th century into the schools of Christianity, writings of the Aristotle and Arabia commentators. For instrument of Scholastic reasoning, Aristotle is known well in the Churches in Middle Ages and his dialectic system got from the Logic was appropriated. The assortment of “Aristotelianisms” is harmonized by the different medieval influences that are obvious in the scholastic thoughts. If sixteenth- and seventeenth-century thinkers learnt to involve with Aristotle in original ways as a result of having at their new editions and explanatory devices, then the alike can be said of the knowledgeable inheritance of medieval theology and philosophy. The influence of Aristotle philosophy can be well observed on 13th and 14th century’s thinkers such as Thomas Aquinas, John Duns Scotus, and William Ockham whom showed their philosophical work with the context of Aristotelian thoughts. Moreover, it can be claimed that early modern philosophy observed many “Aristotelianisms” and sustained diverse varieties of scholasticism. The endeavors of Caterus regarding plausible criticisms, the novelties of Caramuel, or the recurrent attempts to keep the Aristotelian and scholastic customs new by means of
creating new versions and creative readings, are also appreciable. In another novel way, (from the preface to Richard Rubenstein’s Aristotle’s Children: How Christians, Muslims, and Jews Rediscovered Ancient Wisdom and Illuminated the Dark Ages, Richard Rubenstein)

“In reliving the Aristotelian Revolution, we understand that we are not just the children of Copernicus and Galileo, Adam Smith, and Thomas Jefferson, but Aristotle’s children: the heirs of a medieval tradition that seems more intriguing and inspiring as the shortcomings of modernity become clearer. Of course, most of us would not return to the Middle Ages if we could. Few people today would embrace the assumptions and conclusions of the medieval scholastics. But the Aristotelian’s quest for meaning is also ours, and we have much to learn from their vision of a science infused by ethics and a religion unafraid of reason. In this little known but formative chapter of our history, we may detect hints of a more humane and integrated global future.” This statement by Richard depicts the Aristotelian thoughts in appropriate understanding with medieval traditions as well as the medieval Scholasticism.

9. **Doctrinal of Plato and Scholasticism**

Basically Greeks and Romans are referred in the interpretation and the understanding scholasticism. With basically three steps such as *sentential* or to capture the meaning of the text, *quaestio* or to question the proposition of the text, and simply *disputatio* or to understand text and its questions influencing the reasoning. Peeping into the past, the early Judaism and the early Church present the philosophical attitude of the Plato as it aided the basis for religious discussions. In the later stages, during the upsurge of Islam and then in Christianity and Judaism of the Middle Ages, Platonic philosophy was substituted by Aristotle because lucid questions could be answered more suitably. This phase, during which the Aristotelian philosophy formed the basis of theological and methodical argument and resolute its influence on law and medicine in life and society, is assumed as the real period of scholasticism. It begun after the rise of Islam in the 9th century and was operative until the end of the Middle Ages in Europe. However, the Aristotelian approach to theology and science finally reached its limits. According to Plato, in the center of all being is God and without God, there is nothing. He also stressed on essence and existence. So, God is necessary. According to him God is immanence, and he also put stress on this view that everything would be returned to God. As compare to Aristotle’s views and Salvation in Scholasticism the Plato thoughts are different. It is well presented in the (Figure 3).
Shumaila Firdos, Yu Wenjie & Muhammad Abrar Ahmad

Fig 3 Plato views, Aristotle views, and Salvation in Scholasticism

Plato discusses *Timaeus*, as a “moving image of eternity” which makes a changing and ambiguous expression of veritable reality. It was further developed by the successor Platonists like Augustine who believed that material things exist in short strip of time that further moves to the era of nothingness (Broadie, 2012). On the contrary, an eternal entity is expected to be immune from change. The concluding remarks about the Plato and its influence on Scholasticism can broadly be depicted as many of the scholastic thinkers do not understand or disagreed with the doctrine of Plato, but contrary to this, the thoughts of Plato have the broader impacts on the history of philosophy, specifically Greek philosophy.

**Conclusion**

The recovery late in the twelfth century of the Aristotelian helped to win for philosophy this freedom from theology. However, up to the twelfth century, only fragments of Aristotle’s writings had survived the wreck of Roman Civilization, but then from Spain, there came translations of his works from the Arabic texts studied in Universities. These translations were later checked against recovered Greek texts. For the first time in seven hundred years, the West had before it a systematic treatment of natural science. The result of this study was the emergence of a “new theology” ably presented by scholastics, their synthesis of faith, philosophy, and reason, reconciled without discrediting either, proved the most influential Scholastic achievement. There was the passion of the 13th century; but in the 15th century, the humanism, art and the beginnings of science and of practical discovery were busy creating a new world, which was destined in due time to give birth to a new philosophy.
References

1. It is the Rocky hill in south East of Roma, Italy. Two KM to the West of the town of Cassino. And well known for its historic abbey, established his first Monastery.

2. The stage of mere collection of given sentences and their interpretations.

3. The systematic discussions of given sentences ad their interpretations.

4. The grand attempts to give a comprehensive view of the whole attainable truth.

5. His real name was Johannes (800-877 AD) he gave himself a title of ‘Eriugena’in one of his writing. He got title “the Irishman” (Scotto in 9th AD Ireland was referred to as ‘Scotia Major’ and its inhabitants as ‘Scotti’”) is the most important and Irish intellectual personality of the early monastic era. Eriugena is also, though is parallel remains to be explored, more or less a contemporary of the Arab Neoplatonist Al-Kindi. Since the seventeenth century, he is known as John Scottus. Eriugena ‘is a first certain appearance in historical records occurs around 850/1 where mention is made, in a letter by Bishop Pardulus of Laon.

6. An English historian of philosophy F.C. Capleston described that Avicenna as, “the real creator of Scholastic in the Islamic world.”

7. According to Averroes, “Aristotle’s philosophy represented simply the perfection of human knowledge.”

8. He was also active at the same time of the Aristotelian worldview and was confronted by the same unending task that preoccupied by the scholastic of medieval Christendom.

9. It was the generic category of text and very famous in thirteenth century Europe. In its simple understandings, European might be considered texts that 'sum up' knowledge in a field, such as the compendiums of theology, philosophy and canon law. Their function during the Middle ages was largely as manuals or handbooks of necessary knowledge used by individuals who would not advance their studies any further.

10. He was the first of the great scholastics abbot of Bec and then as Archbishop of Canterbury. He was the opponent of Willian II and Henry I. energetic in philosophy and in politics. Anselm has a big contribution in theological work. Anselm Taught and Wrote at Bec.

11. Timaeus is one of the Plato’s dialogue, is mostly in the form of a long monologue given by the title character Timaeus of Locri (writer), written in 360 BC. The work puts forward speculation on the nature of the physical world and human.

12. It includes those who emphasized or overemphasized reason.

13. He was a logician and theologian with a dynamic and ambivalent personality. He was in the first place a man of religious practice and mystical contemplation.

14. He was a well-known abbot and doctor of the Church. St. Bernard was born off noble parentage in Burgundy, France in the Castle of fountains. He got his early education from a college at Chatillon; he entered upon the studies of Theology and Holy Scripture. St. Bernard was appointed as abbot and started his active life, which has rendered him the most conspicuous figure in the
history of the 12th century. He founded numerous other monasteries, composed a number of works and undertook many journeys for the honor of God. His reputation spread fastly even the popes were governed by his advice. He was commissioned by Pope Eugene III to preach the second Crusade. St. Bernard was eminently endowed with the gift of miracles. He died on August 20, 1153 C.E.

Bibliography