

HISTORICAL EVOLUTION OF ISLAMIC THOUGHT OVER TIME

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Abstrak

Tulisan ini bertujuan untuk membahas sejarah mengenai ajaran pokok sampai dengan perkembangan pemikiran dalam Islam dari sebelum Islam diperkenalkan sampai saat ini. Pemikiran dalam Islam yang dibahas dalam tulisan ini mencakup berbagai aspek, mulai dari sejarah, sosial, politik dan aspek hukum. Penulis menggunakan metode kualitatif deskriptif dalam bentuk *library research*, yaitu dengan menggunakan kajian yang mendalam terhadap beragam dokumen kepustakaan seperti jurnal, buku atau bahan-bahan pustaka lainnya yang dianggap relevan dengan topik penelitian. Selain itu, penulis juga menggunakan *historical method* dalam penelitian ini karena berkaitan dengan kejadian masa lampau.

Kata Kunci: *Pemikiran Islam; Masa Klasik; Masa Modern.*

Abstract

This article discusses the history, core teachings, and development of thought within Islam from its pre-Islamic origins to the present day. The Islamic thought presented in this article encompasses various aspects, including historical, social, political, and legal aspects. The researcher adopts a qualitative descriptive method through library research, which involves an in-depth study of various literary sources such as journals, books, and other relevant materials related to the research topic. Additionally, the researcher employs historical methods in this study due to its connection with past events.

Keywords: *Islam Thought; Classical Period; Modern Period.*

Introduction

History of the development of thought in Islam from time to time. Thought in Islam refers to the effort to develop knowledge, ideas, and understanding within the framework of beliefs and principles contained in the Islamic religion. This thought encompasses various aspects of life, such as theology, philosophy, law, ethics, science,

and others, which are related to the teachings of Islam (Daulay, Dahlan, and Putri 2023). Thinking in Islam aims to understand and interpret religious teachings, apply Islamic principles daily, and answer various questions and challenges Muslims face (Fuad 2022; Puspitasari, Yuliharti, and Yanti 2021). This involves understanding the principles and values contained in the Qur'an and Hadith as the primary sources of Islamic teachings. Each era's social, cultural, and intellectual contexts influence the development of thought in Islam. This means that thinking in Islam can be diverse and continuously evolving in response to changes and challenges Muslims face.

In general, thinking in Islam aims to acquire a deeper understanding of religious teachings, provide guidance and solutions to life's problems, and advance the knowledge and progress of Muslims in various fields of science and life. Norhabibah (2022) argues that thinking in Islam is an intellectual process involving reflection, analysis, and interpretation of various Islamic teachings. This thinking includes understanding and developing religious concepts, Islamic law (fiqh), ethics, theology (ilmu kalam), and various social, cultural, and moral issues in the context of Islam. It is important to note that someone who claims to be a follower of Islam does not necessarily mean that their thinking is by Islamic teachings (Ali 2012).

Throughout history, the development of thought in Islam has traversed various periods that played a significant role in shaping the thinking and life of Muslims (Puspitasari et al. 2021). From the early to the present, ideas and viewpoints have been formed, developed, and transmitted from generation to generation. From before the revelation of Islam until now, the history of thought in Islam has always experienced non-static development. This has significantly influenced Islamic civilization's development to the present day, as the teachings conveyed are fundamentally rooted in the history of Islamic thought. The close relationship between Islam and history, society, and culture cannot be separated from the development of thought within the Islamic religion. Based on this, the author is interested in studying the history of the development of thought in Islam from each period.

Method

The method used in this writing is descriptive qualitative with a literature study approach (library research), where data is collected from various reading sources such

as research findings, books, and journals related to the research topic (Sari and Asmendri 2018). The Historical method approach is also used because the research is closely related to history or the past (Narbuko and Achmadi 2003).

Finding and Discussion

The development of thought in Islam has undergone evolution throughout history, reflecting the diverse intellectual and cultural contexts in which Islam has developed (Mugiyono 2013). The development of Islamic thought can be observed through various disciplines, such as the expansion of Islamic humanities, including Fiqh (Islamic law) and other sciences. Fiqh, in particular, plays a crucial role in shaping Islamic thought by addressing legal issues and personal conduct (Majidah 2021). Additionally, Islamic thought encompasses efforts to acquire knowledge and understanding of the causes, origins, and essence of both material and spiritual aspects of existence. These efforts involve exploring cause-and-effect relationships in both the material and spiritual realms (Kalsum 2019). Thought in Islam is related to the religion itself and encompasses various aspects of human life and how religious principles can be applied in everyday life.

The thoughts of the Arab people before Islam varied. Generally, before the arrival of Islam, the Arab society was also known for customs and traditions known as "Jahiliyah" by historians. At that time, the Arabs were composed of tribes and clans living as nomads or settled communities in cities. Arab tribes had different belief systems and religious practices. Some worshipped idols and followed the religion of their ancestors, while others may have had pantheistic thoughts or animistic beliefs (Irsad 2022).

This social condition was characterized by practices inconsistent with high moral and ethical principles, such as bloodshed, prostitution, social discrimination, and mistreatment of women and enslaved people (Muchlisin 2019; Pramesti 2021; Siregar 2019). The thoughts and beliefs of the Arab people before Islam were also influenced by their geographical and cultural environment. They lived in harsh and arid desert environments, which often led to their lives focusing on livelihood and protecting natural resources (Irsad 2022).

Early History of Islamic Thought During the Prophetic Era (7th to 8th century)

During the early period of Islam, many Muslim scholars understood and interpreted the Quran and Hadith (the traditions of Prophet Muhammad). Some famous early thinkers were Abu Bakr, Umar ibn al-Khattab, and Ali ibn Abi Talib. Islamic thought underwent significant developments in the 7th and 8th centuries (Umiyati, Syamsuddin, and Kurniati 2022). During this period, numerous intellectual figures and Muslim thinkers emerged, making important contributions to theology, philosophy, science, and Islamic law. In the field of theology, Islamic teachings were developed and consolidated through the interpretation of the Quran and Hadith.

Scholar figures such as Imam al-Shafi'i, Imam Malik, and Imam Abu Hanifah developed methods and principles of Islamic law (fiqh) that form the basis of Islamic legal thought today—in science, the 7th and 8th centuries witnessed a golden age in the history of Islamic knowledge. Figures such as al-Khwarizmi in mathematics, al-Razi in medicine, and al-Kindi in philosophy and science developed concepts and made significant discoveries in their respective fields. This period also marked the spread of Islamic thoughts to various regions such as Spain, India, and the Middle East, resulting in a cross-cultural exchange of knowledge and the creation of vast intellectual wealth.

Classical Period (8th to 12th Century)

This period is called the "Classical Era of Islam" and is known for its advancements in science, philosophy, and theology. Islamic thought during the classical period was not a monolithic entity. Diverse schools of thought and intellectual debates shaped the development of Islamic philosophy, law, and theology. Some famous figures during this period were Al-Farabi, Ibn Sina (Avicenna), and Al-Ghazali. For example, Al-Farabi and Ibn Sina significantly contributed to science, philosophy, and medicine. They combined classical Greek thought with Islamic teachings and delved into philosophical questions about the existence of God, human beings, and the universe (Subroto and Ningsih 2022).

This period is generally divided into two phases: the phase of expansion, integration, and progress (650-1000 AD) and the phase of disintegration (1000-1250 AD) (Subroto and Ningsih 2022). In the expansion, integration, and progress phase, the Islamic world experienced a period of greatness. The Umayyad dynasty significantly expanded Islamic influence throughout North Africa and parts of Western Spain. During this period, there were advancements in various fields, including science, art,

and philosophy. However, in the phase of disintegration, the unity of the Islamic world began to decline. There were political disintegrations, sectarian conflicts between Sunnis and Shias, and divisions between Arab and Persian territories becoming more apparent (Subroto and Ningsih 2022). The decline of Islamic civilization marked this period.

Period of Scientific Development (12th to 16th Century).

During the period of scientific development in Islam, which took place from the 12th to the 16th century, significant advancements were made in various disciplines of knowledge and thought (Mugiyono 2013). During this time, the Islamic world became a center of scientific development, particularly in mathematics, astronomy, medicine, and philosophy. This period saw significant progress in various scientific fields, especially mathematics, astronomy, medicine, and natural sciences. One famous figure was Ibn Rushd (Averroes), who contributed to philosophy, and Ibn Khaldun, a leading historian and sociologist at the time. Another influential figure in the scientific development in Islam during this period was Ibn Sina (Avicenna). He developed a philosophical and medical system that had a wide-ranging impact and is still studied today.

Additionally, this period was marked by the emergence of educational institutions that flourished in various Islamic countries, such as the Umayyad Dynasty, the Abbasid Dynasty, Cordoba in Andalusia, North Africa, Turkey, and Islamic India (Mugiyono 2013). These educational institutions were crucial in developing and disseminating knowledge during that time.

Period of Decline and Colonization (17th to 19th Century)

During the period of decline and colonization in Islam from the 17th to the 19th century, there were significant shifts and challenges in Islamic thought. This period was marked by the weakening of political power in Islam and the increasing influence of European colonial powers in Muslim lands. The decline of political power in Islam and the colonization of Muslim lands profoundly impacted Islamic thought. Muslim scholars and intellectuals grappled with the challenges of colonialism, the loss of political sovereignty, and the introduction of Western ideas and systems. One aspect of Islamic thought during this period was the emergence of reformist movements and intellectual responses to the challenges faced by the Muslim community. These

movements sought to reform and revive Islamic thought and society in response to perceived weaknesses and stagnation.

The Medan Moeslimin newspaper, published in Surakarta in 1915, is an example of media that shaped Islamic thought during this period. Additionally, the period of decline and colonization witnessed debates and discussions on various issues, including the relationship between Islam and modernity, the compatibility of Islamic teachings with Western scientific and philosophical ideas, and the search for solutions to social and political challenges. Scholars and thinkers explored different approaches and perspectives to navigate the changes taking place. Islamic thought experienced a decline during this period due to colonial conquest by European powers. Traditional thought and religion remained important, but there were also efforts to modernize and align Islam with Western values.

The 20th Century to the Present Day.

In the 20th century, Islamic thought underwent various changes and conflicts. There were different streams of thought, ranging from conservative to liberal. Some well-known contemporary figures include Sayyid Qutb, Muhammad Iqbal, and Tariq Ramadan. During this period, fundamentalism, radicalism, and modernization became the center of attention in Islamic thought. From the 20th century to today, Islamic thought has experienced significant developments and transformations. This period is marked by the emergence of modern Islamic movements that seek to adapt Islamic values to the challenges and changes of the times (Yudi 2018). This movement began in the early 20th century when the Muslim world struggled against Western colonization and faced complex socio-political transformations (Yudi 2018).

Islamic thought during this period encompasses various topics, such as the interaction between Islam and modernity, socio-political issues, and changes in philosophy and religious understanding. In Indonesia, 20th-century Islamic thought also reflects unique dynamics and developments in the local context (Hasan and Abidin 2022). Islamic reform movements emerged by emphasizing the importance of renewing religious understanding and producing thought forms relevant to the realities of the modern era (Nasihin, Junaeda, and Dahlan 2022). There has also been a development of philosophical thought in modern Islam, where there is a tendency to engage in dialogue with Western ideas and examine philosophical issues in the context of Islam (Wardani,

2016). Through philosophical thought, Muslim scholars and intellectuals expand their insights and studies on theological, ethical, and logical concepts in Islam.

Additionally, 20th-century to present-day Islamic thought reflects the role and influence of diverse viewpoints within the Muslim community (Rusydi 2015). There are various streams and perspectives, ranging from reformist movements to conservative movements, each with different approaches and goals toward religious understanding and practice.

Conclusion

Throughout history, the development of Islamic thought has been marked by openness, tolerance, and accommodation to intellectual and cultural influences from abroad. The love of Muslims for knowledge, the culture of scholarship, and the involvement of Muslim intellectuals in governance and social institutions have all contributed to the progress of Islamic thought. Islamic thought is an incredibly diverse and continuously evolving aspect of Islamic history and has significantly impacted world civilization, contributing to many fields of knowledge and culture that we know today.

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