ISLAMIC PHILOSOPHY AND THE DEVELOPMENT OF
ISLAMIC THOUGHT

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Abstract

This paper tries to discuss about philosophy of Islam and the development of Islamic thought. From the references, this paper found that the Islamic philosophy is the result of Islamic thought. This Islamic thought is the fruit of the encouragement of the teachings of the Qur'an and Hadith. Islamic thinking is a unique thought, different from the others. Because Islamic thought originates from revelation or relies on the explanation of revelation, while other thoughts that develop among humans, both in the form of non-celestial religions, political and economic ideologies, and social theories simply emerge from the genius of thinking human who gave birth to it. This article tries to discuss it.

Keywords: Islamic philosophy; Islamic thought; the teachings of the Qur'an and Hadith

A.   INTRODUCTION

There is no word more mainstream mentioned by Al-Qur'an, the Muslim holy book, in addition to words *'ilm* (Khir, 2000). Science is a powerful keyword embedded in the Islamic tradition (Ismail, Hatthakit, & Chinawong, 2015). In a note Siauddin Zardar "The Qur'an uses the word"*ilm* more than 800 times, taking about a third of its content to praise ideas like sense, contemplation, study, study, scholarship, travel (look for "ilm) - all of which ultimately depend on the sort of communication. In some cases, the Koran is general encouragement, such as "O my Lord, add science to me (Surah Ta Ha: 14); "Verily the heavens and the earth really there are signs (power of God) for those who believe (Surat al-Jatsiyah: 3); and walk on the face of the earth, then see how God created (men) from the outset, then Allah makes it once again. Indeed, Allah has power over all things (al-Ankabut: 20). In other cases the Qur'an gave a specific order (Sardar, 2005, p. 149).

Since the beginning, the first verses revealed as the command of God to Muhammad in the hills of Hira near Mecca -at the fateful night of Ramadan 27, 611 AD: "*read it (call) the name of your Lord Who created. He created man from a clot. Read and your Lord are merciful. Teaching (human) through the pen. He taught the human what is not known* (Surah al Alaq: 15) ". A verb. And a vast invitation for Muslims to develop their thoughts, write, deploy, criticize and reconstruct the entire activity thinking and speculative to achieve science.

Islamic philosophy is the development of thinking of Muslims in the Islamic world to the challenges of the times accompanied by the teachings of Islam. Islamic philosophy is the brainchild of Muslims as a whole. Islamic thought is both unique, and different from the others (Al-Jubouri, 2004, p. 175). Because of Islamic thought from the revealed or relying on the explanation of revelation, while the thoughts of others that develop between people, whether it be religious non celestial, political ideologies and economic and social theories just emerged from the genius of thinking man who gave it birth (Wessels, 1972, p. 19).

But be aware, that although Islamic thought comes from revelation coming down from heaven, Islamic thought descended to earth to become a guidance for mankind on earth. Therefore, in order to understand the existence of Islamic thought as guide human deeds, it is necessary to understand the characteristics of Islamic thought (Farfūr, 1988, p. 3). In this paper we will discuss about the Islamic schools of thought, including jurisprudence, philosophy, theology and mysticism of Islam following the characters and their thoughts.

B. METHOD

This paper uses library research method for composing the analysis narration. The descriptive approach is the main tool in explaining the data. The construction of thought is also built for further explanation.

C. RESULT AND DISCUSSION

1. History of Islamic Philosophy

Islamic philosophy is essentially a patterned Islamic thought (Nasr, 2006, p. 283). Islam occupies a position as to the nature, style and character of philosophy. Islamic philosophy means to think freely and radically but remained on meaning, which has the properties, style, and character that menyelamatkaan and give peace of mind (Zaprulkhan, 2014, p. 5). In history, the meeting Islam (Muslims) with philosophy,occurred on the 8th centuries BC or 2nd century AH, when Islam managed to spread their wings and reach new areas. In medieval philosophy dominated by Muslims. Greek philosophy books, selected and disalur necessary and translated into Arabic. Interest and passion studied philosophy and science was so high time for the government who became a pioneer and major pioneer. Two great empires of the period, the Abbasids in Baghdad its capital (in the East), and Umayyad with its capital Cordova (in the West) became the center of world civilization that produces a lot of people struggling in the philosophical world. To know the history of the development of Islamic philosophy, hence the presence of the Muslim philosophers in the philosophical world from time to time to be traced (Harun Nasution, 2006, p. 15).

In the history of Islamic philosophy, the first philosopher who was born in the Islamic world is al-Kindi (796-873 AD). The ideas of al-Kindi in philosophy for example, philosophy and religion there can be no contradiction. Noblest branch of philosophy or theology is the science of monotheism. Philosophy discusses the truth or essence. If there is a nature-nature there should be first nature which is God (Bonadeo, 2013, p. 60). He also talked about the soul and mind. The second great philosophers in the history of Islamic philosophy is al-Farabi (872-950 AD). He has written many books on logic, ethics, psychology and so on. He wrote the book "On Equations Plato and Aristotle", as a manifestation of his belief that the philosophy of Aristotle and Plato can be put together. Famous philosophy is the philosophy of emanation (Al-Jubouri, 2004, p. 220).

Furthermore, philosophers after al-Farabi was Avicenna (980-1037 AD). Ibn Sina's name is famous due to two articles he namely *al-Qanun fi al-Tibb* which is a *Encyclopedia* of medicine that has been translated into Latin in the 12th century AD, and a handbook on European universities, and *al-Shifa al-Qanun* which is *Einsiklopedia* on Aristotelian philosophy and science (Yousef, 2014, p. 50). In the Western world, he is known as Avicenna (Spain Aven Sina) and its popularity in the Western world as a doctor beyond its popularity as a philosopher, so he was given the title with "*the Prince of the Physicians*". In the Islamic world, he was given the title *al-Shaykh al-Ra'is* or the main leader of the philosophers (Baharuddin, 2015).

The next philosopher is Miskawayh (1030 W. M). He is better known as the moral philosophy in his book, *Tahzib alAkhlak* (Meri, 2005, p. 241). According to him, morality is a mental attitude or spirit that cause actions without thought inborn. Then he found the body and the soul out of shape has its own shape. The soul has three power division is the same as the division of al-Kindi. Perfection is sought by humans is a virtue in the form of knowledge and not subject to the passions and courage and justice (Siddiqui, 2001). The next philosopher is al-Ghazali. Besides philosopher al-Ghazali also included Sufis. The path of al-Ghazali end of its life left feeling that the previous offense disturb his soul. Confidence is lost in advance he gained back. Based on the descriptions of the foregoing, it can be understood that the development of Islamic philosophy, originally inherited from Greek philosophers karangankarangan, then translated into Latin, and influential for the experts think Europe so he was given the title of interpreter (*comentator*) i.e. interpreter philosophy Aristoteles (Fakhry, 1997, p. 94).

2. History of Islamic Thought

Development of Islamic philosophy, life and play a significant role in the intellectual life of the Islamic world. Jamal al-Dīn al-Afgani, a student when the school of Mulla Sadra in Persia, to revive the study of philosophy of Islam in Egypt. In Egypt, some religious leaders and prominent intellectuals like Abd. al-Halim Mahmud, Sheikh al-Azhar al-Marhum, among his followers. Islamic philosophy in Persia, also continues to grow and plays a very important role despite the opposition of the ulama Syi "ah. But it should be noted that Ayatollah Khoemeni, studied and taught*al-wisdom* (Islamic philosophy) for tens of years in Qum, before entering the political arena, and also Murtaza Motahhari, the first leader of the Islamic Revolutionary Council, after the Iranian revolution in 1979, is a leading philosopher. Similarly in Iraq, Muhammad Baqir al-Sadr, leader of the famous political and religious, is also an expert in Islamic philosophy (Hasyimsyah Nasution, 1998).

a) Comprehensive nature

Islamic Thought manage all aspects of human life, such as political, social, economic, cultural and moral. Islam comes with a rules relating to the human relationship with God, with himself and with others. The rules that govern human relations with God are covered in the case of faith and worship. While the rules governing the relationship between man and himself included in laws on food, clothing, and morals (Ali & Effendy, 2011, p. 224).

The rest are the rules that govern human relationships with other human beings, such as the case muamalah economic and social, legal sanctions for offenders (uqubat), of politics, defense and security, foreign policy preaching and jihad fi sabilillah. All the problems of Islam down to Earth since 15 centuries ago until the Day of Judgment, all of the issues covered in the case definitely solved by Islam (Askari, Iqbal, & Mirakhor, 2015, p. 94).

If glimpse we read the books of jurisprudence, we find that the problem is solved by the sharia was not just a matter of mere ritual, but the whole problem of life. 2. Characteristically Size Breadth of Islamic thought allows Scholars to do *istinbat* (dig) the laws of shariah by digging of texts on Islamic law about a new case of any kind, either act or thing. The basics of law are presented form a style that is capable of covering any case until the Day of Judgment (Alalwani, Al-Shikh-Ali, & DeLorenzo, 2003).

b) Practical nature

Islamic thought has been applied in the midst of men during the 13th century, in the shade of a large country in the world, the Khilafah Islamiyah. Islamic thoughts as outlined in the

Sharia law that has been applied is: sharia law on administration (nizhamul hukm fi al-Islam) sharia law on the economy (nizhamul iqtishadi fi al- Islam) sharia law on social relationships or rules of association of men women (an nizhamul ijtima'i fi al-Islami) sharia laws on education policy (siyasa at ta'lim fi al-Islam) sharia laws about the foreign policy of Islamic countries (siyasa kharijiyah lid daulah al Islamiya). Islamic laws are present to be applied and implemented in the midst of life. Humans will not be burdened beyond what he can afford (Souaiaia, 2010, p. 8).

c) Human nature

Islam calsl on people in their capacity as human beings, regardless of race or skin color again. And in his call sent all the people to serve the One. People other than the Arabs had been believers in this religion, like the Persian, Roman, Central Asia, India, Indonesia and so on. Thus, Islam has put them out of the darkness of ignorance into the light of guidance, from the depression toward the resurrection (Corrigan, Denny, Jaffee, & Eire, 2016, p. 112).

Elements of Islamic thought that there are three, namely the fact *(al waqi')*, law *(al- hukm)*, and the relationship between the facts to the law. The fact itself can be an object and can be deed. If the fact that such things then the law there are two kinds, namely permissible *(halal)* and unlawful. For example grapes mubah and khamer which is haraam. There is a rule of Personality "is taken from the texts of the Quran and al hadith," The origin of each object is permissible, up came the proposition that forbid ". Meanwhile, if the fact that the form of action, the law there are five, which is fard (obligatory), mandub (sunna), permissible, makruh and haram. For example, Ramadan fasting is obligatory, Sadaqah is Sunnah (mandub), eating bread permissible, speaking in WC is *makruh* and usury is forbidden. Rule of Personality "attributed to the action are: "The law of origin of each action is tied to Islamic rules (Ramadan, 2006).

The law on facts should be taken of the arguments of Personality "is the Qur'aan and Sunnah, and what is indicated by the Qur'aan and Sunnah that ijma 'friend and Qiyas. Islamic thought there were two kinds of thinking related to aqidah such as faith in God, to rasulrasulnya, his books and the last day. As well as thinking related to Islamic rules "that are practical as jihad and prayer. to rasulrasulnya, his books and the last day. As well as thinking related to Islamic rules "that are practical as jihad and prayer. to rasulrasulnya, his books and the last day. As well as thinking related to Islamic rules "that are practical as jihad and prayer (Engineer, 2005, p. 77).

In the history of Islamic thought provides a review of the basic teachings and the development of thought in Islam, since Islam was an early start, even a little backward, Arabs before Islam until now. The subject concerns the Islamic thought from its historical, social, economic and political. Because of social, economic, political and the like, give effect to the shape of the teachings of Islam that brought Muhammad and later development (Lapidus, 2002).

Likewise, social factors, economic, political and such in the Islamic period also influenced the development of Islamic thought itself. Because Islam is always associated with historical and cultural context around him. Likewise in the development of the prophet Muhammad always in dialogue with the social and cultural reality surrounding them. One might even say that the revelations received by Muhammad was a response to the various problems facing society and the Muslims of his time. In other words, Islam was not in a vacuum (Hallaq, 2012, p. 167).

3. Changes to the Islamic Philosophy Islamic Thought

Islamic philosophy is a philosophy that the whole cendekianya are Muslims. There are some big differences between Islamic philosophy with another philosophy. *First*, although the original classical Muslim philosophers exhume the works of Greek philosophy, especially Aristotle and Plotinus, but then customize it with Islamic teachings. *Second*, Islam is a religionmonotheism, Then, when the other philosophy is 'find God', in Islamic philosophy precisely God has already found, in a sense does not mean obsolete, and have not discussed yet, but the philosophers of Islam were focusing to humans and nature, since it is well known, the discussion of God just going to be a discussion that never was final (Graham, 2010).

Islamic philosophy is the brainchild of Muslims as a whole are exposed to the teachings of Islam. Some say that at the present time whether Islamic philosophy is still there, some have said that Islamic philosophy has been revamped with Islamic thought. a figure of the Egyptian Hassan Hanafi (Rumadi, 2015, p. 171) said that Islamic philosophy is still there. If anyone says Islamic philosophy is no longer the big one for them. Many developing sciences such as theology, Sufism, jurisprudence usul were actually part of Islamic philosophy for using the methods of philosophy (Hanif, 2002, p. 374).

The difference between the philosopher and thinker lies in working patterns, work patterns philosophers are global, while the partial mufakkir working patterns. The philosophers expressed the general view (mankind, the universe, and God), al-Kindi discuss the reason with all its functions, al-Farabi and Ibn Sina raised the theory of emanation, and soul. Besides working patterns philosopher-shaped system that describes the components of each object of study. Ibn Sina lift mental problems are more perfect than the other philosophers.

The explanation ranging from soul from the soul of plants, animals up to the highest soul. The thinkers produce school like Muhammad ibn 'Abd al-Wahab was not called as a philosopher but called thinkers because it produces systematic mind, leading to a problems and find answers thoroughly (Afrizal, 2014, p. 25). Those who agree with him or follow his opinions so-called followers of Muhammad ibn 'Abd al-Wahab instead as a philosopher. Philosophers working patterns discover and formulate something while working thinker patterns complete and realize sesuatu al-Farabi wrote about the major countries. He formulated the requirements and criteria of the leader, while Jamal al-Din al-Afghani, one-thinkers go to various countries, entered the world of politics, come look for who should be appointed into a leader in a country where it was when it was. Jamal al-Din show people, while al-Farabi did not show to people, but to formulate work for people (Afrizal, 2014, p. 25). To note changes in the use of philosophers into mufakkir it is when traded his way of thinking of applying and be thought a partial flow.

Additionally philosophy does not talk about right and wrong, while dititik thinkers over-emphasis to the right and wrong. philosophy only discuss the characteristics of something right and the characteristics of something right. While thinkers to talk about one point a deed. With another sense philosophy does not provide ratings against something, while exerting thinker thinking to see how the value of it. From that little is clear the difference between Islamic thought and Islamic philosophy (Afrizal, 2014, p. 25).

D. CONCLUSION

Islamic philosophy is the result of Islamic thought. Islamic thought is the fruit of a boost teaching of the Qur 'an and Hadith. Islamic thinking is typical thinking, other than on the

other. Because of Islamic thought from the revealed or relying on the explanation of revelation, while the thoughts of others that develop between people, whether it be religious non celestial, political ideologies and economic and social theories just emerged from the genius of thinking man who gave it birth.

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