

The Evolution of Islamic Philosophy: Bridging Ancient Wisdom and Contemporary Thought

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Abstract: *This article aims to analyze the interaction between Greece philosophy and Islamic thought, as well as to assess its impact on the development of science and ethics in Muslim societies. Islamic philosophy has played an important role in the development of scientific and ethical thought in the world, but it is often seen as simply a successor to the Greece tradition. This research aims to explore the uniqueness and contribution of Islamic philosophy in a broader historical and intellectual context. This research uses a qualitative approach with in-depth literature analysis, covering the main works of Muslim philosophers and relevant historical sources. Data was collected from various journals, books, and articles that discussed Islamic philosophy and its influences. The results show that Islamic philosophy not only adopts Greece ideas, but also develops new concepts that reflect the values and social context of Muslim society. Institutions such as Bayt al-Hikmah play a crucial role in facilitating the exchange of knowledge, which allows for the birth of critical and innovative thinking. Islamic philosophy is an original discipline and contributes significantly to the advancement of science and ethical thought. This research emphasizes the importance of understanding this intellectual heritage as an integral part of the history of global thought. This research is limited to the analysis of major works and does not cover all schools of thought in Islamic philosophy. Further research is needed to explore the impact of Islamic philosophy in modern and cross-cultural contexts.*

Keywords: *Islamic philosophy, evolution of thought, Greece influence, Bayt al-Hikmah, rationality, ethics.*

Abstrak: *Artikel ini bertujuan untuk menganalisis interaksi antara filsafat Yunani dan pemikiran Islam, serta untuk menilai dampaknya terhadap perkembangan ilmu pengetahuan dan etika dalam masyarakat Muslim. Filsafat Islam telah memainkan peran penting dalam perkembangan pemikiran ilmiah dan etis di dunia, namun sering kali dipandang sebagai sekadar penerus tradisi Yunani. Penelitian ini bertujuan untuk mengeksplorasi keunikan dan kontribusi filsafat Islam dalam konteks sejarah dan intelektual yang lebih luas. Penelitian ini menggunakan pendekatan kualitatif dengan analisis literatur yang mendalam, mencakup karya-karya utama para filsuf Muslim dan sumber-sumber sejarah yang relevan. Data dikumpulkan dari berbagai jurnal, buku, dan artikel yang membahas filsafat Islam dan pengaruhnya. Hasil penelitian menunjukkan bahwa filsafat Islam tidak hanya mengadopsi ide-ide Yunani, tetapi juga*

mengembangkan konsep-konsep baru yang mencerminkan nilai-nilai dan konteks sosial masyarakat Muslim. Lembaga-lembaga seperti Bayt al-Hikmah berperan krusial dalam memfasilitasi pertukaran pengetahuan, yang memungkinkan lahirnya pemikiran kritis dan inovatif. Filsafat Islam merupakan disiplin yang orisinal dan berkontribusi signifikan terhadap kemajuan ilmu pengetahuan dan pemikiran etis. Penelitian ini menegaskan pentingnya memahami warisan intelektual ini sebagai bagian integral dari sejarah pemikiran global. Penelitian ini terbatas pada analisis karya-karya utama dan tidak mencakup semua aliran pemikiran dalam filsafat Islam. Penelitian lebih lanjut diperlukan untuk mengeksplorasi dampak filsafat Islam dalam konteks modern dan lintas budaya.

Kata kunci: Filsafat Islam, evolusi pemikiran, pengaruh Yunani, Bayt al-Hikmah, rasionalitas, etika.

Introduction

Islamic philosophy is often described as a slick intermediary between ancient Europe and modern Europe. It is even considered to have no philosophy, because it is claimed to be the result of Greek plagiarism.¹ Nevertheless, it is undeniable that Greek philosophy does have a fairly massive influence on Islamic philosophy, but it does not mean that Islamic philosophy is entirely a plagiarism or even just Islamization.² In addition, if philosophy is an effort to think comprehensively and essentially, then since the revelation of the Qur'an, Islam has had answers to speculative conjectures about God, nature, man, and its accompanying aspects.³

Thus, there are at least three fundamental reasons this theme is important to study, first, Islamic philosophy was not born from Greece, so it has its own originality,⁴ second, the journey of Islamic philosophy does not run smoothly, so it experiences a variety of debates and defenses in its development,⁵ third, the development of Islamic philosophy becomes the basis for the growth and development of scientific activities in Islamic society.⁶

¹ Mulyadi Kartanegara, *Gerbang Kearifan: Sebuah Pengantar Filsafat Islam*, ed. oleh Abd. Syakur Dj dan Wahid Hizbullah (Jakarta: Lentera Hati, 2006), 17–18.

² Aboebakar Atjeh, *Sejarah Filsafat Islam* (Solo: CV. Ramadhani, 1970), 15.

³ Adian Husaini, *Filsafat Ilmu (Perspektif Barat dan Islam)*, ed. oleh Adian Husaini dan Dinar Dewi Kania (Jakarta: Gema Insani, 2013), xii.

⁴ Ahmad Dhairobi Nur dan Ahmad Khudori Soleh, "Kontribusi Logika Bahasa terhadap Rasionalisme Islam," *Qolamuna: Jurnal Studi Islam* 9, no. 02 (2024): 54–66, <https://doi.org/10.55120/qolamuna.v9i02.1125>.

⁵ A. Khudori Soleh, "Mencermati Sejarah Perkembangan Filsafat Islam," *Tsaqafah* 10, no. 1 (2014): 63, <https://doi.org/10.21111/tsaqafah.v10i1.64>.

⁶ A. Khudori Soleh, *Filsafat Islam dari Klasik hingga Kontemporer*, ed. oleh Aziz Safa (Jogjakarta: Ar-Ruzz Media, 2016), 37.

Related to the theme of this paper, several previous studies have discussed similar matters as follows; First, an article by Achmad Khudori Soleh (2014) which discusses the ups and downs of the development of Islamic philosophical thought until the end of the development of the Sunni school and its synergy with Sufism,⁷ then by Sri Wahyuningsih (2021) which is almost similar to the previous article,⁸ and an article by Astuti, et al. (2022) which discusses the history of the development of Islamic philosophy from the translation period to its decline,⁹ so that the three tend to discuss the history of the development of Islamic philosophy related to the dynamics of its journey from the era of Greek philosophy translation to its decline; Second, Maftukhin's (2013) article which discusses the history of philosophy starting from adoption, mutation, to production,¹⁰ then Jon Pamil's (2012) article which discusses the transformation of the development of Islamic philosophy from the translation of Greek works to the presence of Islamic philosophy,¹¹ and Adenan, et al. (2024) who examine the influence of the contact of Arab, Greek and Persian civilizations on the development of Islamic philosophy,¹² so that the three tend to discuss the influence of Greek philosophy and civilizations outside of Islam on Islamic philosophy.

Third, an article by Ismail, et al. (2022) who tried to elaborate the development of Islamic philosophical thought and analyzed it from an Islamic theological-philosophical point of view,¹³ then an article by Tahir and Mushtaq (2018) who attempted to provoke philosophy into accepting diverse streams of human thought as legitimate,¹⁴ and Yunizar Ramadhani (2020) who tried to prove the originality of Islamic philosophy by explaining the history of the emergence of Islamic philosophy until its presence Muslim scholars

⁷ Soleh, "Mencermati Sejarah Perkembangan Filsafat Islam."

⁸ Sri Wahyuningsih, "Sejarah Perkembangan Filsafat Islam," *Jurnal Mubtadiin* 7, no. 1 (2021): 82–99.

⁹ Astuti Astuti et al., "Sejarah Perkembangan Filsafat Islam (Mulai Penerjemahan Filsafat Yunani Sampai Kemunduran)," *Raudhah Proud To Be ... x*, no. Query date: 2023-03-17 10:35:12 (2022): 268–76, <http://ejournal.stit-ru.ac.id/index.php/raudhah/article/view/226>.

¹⁰ Maftukhin, "Historitas Filsafat Islam: dari Adopsi, Mitasi dan Produksi," *al-`Adalah* 16, no. 2 (2013): 331–50.

¹¹ Jon Pamil, "Transformasi Filsafat Yunani ke Dunia Islam dan Kemunculan Filsafat Islam," *An-Nida': Jurnal Pemikiran Islam* 37, no. 2 (2012), <https://doi.org/10.24014/an-nida.v37i2.318>.

¹² Adenan et al., "Kontak Peradaban Arab, Yunani dan Persia terhadap Perkembangan Filsafat Islam," *Jurnal Pendidikan Tambusai* 8, no. 1 (2024): 12499–508.

¹³ Khalid Ismail, Wan Mohd Amjad Wan Halim, dan Soliha Yahya Zikri, "The Problem of Islamic Philosophy: Definitions and Origins," *Online Journal of Research in Islamic Studies* 9, no. 2 (2022): 73–82, <https://doi.org/10.22452/ris.vol9no2.5>.

¹⁴ Ali Raza Tahir dan Hafiz Muhammad Hammad Mushtaq, "Muslim Thought, Occidentalism and Rationality," *Al-Hikmat: A Journal of Philosophy* 38 (2018): 59–76.

who have a great influence on it,¹⁵ so that the three tend to focus on the discussion of the problems of Islamic philosophy and tend to be detailed to Muslim thought which is often said to be opposition rather than rationality; Fourth, regarding Syamsuddin Arif's (2014) article which tends to have a research focus in examining the existence of Islamic philosophy in terms of terminology, sources and its influence on the Islamic world.¹⁶

In terms of prior research, the salaf and non-salaf paths—two Islamic scientific pathways—have not been discussed in relation to the dynamics of the development of Islamic philosophical thought. In order to: (1) identify the key elements that shaped the development of Islamic philosophy; (2) investigate the evolution, variations, and changes in Islamic philosophical thinking; and (3) analyze the shift in Islamic philosophical thought, this study aims to fill up these gaps. Based on this, the researcher presented three arguments: (1) the process of translating Greek monumental works and al-Kindi's discovery of placing objects and the study of philosophy served as the primary foundation and even provided ammunition for the development of Islamic philosophical thought; (2) the development of Islamic philosophical thought consistently encountered thesis and anti-thesis from all figures, both salaf and non-salaf paths, with the use of the bayani and burhani methods; and (3) at the end of its development, Islamic philosophical thought was integrated with sufism, which was ridden by most Shi'a figures and became the final phase of development for the Sunni group.

The research yields several benefits, such as: (1) enriching the historical account of the evolution of Islamic philosophical thought by highlighting the opposing and supporting perspectives; (2) offering insight into Islamic philosophy by identifying the elements that are accepted and developed, rejected and eliminated, incomplete and completed, and criticized and questioned; and (3) serving as a resource for future scholars wishing to explore topics pertaining to the history of philosophical thought.

This study traces the evolution of Islamic philosophical thought, beginning with the translation era, which provided the intellectual fuel for it. It also charts the highs and lows of this development by highlighting the opposing and supporting factions. The approach that will be used is a qualitative one, utilizing a descriptive content analysis

¹⁵ Yunizar Ramadhani, "The Beginning of Islamic Philosophy," *Jurnal Ilmu Ushuluddin* 19, no. 2 (2020): 188–202, <https://doi.org/10.18592/jiu.v19i2.3888>.

¹⁶ Syamsuddin Arif, "Filsafat Islam antara Tradisi dan Kontroversi," *Tsaqafah* 10, no. 1 (2014): 1, <https://doi.org/10.21111/tsaqafah.v10i1.61>.

procedure grounded in primary and secondary literature data sources that are pertinent to the subject under discussion, including books, journals, newsletters, and magazines.¹⁷

Furthermore, the researcher employs a historical analysis to streamline the data analysis process. This is particularly useful in illuminating the dynamics of the evolution of Islamic philosophical thinking, from its inception to its orientation. It is therefore anticipated that the researcher will be able to identify a common thread based on earlier sources during its development phase and be able to offer details on the problem formulation previously addressed.¹⁸

Results

Three topics are covered in this section: (1) translation time of Greek works, (2) synergy between religion and philosophy, (3) Opposition of Fiqh Scholars. The following is an explanation of these three items

Translation Time of Greek Works

Unquestionably, the translation of Greek, Egyptian, Persian, and Indian languages,¹⁹ as well as works in the field of Greek philosophy, dates back to the Umayyad dynasty (661–750). This translation was carried out by the eastern people,²⁰ particularly during Abdul Malik's reign (685-705).²¹ Other studies led by prominent translators such as Khalid bin Yazid bin Muawiyah (668–704)²² and Jacob of Edessa (640–708) also attested to this trend.²³

Thus, translation activities reached their pinnacle during the Abbasid Caliphate (750–1258), which was symbolized by the founding of Bayt al-Hikmah.²⁴ Beginning with al-Mansur (754–775), who gathered books that had been translated during his rule and

¹⁷ Sumadi Suryabrata, *Metodologi Penelitian*, 2 ed. (Jakarta: Rajawali Press, 2013), 18.

¹⁸ U Maman et al., *Metodologi Penelitian Agama: Teori dan Praktik*, 1 ed. (Jakarta: PT. RajaGrafindo Persada, 2006), 150–51.

¹⁹ Suwarno Suwarno, “Kejayaan Peradaban Islam dalam Perspektif Ilmu Pengetahuan,” *Islamadina: Jurnal Pemikiran Islam* 20, no. 2 (4 Desember 2019): 167, <https://doi.org/10.30595/islamadina.v0i0.5105>.

²⁰ Fathul Mufid, “Penyerapan dan Motivasi Umat Islam Mengembangkan Filsafat,” *Jurnal Theologia* 27, no. 1 (8 Oktober 2016): 129, <https://doi.org/10.21580/teo.2016.27.1.921>.

²¹ Soleh, “Mencermati Sejarah Perkembangan Filsafat Islam,” 70.

²² Lailia Nuril Ilma dan Muhammad Numan, “Sejarah Transmisi Keilmuan ke dalam Bahasa Arab,” *An-Nidzam: Jurnal Manajemen Pendidikan dan Studi Islam* 10, no. 2 (24 Desember 2023): 205, <https://doi.org/10.33507/an-nidzam.v10i2.1788>.

²³ Omar EL GHAZI dan Chakib BNINI, “Arabic Translation from Bait Al-Hikma to Toledo School of Translators: Key Players, Theorization and Major Strategies,” *International Journal of Linguistics, Literature and Translation* 3, no. 9 (30 September 2020): 68, <https://doi.org/10.32996/ijllt.2020.3.9.7>.

²⁴ Ibrahim Ibrahim, “Filsafat Islam Klasik Dan Perkembangan Ilmu Pengetahuan Modern Di Eropa,” *Aqidah-ta: Jurnal Ilmu Aqidah* 3, no. 1 (2017): 18, <https://doi.org/10.24252/aqidahta.v3i1.3276>.

later gave them to Bayt al-Hikmah, these books included works on engineering, astronomy, and medicine.²⁵ From al-Makmun (813–833), who was regarded in his day as the historical stake of the meeting of rational thought between Greece and Islam, between the Greek burhani and the Arab bayani,²⁶ came Harun al-Rashid (766–809), the founder of Bayt al-Hikmah, which later became the official institution of the translation movement.²⁷

Especially in the sphere of philosophy, the Abbasid translation movement was particularly vibrant and had the potential to produce scientific riches. due to the ruler's extensive involvement with scientists at the period. From building the library to providing manuscript tracers and deploying all the professionals who received full financial and spiritual backing from the ruler during the translation phase, a wide range of facilities were made available.²⁸

Translation Time of Greek Works				
661-1258	661	Umayyad Caliphate	Abdul Malik	the beginnings of translating scholarly works from a variety of languages
	-			
	750	Abbasid Caliphate	al-Mansur	collecting books that were translated
	-		Harun al-Rasyid	Founder of Bayt al-Hikmah
	1258		al-Makmun	the early history of the encounter between Greek and Islamic rational thought

Table 1. Translation Time of Greek Works

Synergy between Religion and Philosophy

Al-Kindi (806–875) was the first to present the idea of Islamic philosophy in a methodical way after these Greek works were translated. He did this by organizing the philosophical position and the subject of study in his work, *al-falsafah al-ūla* (The Main

²⁵ Adel Abdul-Aziz Algeriani dan Mawloud Mohadi, “The House of Wisdom (Bayt al-Hikmah) and Its Civilizational Impact on Islamic libraries: A Historical Perspective,” *Mediterranean Journal of Social Sciences* 8, no. 5 (1 September 2017): 181, <https://doi.org/10.1515/mjss-2017-0036>.

²⁶ Soleh, *Filsafat Islam dari Klasik hingga Kontemporer*, 31; Ibrahim, *Filsafat Islam Masa Awal*, ed. oleh Tasmin Tangareng (Makassar: Pusat Kegiatan Belajar Masyarakat Rumah Buku Carabaca Makassar, 2016), 45.

²⁷ Radya Cantika Suhardiman Putri dan Febri Priyoyudanto, “The Transmission System of the Greco-Arabic Translation Movement during the Abbasid Era and its Philosophical Contribution,” *Juspi (Jurnal Sejarah Peradaban Islam)* 7, no. 1 (2023): 16, <https://doi.org/10.30829/juspi.v7i1.15373>.

²⁸ Maftukhin, “Historitas Filsafat Islam: dari Adopsi, Mitasi dan Produksi,” 341.

Philosophy), which was dedicated to the caliph al-Mu'tashim (833–842).²⁹ In this regard, al-Kindi attempted to provide a philosophical foundation for theology, concluding that philosophy and religion are complementary rather than conflicting,³⁰ by prioritizing revelation over philosophy and prophetic vision over reason.³¹ Thus, al-Kindi identifies philosophy and the function of reason as an urgent need for efforts to understand religion as a whole,³² or to combine religion and philosophy in terms of the highest purpose.³³

Unlike al-Farabi (c. 872–951), who combined philosophy with religion in terms of metaphysics and its source.³⁴ Al-Farabi recognized the limitations of reason, so that the manifestation of revelation offers a hint and insight that are beyond the capacity of human reason.³⁵ Nevertheless, he also held that logic, as a manifestation of reason's role, is an important entity in understanding God's truth and revealing knowledge. Because of his ability to blend the idealism of Plato (427–348 BC) with the empiricism of Aristotle (384–322 BC),³⁶ al-Farabi was dubbed the second teacher in the tradition of Islamic philosophy, following Aristotle, who was the first and had a major role in the introduction of the science of logic.³⁷

The outcome of this idea impacted the subsequent stage, which included Ibn Sina (980–1037),³⁸ regarded as the greatest peripatetic philosopher in Islamic philosophy,³⁹ al-Shaykh al-Rāis (the first instructor),⁴⁰ and *Amīr al-Aṭibbā'* (the prince of doctors).⁴¹ Ibn

²⁹ Soleh, "Mencermati Sejarah Perkembangan Filsafat Islam," 71.

³⁰ Kamaluddin Kamaluddin, "Al-Kindi: Filsafat Agama dan An-Nafs," *Aqlania: Jurnal Filsafat dan Teologi Islam* 12, no. 1 (2021): 97, <https://doi.org/10.32678/aqlania.v12i1.4392>.

³¹ Tariq Rafeeq Khan dan Mudasir Ahmad Tantray, *Concepts in Muslim Philosophy* (Chhattisgarh: Rudra Publications, 2021), 19.

³² Muhammad Asrul Pattimahu, "Filosof Islam Pertama (Al-Kindi)," *Konfrontasi: Jurnal Kultural, Ekonomi Dan Perubahan Sosial* 4, no. 1 (2017): 6.

³³ A. Khudori Soleh, *Pemikiran Guru Besar Filsafat Islam*, ed. oleh Erik Sabti Rahmawati (Malang: Penerbit Edulitera, 2024), 28.

³⁴ Soleh, 28; Soleh, *Filsafat Islam dari Klasik hingga Kontemporer*, 45.

³⁵ Antonio Torres Fernández, "Tawhid and Islamic Philosophy: Exploring the Unity of God in Islamic Logic," *An-Nahdlah: Journal of Islamic Studies* 1, no. 2 (19 Januari 2024): 98, <https://doi.org/10.62261/annahdlah.v1i2.6>.

³⁶ Soleh, "Mencermati Sejarah Perkembangan Filsafat Islam," 74.

³⁷ M Wiyono, "Pemikiran Filsafat Al-Farabi," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 18, no. 1 (2016): 67, <https://www.jurnal.ar-raniry.ac.id/index.php/substantia/article/view/3984>.

³⁸ Robby Habiba Abror, "The History and Contribution of Philosophy in Islamic Thought," *Buletin Al-Turas* 26, no. 2 (2020): 325, <https://doi.org/10.15408/bat.v26i2.15867>.

³⁹ Ali Paya, "Muslim philosophies: A Critical Overview," *Synthesis Philosophica* 62, no. 2 (2016): 283, <https://doi.org/10.21464/sp31204>.

⁴⁰ Abror, "The History and Contribution of Philosophy in Islamic Thought," 325; Isnainiyah Isnainiyah dan Sofyan Sauri, "Kriteria Kebenaran dan Sikap Ilmiah Ibnu Sina Sebagai Ilmuwan Muslim di Abad Pertengahan," *Aqlania: Jurnal Filsafat dan Teologi Islam* 12, no. 2 (2021): 201, <https://doi.org/10.32678/aqlania.v12i2.3615>.

⁴¹ Soleh, "Mencermati Sejarah Perkembangan Filsafat Islam," 76.

Sina tends to integrate philosophy and religion in its functional aspect,⁴² while sharing certain deductive similarities with al-Farabi in terms of source and reference to Aristotle.⁴³ strengthening the connection between Islamic philosophy and logic in the process.⁴⁴

Ibn Rushd (1126–1198) refined it in the following phase,⁴⁵ producing new insights into God’s interaction with nature via the theory of motion.⁴⁶ Ibn Rushd also had differing ideas from al-Farabi and Ibn Sina regarding the integration of religion and philosophy. He believed that religion and philosophy should combine three elements: the source (Allah SWT), the method (join method), and the goals (recognizing Allah SWT).⁴⁷

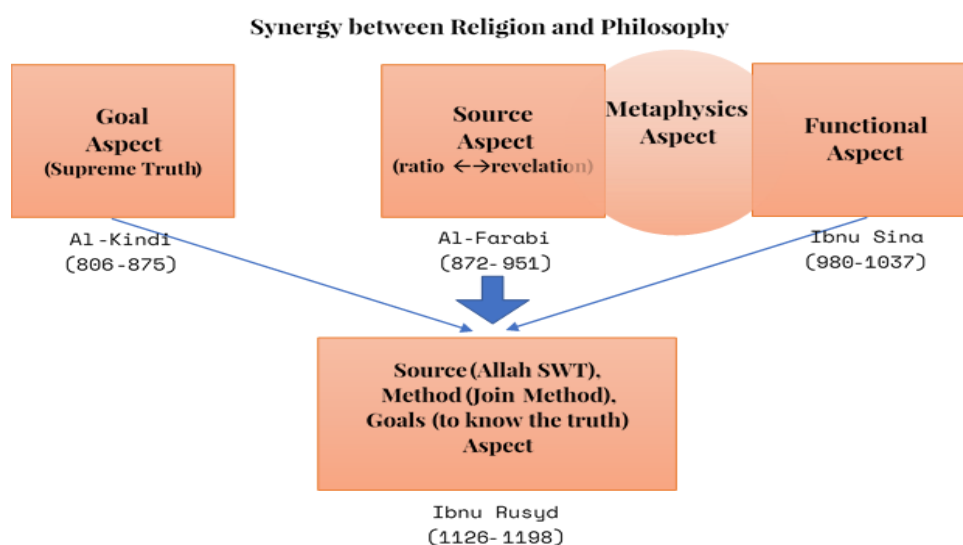


Chart 1. Synergy between Religion and Philosophy

Opposition of Fiqh Scholars

Conversely, Ahmad Ibn Hanbal (780–855) expressed concern over philosophy's presence within the framework of Islam. Based on Ibn Hanbal's position on religious matters, which holds that Muslims must submit to religious authority without

⁴² Soleh, *Filsafat Islam dari Klasik hingga Kontemporer*, 45.

⁴³ Andi Muhammad Iqbal Salam, “Lanskap Corak Filsafat Islam,” *Jurnal Islamika : Jurnal Ilmu-Ilmu Keislaman* 20, no. 01 (2020): 76, <https://doi.org/10.32939/islamika.v20i01.567>.

⁴⁴ Torres Fernández, “Tawhid and Islamic Philosophy: Exploring the Unity of God in Islamic Logic,” 108.

⁴⁵ Azis Masang, “Kedudukan Filsafat Dalam Islam,” *Jurnal Pilar: Jurnal Kajian Islam Kontemporer* 11, no. 1 (2020): 31, <https://journal.unismuh.ac.id/index.php/pilar/article/view/4910>.

⁴⁶ Soleh, “Mencermati Sejarah Perkembangan Filsafat Islam,” 78.

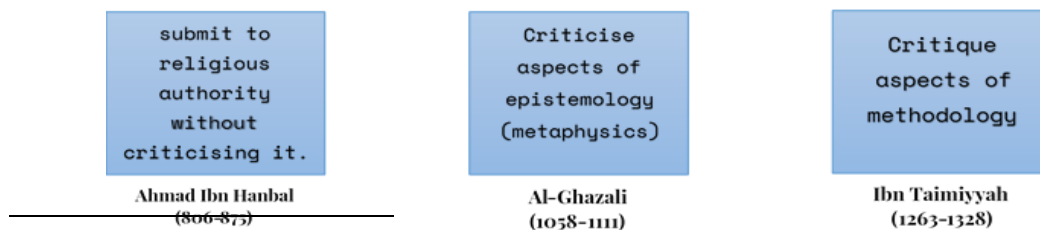
⁴⁷ Achmad Khudori Soleh dan Erik Sabti Rahmawati, “The Strength of Ibn Rushd’s Integration of Religion and Philosophy: An Islamic Historical Discourse,” *Journal of Al-Tamaddun* 18, no. 2 (2023): 176, <https://doi.org/10.22452/JAT.vol18no2.12>.

criticizing.⁴⁸ Then, it was bolstered by historical facts pertaining to the philosophical movement that included elements detrimental to Muslims' faith,⁴⁹ as was the case with Ibn Rawandi (827-911) and al-Razi (865-925), who rejected prophethood and contended that human reason alone was sufficient to know God's existence.⁵⁰

About the rejection of al-Ghazali (1058–1111), it should be noted that this critique focuses on the epistemology of philosophy rather than its fundamentals, particularly the metaphysical views of Ibn Sina and al-Farabi.⁵¹ Three of them deal with the absence of physical resurrection, God's ignorance of specifics, and the qadim of the universe.⁵² Al-Ghazali recognizes the importance of logic and applies it to well-founded ideas, so criticizing the product of metaphysics rather than its instrument or process does not imply that he denies the existence of philosophy or thinks only logically.⁵³

Unlike al-Ghazali, Ibn Taymiyyah (1263–1328) challenged the methodological part, specifically the Aristotelian burhani technique, which is rife with errors and hence tends to be speculative.⁵⁴ This is expressed in his work "*Rādd al-Manṭiqiyyin*" which contains rebuttals to philosophers and logicians in an effort to disprove Greek logic and the outcomes of earlier Muslim philosophers' ideas,⁵⁵ particularly those of al-Farabi and Ibn Sina.⁵⁶

Opposition of Fiqh Scholars



⁴⁸ Imran Aijaz, "The Philosophy of Antiphilosophy in Islam," *European Journal of Analytic Philosophy* 18, no. 2 (18 Desember 2022): 7, <https://doi.org/10.31820/ejap.18.2.4>; Samian Hadisaputra, "Deskripsi dan Analisis Gerakan Salafiyah," *Aqlania: Jurnal Filsafat dan Teologi Islam* 9, no. 2 (2018): 147, <https://doi.org/10.32678/aqlania.v9i2.1296>.

⁴⁹ Soleh, *Filsafat Islam dari Klasik hingga Kontemporer*, 50.

⁵⁰ Thérèse-Anne Druart, "Review of Freethinkers of Medieval Islam: Ibn al-Rāwandī, Abū Bakr al-Rāzī, and Their Impact on Islamic Thought by Sarah Stroumsa," *Journal of the American Oriental Society* 121, no. 1 (Januari 2001): 99, <https://doi.org/10.2307/606734>.

⁵¹ Soleh, "Mencermati Sejarah Perkembangan Filsafat Islam," 76; Putra, "Considering Al-Ghazali's Philosophy Thinking Authority," 85.

⁵² Muliati Muliati, "Al-Ghazali dan Kritikanya terhadap Filosof," *Aqidah-ta : Jurnal Ilmu Aqidah* 2, no. 2 (22 Desember 2016): 85, <https://doi.org/10.24252/aqidahta.v2i2.3436>.

⁵³ Soleh, *Filsafat Islam dari Klasik hingga Kontemporer*, 51.

⁵⁴ A. Khudori Soleh, "Rasionalisme Islam Berawal Dari Bahasa," *Lingua: Jurnal Ilmu Bahasa dan Sastra* 2, no. 1 (2011): 22, <https://doi.org/10.18860/ling.v2i1.554>.

⁵⁵ Jean Jacques Waardenburg, "A History of Muslim Philosophy, with Short Accounts of Other Disciplines and the Modern Renaissance in Muslim Lands, Vol II (Review)," *Journal of the History of Philosophy* 7, no. 1 (1969): 83, <https://doi.org/10.1353/hph.2008.1089>.

⁵⁶ Khan dan Tantray, *Concepts in Muslim Philosophy*, 39.

Chart 2. *Opposition of Fiqh Scholars*

DISCUSSIONS

Since the Prophet Muhammad's (PBUH) time, translation has actually been practiced in Islam. Zaid bin Tsabit became the first well-known translator in Islam, while Salman al-Farisi was the first to translate Surat al-Fatihah. Due to Zaid bin Tsabit's great understanding of other languages, such as those used in Syria, Persia, and Greece, the Prophet PBUH placed him to the communication division.⁵⁷ Translation had provided the Muslims who followed with new insights and understanding of the importance of foreign languages in furthering scientific inquiry.⁵⁸

Up to the Umayyad (661-650) and Abbasid (750-1258) eras, which served as the first introduction to Islamic thought and even a peak of glory. Particularly under al-Makmun's (813–833) reign, which marked the pinnacle of translation, there was a notable and significant rise in the capacity for thought.⁵⁹ However, translation activities started to decrease during the reign of al-Mutawakkil (822–861), particularly in the Baghdad region, as a result of a growing emphasis on intellectual independence and restrictions placed on those who followed philosophy.⁶⁰ On the other hand, outside the area, this activity never stopped and resulted in the creation of *al-mu`allim al-šānī*, al-Farabi (872–951).⁶¹

The third caliphate proved to be both a time of translation and the first introduction of Islamic philosophy, which was initiated by al-Kindi (806–875).⁶² This was achieved by balancing the objectives of philosophy and religion, including realizing and comprehending the Oneness of God in the theoretical order and pursuing virtue in a life of high morality in the practical order.⁶³ The debate between revelation and ratio was

⁵⁷ EL GHAZI dan BNINI, “Arabic Translation from Bait Al-Hikma to Toledo School of Translators: Key Players, Theorization and Major Strategies,” 68.

⁵⁸ Ilma dan Numan, “Sejarah Transmisi Keilmuan ke dalam Bahasa Arab,” 205.

⁵⁹ Muhammad Amin, “Kedudukan Akal dalam Islam,” *Tarbawi: Jurnal Pendidikan Agama Islam* 3, no. 01 (27 Juni 2018): 87, <https://doi.org/10.26618/jtw.v3i01.1382>.

⁶⁰ Ibrahim, *Filsafat Islam Masa Awal*, 49; Jon McGinnis dan David C. Reisman, *Classical Arabic Philosophy: an Anthology of Sources*, vol. 18 (Indianapolis: Hackett Publishing Company, 2007), 1.

⁶¹ Soleh, *Filsafat Islam dari Klasik hingga Kontemporer*, 40.

⁶² Pattimahu, “Filosof Islam Pertama (Al-Kindi),” 4; Wahyu Rinjani, Haidar Putra Daulay, dan Zaini Dahlan, “Masuknya Pemikiran Filsafat ke Dunia Islam,” *Pema (Jurnal Pendidikan Dan Pengabdian Kepada Masyarakat)* 1, no. 2 (2023): 334, <https://doi.org/10.56832/pema.v1i2.93>.

⁶³ Ramadhani, “The Beginning of Islamic Philosophy,” 22.

unavoidable during the rise of Islamic philosophy following the tradition of al-Kindi (806–875). Presenting a number of people who inclined to reject the idea of prophethood because they thought it was irrational, such as Ishaq al-Rawandi (827-911), who said that mankind could know right from wrong and evil given adequate reason,⁶⁴ and Abu Bakr Muhammad Ibn Zakaria al-Razi (865–925), who asserted that since man is intelligent and can already discover the truth, he does not require the assistance of prophets or revelations.⁶⁵

The existence of philosophy in Islam is a matter of concern and suspicion for all fiqh academics, particularly Ahmad Ibn Hanbal (750-855), whose opposition peaked during the reign of al-Mutawakkil (822-861). Thus, it is not surprising that there were less translation activities under the reign of al-Mutawakkil, which caused challenges for philosophical studies in the Baghdad region.⁶⁶ Outside of the Baghdad region, philosophical thought is still studied with great care up until it comes to "The Second Teacher," al-Farabi (872–951), who is credited with creating the notion of emanation.⁶⁷ Al-Farabi holds that God Almighty, as the First "*al-Awwal*,"⁶⁸ is the source of the plural nature, in opposition to al-Kindi, who believes that God created nature from nothing in order for it to exist (*creatio ex nihilo*).⁶⁹ Ibn Sina (980–1037) established three objects: *wājib al-wujūd* (definite and real form), *mumtani' al-wujūd*, and *mumkin al-wujūd* (potential form),⁷⁰ since al-Farabi utilizes only two objects—God and Himself.⁷¹

Al-Ghazali (1058–1111) refuted this viewpoint by claiming that God only has general knowledge of things, not specific knowledge, which is the result of the emanation hypothesis.⁷² It also has to do with the *qadim* of the universe, which has its roots in the ways that philosophy and theology interpret the term.⁷³ This demonstrates al-Ghazali's

⁶⁴ Soleh, "Mencermati Sejarah Perkembangan Filsafat Islam," 73.

⁶⁵ Qois Azizah Bin Has, "Rasionalitas Kenabian Menurut Fakhrudin al-Razi," *Tasfiyah* 3, no. 2 (2019): 42, <https://doi.org/10.21111/tasfiyah.v3i2.3497>.

⁶⁶ Soleh, *Filsafat Islam dari Klasik hingga Kontemporer*, 40.

⁶⁷ Wiyono, "Pemikiran Filsafat Al-Farabi," 69.

⁶⁸ Kartanegara, *Gerbang Kearifan: Sebuah Pengantar Filsafat Islam*, 35–36.

⁶⁹ Andri Ardiansyah, "Pemikiran Filsafat Al-Farabi Dan Ibnu Sina," *TAJDID: Jurnal Pemikiran Keislaman dan Kemanusiaan* 4, no. 2 (2020): 172, <https://doi.org/10.52266/tadjid.v4i2.520>.

⁷⁰ Kartanegara, *Gerbang Kearifan: Sebuah Pengantar Filsafat Islam*, 38.

⁷¹ Anik Masriyah, "Bukti Eksistensi Tuhan: Integrasi Ilmu Kalam dengan Filsafat Islam Ibnu Sina," *Jurnal Ilmiah Ilmu Ushuluddin* 19, no. 2 (2020): 140, <https://doi.org/10.18592/jiu.v19i2.3399>.

⁷² Mubaidi Sulaeman dan Yuslia Styawati, "Dialektika Filsafat Al-Ghazali dan Ibn Rushd," *Jurnal Ilmiah Spiritualis: Jurnal Pemikiran Islam dan Tasawuf* 7, no. 1 (29 Maret 2021): 92, <https://doi.org/10.53429/spiritualis.v7i1.163>.

⁷³ A. Khudori Soleh, *Skeptisme al-Ghazali*, ed. oleh Nurul Kawakip (Malang: UIN Maliki Press, 2009), 58–59.

tendency to be critical and picky when dividing categories into those that should be kept and those that should be abandoned since,⁷⁴ in his opinion, they are against the faith and may compromise Islam.⁷⁵ It appears that this critique has a significant impact in diminishing the philosophical heritage of Islam, particularly in the West but not in the East.⁷⁶

However, Ibn Rushd (1126-1198) asserted that God's knowledge—whether general or specific—cannot be equated with human knowledge.⁷⁷ Regarding the qadim of the universe created from nothing for al-Ghazali, Ibn Rushd clarified that the meaning of qadim from the previous philosopher is that nature is created from existing matter.⁷⁸ This is because God's knowledge is the cause of the tangible, whereas human knowledge is the result of what has been realized. Ibn Rushd was more of an Aristotelian than al-Ghazali was Neo-Platonist,⁷⁹ hence it appears that Ibn Rushd's attempt to refute al-Ghazali was less successful. Comparable to al-Ghazali, Ibn Taymiyyah (1263–1328) attacked philosophy in the era that followed, believing it to be capable of distorting Islam's understanding.

Previously, Ibn Rushd combined philosophy and religion into one, which was the one that began from God Allah SWT, in order to prevent contradictions between revelation, reason, and reality.⁸⁰ Ibn Taymiyyah, on the other hand, rejected reason in this instance and placed reason above revelation, meaning that while reason can know the truth of revelation, it cannot determine revelation and therefore cannot obtain the truth of revelation through reason.⁸¹ In the following period, philosophy—which was separate from rational and philosophical thought—developed among Shi'ah, nor Sunnis, and

⁷⁴ Arif, "Filsafat Islam antara Tradisi dan Kontroversi," 15.

⁷⁵ Al-Halim Kusuma dan Laila Rahmadani, "Imam Al-Ghazali dan Pemikirannya," *Ekshis: Jurnal Ekonomi, Syariah dan Studi Islam* 1, no. 1 (23 April 2023): 28, <https://doi.org/10.59548/je.v1i1.18>.

⁷⁶ R Yuli dan Akhmad Hambali, "Tipologi Filsafat Islam Post Ibnu Rusyd," *Jurnal Filsafat* 29, no. 2 (2019): 236, <https://doi.org/10.22146/jf.48437>.

⁷⁷ Muhammad Mahfud Ridwan, "Kafirnya Filsuf Muslim: Ibnu Rusyd Meluruskan al-Ghazali," *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 4, no. 1 (2016): 172, <https://doi.org/10.21274/kontem.2016.4.1.165-178>.

⁷⁸ Armin Tedy, "Kritik Ibnu Rusyd Terhadap Tiga Kerancuan Berfikir Al-Ghazali," *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis* 5, no. 1 (2016): 16, <https://doi.org/10.29300/jpkth.v5i1.1117>.

⁷⁹ Soleh, *Filsafat Islam dari Klasik hingga Kontemporer*, 45.

⁸⁰ Soleh dan Rahmawati, "The Strength of Ibn Rushd's Integration of Religion and Philosophy: An Islamic Historical Discourse," 177.

⁸¹ Mukhtasar Syamsuddin, "Hubungan Wahyu Dan Akal Dalam Tradisi Filsafat Islam," *Arete: Jurnal Filsafat* 1, no. 2 (2013): 141–42, <http://jurnal.wima.ac.id/index.php/ARETE/article/view/173>.

merged with Sufism. According to some, the Sunni period's philosophical ended during the reign of Ibn Rushd (1126-1198).⁸²

Conclusion

Based on the findings and discussion above, the following conclusions can be drawn: *first*, The process of translating Greek monumental works, which began during the Umayyad era (661–750), particularly under the caliph Abdul Malik (685-705), continued through the Abbasid era (750–1258), and reached its zenith during the caliph al-Ma'mun (813–833) and the discovery of al-Kindi (806–875) in terms of placing objects and the study of philosophy, was the primary factor that served as the initial foundation and even provided ammunition for the development of Islamic philosophy; *Second*, The evolution of Islamic philosophical thought has always been characterized by the thesis and antithesis of all figures, by bayani and burhani methods, between philosophers and theologians (al-Farabi and Ibn Sina and al-Ghazali, for example), and between salaf and non-salaf (al-Kindi and Ahmad Ibn Hanbal); and *third*, Towards the end of its evolution, philosophy was combined with Sufism, which was supported by most Shi'a leaders and marked the end of the Sunni movement's development.

Among the study's limitations is the fact that the thoughts of the figures included are limited to their interactions with other figures and their evolution and critique; hence, the views of each figure as a whole are not covered. Next, depending on the insights gained from the earlier figures, recommendations for additional study can go into greater detail about each character's thinking. As such, it can contribute to the scientific wealth of the evolution of Islamic thought throughout history.

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⁸² Soleh, "Mencermati Sejarah Perkembangan Filsafat Islam," 79.

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