

The Influence of Hellenistic and Flourishing of Islamic Philosophy in Modern Age

Muhammad Ikhsan Attaftazani

Faculty of Ushuluddin and Islamic Thought, UIN Sunan Kalijaga Yogyakarta, Indonesia
ikhsanattaftazani@gmail.com

Abstract

This study aims to look at how Islam—besides the Orthodox—can accept Greek traditions that are not derived from Islamic sources. Because, Muslims since the time of the Prophet Muhammad, tend to reject sources that come from Jews and Christians who are considered to have reduced the facts. Noteworthy, The progress of civilization in the Islamic world is inseparable from Greek traditions such as philosophy, medicine, and others that originated from Hellenism. The entry of this tradition gave enthusiasm to Muslim scholars to translate Greek works into Arabic. The Greek tradition, especially philosophy gave distinguished names such as Ibn Sina and al-Farabi. However, after entering the early 15th century, the study of philosophy stagnated until the 19th century. The scientific condition of the Islamic world is far below the progress of the Western nations, both in technology, economics, and education. Modern Century Muslim thinkers realized that they had fallen behind the West and had to pursue it by reforming Islam. Islamic reformers emerged from various Islamic worlds such as Egypt, India, Turkey, and countries in Southeast Asia.

Keywords: *greek tradition, hellenism, reforming islam, islamic philosophy*

Abstract

Penelitian ini bertujuan untuk melihat bagaimana Islam—selain kelompok Ortodoks—dapat menerima tradisi Yunani yang bukan berasal dari sumber hukum Islam. Karena, umat Islam sejak masa Nabi Muhammad saw. memiliki kecenderungan menolak sumber yang berasal dari Yahudi dan Kristen yang dianggap telah mereduksi fakta. Penting dicatat, Kemajuan peradaban dalam dunia Islam tidak terlepas dari tradisi Yunani seperti filsafat, kedokteran, dan lainnya yang berasal dari masa Hellenisme. Masuknya tradisi tersebut memberikan antusias kepada ilmuan Muslim untuk menerjemahkan karya-karya Yunani ke dalam bahasa Arab. Tradisi keilmuan Yunani, terutama filsafat memunculkan nama-nama besar seperti Ibn Sina dan Al Farabi. Namun, setelah memasuki abad ke-15 awal, kajian mengenai filsafat mengalami stagnasi hingga abad ke-19. Kondisi keilmuan dunia Islam jauh berada di bawah kemajuan bangsa Barat, baik dalam teknologi, ekonomi, maupun pendidikan. Para pemikir Muslim Abad Modern menyadari bahwa mereka sudah tertinggal oleh Barat dan harus mengujarnya dengan melakukan pembaharuan dalam Islam. Tokoh-tokoh pembaharu Islam muncul dari berbagai dunia Islam seperti Mesir, India, Turki, dan Negara-negara di Asia Tenggara.

Kata kunci: *tradisi yunani, hellenistik, pembaharuan, filsafat islam*

INTRODUCTION

Islamic scientific tradition takes reference from the text, the Koran as the main source passed down through the intermediary Angel Gabriel. The Koran is seen as something sacred and has historical facts. Thus, Muslims reject opposing views originating from other traditions such as Judaism and Christianity. The sources contained in their books—Old Testament and New Testament—are considered to have been manipulated in their contents according to their interests. As explained in Surah *Ali Imrân*: 78, that the *Ahl al-Kitâb*—Jews and Christians—amended the verses and said that they were from God. In fact, in its development, Christian teachings always change with the holding of a consensus, such as the Council of Nicaea which established Jesus as Lord.¹

They reject Christian and Jewish scientific traditions, but the Hellenism tradition enters and gives a new vision in Islam, especially Kalam and Philosophy.² Hellenism itself is a transitional period of ancient Greece and Christianity, after the death of Alexander the Great around 323-30 BC which took place in ancient Egypt.³ In the 8th century CE, the translation of works from Greek into Arabic received a direct command under the Abbasid dynasty during the Caliph al-Mansur.⁴ Previously, the Hellenism education system developed in Iraq under the rule of the Kingdom of Sassanian which taught medicine, philosophy, and other Greek sciences. This system was adopted by Muslims when its power fell into the hands of Islam. This evidenced by the establishment of educational institutions in Gunde Shapur, which located in the northeast of Basra.⁵

The influence of the developing Hellenism tradition raises questions about Islamic society. Because, before Islam had denied traditions originating from Christianity and Greece. This became an anomaly because it received openly almost all Greek scientific traditions, especially philosophy. Philosophy has attracted enthusiasm from the Muslim community to translate and teach it to various groups. How could the Hellenism tradition be easily accepted by the Muslim community at that time?

This influence entered and assimilated in Islam for centuries and changed in various educational institutions. Although there are some groups - such as *Ahl al-Hadith* and *fuqaha* - who refute philosophy, this does not contradict its steps for widespread development. However, Philosophical thought in Islam began to fade and was replaced by Sufism starting

¹ M. I. Ananias, *Evolusi Kristen*, (Yogyakarta: Gelanggang, 2008), p. 248.

² W. Montgomery Watt, *Islamic Philosophy and Theology*, (Edinburgh: Edinburgh University Press, 1985), p. 37.

³ Francis Henry Sanback, "Hellenistic Thought", Paul Edward (ed.), *The Encyclopaedia of Philosophy* (New York: Macmillan Pub. Co. Inc. & the Free Press & London: Collier Macmillan Publishers, 1972), vol. 3, p. 220.

⁴ Harun Nasution, *Pembaharuan dalam Islam: Sejarah Pemikiran dan Gerakan*, (Jakarta: Bulan Bintang, 1992), p. 187..

⁵ W. Montgomery Watt, *Islamic Philosophy and Theology*, p. 37

from the beginning of the 15th Century. Philosophy began to rise again in modern age as the beginning of the Renaissance in Islam.

The rise of philosophy in the modern era is a continuity of the inclusion of the tradition of Hellenism in Islam. It's just that, when Hellenism first entered, the condition of Islam was superior because it came to invade the area around Arabia. Whereas in modern times, Islam is far below the West—the realm of Hellenism—both in terms of education, politics, social and economic. Through these different conditions, how do Muslim scientists face challenges from the west? The thinkers at this time called for renewal in Islam because of the old-fashioned mindset of the people. This is because the Islamic community at that time only did not make changes and only followed the opinions of classical scholars.

Previous research related to the study of Hellenism and the development of Islamic philosophy is discussed in Montgomery Watt's work entitled *Islamic Philosophy and Theology*. Watt gives the term the entry of the tradition of Hellenism into Islam with "The Wave of Hellenistic". The book describes the entry of the tradition of Hellenism into Islam and its influence on Islamic scholarship such as Kalam. Kalam became the main discussion in the book and only explained a little about philosophy. In addition, the reasons why the tradition of Hellenism is accepted in Islam has not been discussed thoroughly.

Furthermore, research accomplished by Mohamed Othman authorized "*Contemporary Islamic Philosophy: response to relativity and thinking outside history*" discusses the development of philosophy in the contemporary period. Othman explained starting from the decline of philosophy in Islam to the efforts of reformers in reviving philosophy. In addition, he discussed quite a lot of the influence of philosophy in various regions and grouped it into philosophical schools such as pragmatism and marxism. However, Othman did not discuss the distinction of how Hellenism first entered the Islamic world and in the contemporary era.

Previous research that discusses modern Islamic philosophy is a study by Wardani, entitled "*Perkembangan Pemikiran Islam Modern (Sebuah Tinjauan Umum)*". This research discusses, in general, the development of Islamic philosophy in the Islamic world and especially in Indonesia. Wardani explained many reformers in Islam and their typology of thought. This research is almost the same as before from Othman, but Wardani provides the stages of philosophical revival. In addition, Wardani also explained the studies carried out by Orientalists in Islam.

Based on previous studies, no information has been found that mentions the cause of the Muslim community to accept the tradition of Hellenism and the entry of Hellenism in modern times. The discussion in this study will reveal about the inclusion of the tradition of Hellenism in Islam and the reasons Muslim society accepts traditions originating from outside Islam—Hellenism. In addition, it will discuss the influence of the entry of Hellenism in the modern age.

METHODOLOGY

This research is descriptive-analytic qualitative research by referring primary sources from Montgomery Watt's work, *Islamic Philosophy and Theology*, as well as secondary data taken from books, journals, or articles relating to the discussion. The data collection technique used a literature study by analyzing the problem of the wave of Greek traditions in Islam. The discussion on the entry of the Hellenism tradition or "The Wave of Hellenistic" will be compared with other works such as Madjid Fakhry, "*A History of Islamic Philosophy*" and Mian Mohammad Sharif, "*A History of Muslim Philosophy*". The focus of discussion in this research is the process of entering Hellenism in the Islamic world and its influence on the Modern Age in the field of philosophy. The influence on Modern Age will be explained how Islamic thinkers made a reconstruction or reformation in Islam.

RESULT AND DISCUSSION

Accepting Hellenistic Tradition and Its Influence Within Islam

The entry of philosophy in the Islamic world is inseparable from the tradition of Hellenism which Montgomery Watt referred to as "The Wave of Hellenistic".⁶ The influence of Hellenism in the Islamic world was very apparent during the Abbasid caliphate. This is due to the widespread expansion of the Islamic region to various regions so that Islamic culture is mixed with the local culture. The works of Hellenistic tradition spread in the Islamic world and support for translating the rich-works. Much of the work of the transliterated Hellenistic tradition is about medicine, in addition to philosophy and science.⁷

Acceptance of Greek Hellenistic traditions so widely spread in Islam is inseparable from the political conditions of Islam. Political conditions during the Umayyad caliphate became a milestone for his successors, including the Abbasid caliphate. Because the decision making originating from the Koran and Hadith are applied since the time of the Prophet. until Khulafaur Rasyidin was no longer held by the Umayyad caliphate. This was recorded in history when Abdul Malik, the fifth Umayyad Caliph refused to decide on something with the Koran and said, "This is my last touch with you (the Koran)".⁸

The words delivered by Abdul Malik bin Marwan gave the impression that he would not use the Koran as a decision. This indicates that the Islamic tradition of tradition has begun to be abandoned and has implications for the acceptance of traditions originating from outside Islam, especially Greece. Thus, acceptance of the Greek Hellenism tradition is not considered strange because they are open to Western thought. In addition, the position of Islam in scholarship is far behind with major kingdoms such as Rome and Persia.

⁶ W. Montgomery Watt, *Islamic Philosophy and Theology*, p. 39.

⁷ W. Montgomery Watt, *Islamic Philosophy and Theology*, p. 40.

⁸ Farag Fouda, *Kebenaran yang Hilang: Sisi Kelam Politik dan Kekuasaan dalam Sejarah Kaum Muslim*, trans. Novriantoni (Jakarta: Democracy Project, 2012), p. 130.

The entry of Hellenism tradition in Islam through two waves. When the entry of the first wave of Hellenism, philosophy enforced first with great attention in the build *Bait al-Hikmah* (The House of Wisdom) during Caliph Harun al-Rashid and developed by al-Makmun (813-833) and al Mu'tashim (833-842). *Bait al-Hikmah* is a very large library and is equipped with works from the Hellenism tradition to be translated. At this time, the process of translating Greek traditions was carried out in large enough quantities. The reason for the Caliph's doing this is not yet known whether it is because of his curiosity about science or to support the domination of the Mu'tazilah as legal theology.⁹

The translator who could translate book from Greek into Arabic could get high-paying work. They flocked to Baghdad as the capital of Abbasid and filled the whole libraries in capital and major cities with classical text translated from other languages, especially Greek.¹⁰ However, few translators in the early days came from the Islamic community, but from the Christian community because there were still only a few Muslim scientists who knew Greek or Syrians. The greatest translator at that time was Hunain Ibn Ishaq, a Christian from Iraq who translated directly from Greek. Meanwhile, the Muslim translator and philosopher famous at the time was Abu Yusuf Ya'qub ibn Ishaq al-Kindi (800-870), known as al-Kindi.¹¹

His merits in translating Greek texts into Arabic were very useful for subsequent generations because of the many new vocabularies he added. In addition to translating, al-Kindi also made his own by giving it the equivalent word *iyah* suffix, such as *mâhiyah* of the word *mâ huma* (what is it?), Which translated from Greek *to ti esti* (essence).¹² Al Kindi has a large library that is used to study philosophy. This can be seen in the quote from Islamic Philosophy and Theology by Montgomery Watt, " *From this incident, we know that al Kindi had what was for the time a huge library. He must have spent the greater part of his time in the study and was an acknowledged expert in nearly all the Greek sciences.*"¹³

After the enthusiasm of scientists Muslim on Greek scholarship around the 800s, many of them are discussed works of Muslim scientists than Greek heritage. This is because the previous Greek heritage has been defined in Arabic by Muslim scientists. In the 10th century, the second wave emerged by further developing Greek scientific traditions such as medicine and philosophy. If the first Hellenistic wave still focuses on the translation of Greek or Syrian works, the second wave of Muslim philosophers learns directly from philosophical works translated into Arabic. In addition, the discussion of philosophy in the second wave has begun to enter the realm of Islamic teachings such as the creation of nature in Islam with philosophical arguments. Some of the major figures of this time included Ibn Sina as a

⁹ Richard Walzer, *Greek Into Arabic: Essays on Islamic Philosophy*, (Cambridge & Massachusetts: Oxford University Press, 1962), p. 6.

¹⁰ Tamim Ansary, *Destiny Disrupted: A History of the World Through Islamic Eyes*, (New York: Public Affairs, 2009), p. 100.

¹¹ W. Montgomery Watt, *Islamic Philosophy and Theology*, p. 38-39.

¹² A. Khudori Soleh, *Filsafat Islam: dari Klasik hingga Kontemporer*, (Yogyakarta: Ar-Ruzz Media, 2016), p.

74.

¹³ W. Montgomery Watt, *Islamic Philosophy and Theology*, p. 40.

philosopher and medical expert. Besides, there is al-Farabi who is known as "the second teacher"—after Aristotle as the first teacher—who is an expert in the fields of philosophy and politics.¹⁴ The greatest work of the two figures is *Qanūn fī al-Tibb* (Canon of Medicine) and the Book of *Ara Ahl al-Madinah al-Fadhilah* which discusses politics.

In this period—from 650-1250—Islam achieved its glory by the development of various sciences and the expansion of its territory to Spain and India.¹⁵ Scholars that developed among them in the field of Sufism or mysticism were Dzunnun al-Misri, Abu Yazid al-Bustami, and al-Hallaj. While in the fields of philosophy including al-Kindi, al-Farabi, Ibn Sina, and Ibn Miskawaih. However, in 1000-1250 AD the Islamic world experienced a period of disintegration due to the weakening of the Abbasid Caliphate and finally fell at the hands of the Mongols in 1258 AD¹⁶

After Al-Ghazali (1058-1111) criticized philosophers through his work *Tabafut al Falasifah*, Islamic philosophy at Medieval Century has not stopped completely. After that, Islamic philosophy developed and reached its peak again at the time of Ibn Rushd (1126-1198) and Ibn Khaldun. After that, Islamic philosophy underwent a period of dormancy for four centuries after Ibn Khaldun (1332-1406) so that it experienced a little more development in it.¹⁷ Entering the 15th century AD, this scientific development stagnated so that Montgomery Watt—Orientalist Figure—referred to as "The Dark Age".

Another view was conveyed by Madjid Fakhry that philosophy still developed until the time of Syadr al-Din al-Shirazi or known as Mulla Sadra (1572-1640).¹⁸ This opinion is also shared by Fazlur Rahman who said that philosophy after al-Ghazali developed in a different direction, namely philosophy of religion or philosophical religion. This style of philosophy is influenced by Sufism, but its argument is rationally loaded. This can be seen regarding the doctrine of pantheism which was developed from the Neoplatonic emanation.¹⁹ However, al-Taftazani argues that the flow cannot be said of philosophy because its teachings and methods are based on taste (*dzauq*). Besides, it also cannot be said of Sufism because it is often expressed in philosophical language and tends to the doctrine of pantheism.²⁰ Characters who developed this philosophy included Suhrawardi al Maqtl, Ibn Arabi, and Mulla Sadra.

Apart from these problems, studying Islamic philosophy in the Middle Ages seemed to lose its context because it did not transform it into social reality.²¹ Even other sciences also experience the same thing, such as kalam science and jurisprudence. In this century, the works

¹⁴ W. Montgomery Watt, *Islamic Philosophy and Theology*, p. 69.

¹⁵ Harun Nasution, *Pembaharuan dalam Islam: Sejarah*, p. 13.

¹⁶ Harun Nasution, *Pembaharuan dalam Islam*, p. 13.

¹⁷ Mohamed Othman E, "Contemporary Islamic Philosophy Response to Reality and Thinking Outside History", *Journal of Humanities and Applied Social Sciences*, Vol. 1 No. 1, 2019.

¹⁸ Madjid Fakhry, *A History of Islamic Philosophy*, (New York: Columbia University Press, 1983), p. 333.

¹⁹ Fazlur Rahman, *Islam: Sejarah Pemikiran dan Peradaban*, trans. M. Irsyad Rafsadie, (Bandung: Mizan, 2017), p. 183-184.

²⁰ Abu al-Wafa al-Ghanimi al-Taftazani, *Sufi dari Zaman ke Zaman*, trans. Ahmad Rofi' Utsmani, (Bandung: Pustaka, 2003), p. 188.

²¹ Hassan Hanafi, *Studi Filsafat 1*, 2015.

that were born only as a *syarah* and *mukhtasar* for works in the classical era.²² During the Middle Age, three kingdoms developed, namely, the Turkish Ottoman Dynasty, the Persian Safavid Dynasty, and the Mughal Dynasty of India.²³ It was only in the 19th century that the Islamic world underwent a modernization influenced by European colonization. European influence from thought, politics, or military to the Islamic world can be called the third wave of Hellenism.²⁴

The Development of Islamic Philosophy in The Modern Age

The condition of Islam at the end of the Middle Ages emerged many purification movements against Islam such as in Arabia, India, and Africa. This purification movement was seen as a reaction to religious perversion and moral decline of Muslim communities on the outskirts of the Ottoman Empire and India. The most prominent movement in the Arab land known as the Wahhabi movement was initiated by Muhammad bin Abd al-Wahhab (1703-1792 AD).²⁵ The emergence of these movements is a sign of the desire of the Islamic community to rise and avoid things that are mystical by carrying out practical practices.

Meanwhile, Islamic philosophy was still at the point of dormancy until the beginning of the 19th century AD. After going through a period of stagnation for quite a long time, the idea of Islamic revival began to emerge (*an-nahdlah al Islamiyyah*). The revival of Islam can be achieved by considering three things, namely attitudes toward Islamic traditions, attitudes towards Western traditions, and attitudes towards current realities.²⁶ In addition, the progress of Islam can be obtained through the rejection of *taqlid* and the need for *ijtihad* to get new thoughts that are following the reality of society.²⁷ By opening the door of *ijtihad*, new ideas will emerge that are more relevant to modern times. The door to *ijtihad* is not formally closed and the overall state of mind has gradually stopped.²⁸

At that time, the state of Islam when facing the West was not Islam in its heyday with advances in technology and science. However, Islam as a religion is full of local traditional rituals and a variety of *keburafat* that cause a decline in thought.²⁹ Ernest Renan—a French philosopher—said that Islam is a religion that is fanaticism and hates knowledge or rationality and prevents people from freedom. These words are very unjustified and in historical fact, because Islam in its golden age was the center of world civilization. The West has forgotten the

²² Ali Sodikin, et.all, *Fiqh Ushul Fiqh; Sejarah, Metodologi dan Implementasinya di Indonesia*, (Yogyakarta: UIN Sunan Kalijaga, 2014), p. 36.

²³ W. Montgomery Watt, *Islamic Philosophy Theology*, p. 133-134.

²⁴ W. Montgomery Watt, *Islamic Philosophy and Theology*, p. 157.

²⁵ Fazlur Rahman, *Islam: Sejarah Pemikiran*, p. 295.

²⁶ Hassan Hanafi, *Studi Filsafat 1: Pembacaan Atas Tradisi Islam Kontemporer*, terj. Miftah Faqih, (Yogyakarta: LKiS, 2015).

²⁷ Safraz Khan, *Muslim Reformist Political Thought: Revivalist Modernist and Free Will*, (London: Routledge, 2003), p. 3.

²⁸ Fazlur Rahman, *Islamic methodology in History*, (Islamabad: Islamic Research Institute, 1995), p. 149-150.

²⁹ M. Arkoun and Louis Gardet, *Islam: Kemarin dan Hari Esok*, trans. Ahsin Mohammad, (Bandung, Pustaka, 1997), p. 89.

works of al-Farabi, Ibn Sina, and Ibn Rushd at that time, and were interpreted and interpreted by Christian scientists in the 13th century AD.³⁰ This is what makes Islamic reformers want to show the West as the antithesis of their statement.

It is different from the condition of Islam when the entry of Hellenism in the classical period. Islam at that time was psychologically tough and politically powerful to deal with the flow of Hellenistic thought.³¹ It was clear at that time, Islam was able to assimilate and many Islamic ideas were influenced by Hellenism thinking. Whereas in Modern Ages, Islam was attacked by the West and it was very easy to be conquered. The waves from the west that are most felt are in terms of military and political. The Islamic world is considered as a powerless society in the face of destructive attacks launched by the West.³² Montgomery Watt calls this the third wave of Hellenism " Third Wave of Hellenistic "³³ although this influence occurs in a form that is quite different from the first and second waves.

Discussion of Islamic philosophy in the modern era shifts no longer to discuss the nature of God and His essence. The themes discussed such as the relationship between religion and the state or science and governance issues.³⁴ This shift is due to the current modernization which has developed rapidly in the west. The Islamic world feels left behind and needs to catch up with modern thinking and make changes for the better. However, not all people agree with the renewal efforts in Islam. Traditionalist scholars try to distance the West from Islam because they try to instill teachings that are not by the Koran or Hadith. They also still admired classical scholars and trapped in the milieu of the glory of Islam. Different from modernist scholars who accept Western science with all its good and bad.³⁵

The initial rise of Islam in the modern era began when Egypt expanded the by Napoleon Bonaparte of France in 1798 AD. Earlier, the West has passed modernization when philosophers criticize the hegemony of the Church which is characterized by the emergence of Rationalism flow. They regard modernism as a change in Medieval worldview dominated by Church dogmas towards a contemporary outlook into a Copernican revolution, Galilean science, and Cartesian cogito. ³⁶ After that, around the 15th or 16th century AD, the West emerged as a new, more powerful force and as the center of the world economy that was previously under Islamic rule.³⁷ This has aroused the enthusiasm of Islamic thinkers to rise with some reforms in Islam and adopted from the West thinkers.

³⁰ M. Arkoun and Louis Gardet, *Islam: Kemarin dan Hari Esok*, p. 89-90.

³¹ Fazlur Rahman, *Islam: Sejarah Pemikiran*, p. 321-322.

³² Fazlur Rahman, *Islam: Sejarah Pemikiran*, p. 321.

³³ W. Montgomery Watt, *Islamic Philosophy and Theology*, p. 157.

³⁴ Mohamed Othman E, "Contemporary Islamic Philosophy Response to Reality and Thinking Outside History", *Journal of Humanities and Applied Social Sciences*, Vol. 1 No. 1, 2019.

³⁵ Ziauddin Sardar, *Masa Depan Islam*, trans. Rahmani Astuti, (Bandung: Pustaka, 1987), p. 331-332.

³⁶ Mohammed Arkoun, *Pemikiran Arab*, trans. Yudian W. Asmin (Yogyakarta: Pustaka Pelajar, 1996), p. 109.

³⁷ Johan Meuleman, "South-East Asian Islam and the Globalization Process", in *Islam in the Era of Globalization: Muslim Attitudes Towards Modernity and Identity*, (Jakarta: INIS, 2001), p. 16.

Egypt when it was expanded by Napoleon, Western science and culture were brought to Egypt by building the *Institut d'Egypte* scientific institution which had a very large and complete library.³⁸ At this time, al-Azhar's clerics had a relationship with Napoleon and realized that the ideas and scholars of Islam in Islam were far behind. The *Institut d'Egypte* is often visited by people and Egyptian scholars, one of which is Abd al-Rahman al-Jabarti—al-Azhar professor. He visited the institute in 1799 and expressed his admiration for the strange experiments carried out by Westerners.³⁹ After the French occupation ended, Muhammad Ali Pasha took over Egypt and modernized it by establishing schools and bringing in direct instructors from Europe. In addition, he also sent Egyptian people to study in the West, especially Paris accompanied by an Imam, one of them Rifa' al-Tahtawi (1803-1873 AD).⁴⁰

This resurrection influenced several figures such as the Head of al Azhar University, Sheikh Hassan al-Attar (1776-1835) and his student al Tahtawi (1801-1863) to study in France. In addition, a well-known figure, Sheikh Jamal al-Din al-Afghani, spent some time in Egypt from 1871-1876.⁴¹ Jamal al-Din al-Afghani and Muhammad Abduh argued that the religion of Islam is rational and is by the times. Besides, according to Muhammad Abdul Raziq, classical philosophy has a role in dealing with modern society. Rationality is also not contrary to revelation, because in the Koran itself it is ordered to use reason.⁴² Thus, modernization in Egypt cannot be stopped by reforms in the Islamic world.

Hassan Hanafi, as a figure of Occidentalism also contributed to voicing the renewal of the Islamic world. Through his work entitled from *aqidah* (faith) to revolution (*Min al aqidah ila al tsauroh*) aims to liberate on a theological basis. He also wrote a book about Occidentalism *Muqaddimah fi al-'ilm al-Istighrab* in the face of Orientalist thoughts.⁴³ Also, Hassan Hanafi said that philosophical books have become artifacts that are read continuously without re-dialogue. The tradition of classical Islamic philosophy is considered taken for granted and has reached its peak so that there is no development of thought.⁴⁴

Meanwhile, in Morocco, a figure named Abid al Jabiri appeared who wrote about criticism of Arabic reason (*Naqd al-'Aql al-'Arabi*) and the study of classical literature with contemporary readings, namely contemporary readings of old treasures (*Qira'ah Mu'asirah li al Turats*). The criticism by Abid al Jabir is against reason people Muslims who crave glory days of Islam so dogmatic and they are inclined to Western thought.⁴⁵

³⁸ Harun Nasution, *Islam Rasional: Gagasan dan Pemikiran*, (Bandung: Mizan, 1996), p. 148.

³⁹ Abdul Sani, *Lintasan Sejarah Pemikiran: Perkembangan Modern dalam Islam*, (Jakarta: Raja Grafindo Persada, 1998), p. 25-26.

⁴⁰ Harun Nasution, *Islam Rasional: Gagasan*, p. 149.

⁴¹ Mohamed Othman E, "Contemporary Islamic Philosophy Response to Reality and Thinking Outside History", *Journal of Humanities and Applied Social Sciences*, Vol. 1 No. 1, 2019.

⁴² Wardani Wardani, "Perkembangan Pemikiran Filsafat Islam Modern: Sebuah Tinjauan", *Jurnal Ilmu Usbuluddin*, Vol. 14, No. 1 tahun 2015, p. 28.

⁴³ Wardani Wardani, "Perkembangan Pemikiran Filsafat", p. 28.

⁴⁴ Hassan Hanafi, *Studi Filsafat: Pembacaan Atas Tradisi Islam Kontemporer*, translated. Miftah Faqih, Yogyakarta: LKiS, 2015.

⁴⁵ Wardani Wardani, "Perkembangan Pemikiran Filsafat", p. 28.

The discussion on modernization was also discussed by Fazlurrahman, was born in Pakistan who has a doctorate education at Oxford University. His thoughts are more focused on the study of the Koran, one of them about his criticism of conservatism. His study of philosophy was also his concern, especially regarding Ibn Sina.⁴⁶ When he studied in the West, there was a gap between traditional Islamic and modern education. This made him an acute skeptic and led him to study philosophy.⁴⁷ Another Pakistani thinker is Sir Muhammad Iqbal who played a role in the development of Islamic thought through his book *Reconstruction of Religious Thought in Islam* about his ideas that support the existence of rationalism based on the Koran and Islamic teachings and accept modern rationalism⁴⁸

The reform movement in India led to famous figures, such as Sayyid Ahmad Khan, Ameer Ali, and others. Sayyid Ahmad Khan (1817-1898 AD) was an Indian thinker who tried to integrate science and religion. He was also a mediator during the 1857 uprising and helped Britain a lot from violence and murder. For his services, he was given a prize by the British, but he refused and preferred the title Sir.⁴⁹ Previously, he had visited England in 1869 CE and was fascinated by the education system there so that his thinking was influenced by Western rationalism.⁵⁰ In 1878 he founded the *Muhammedan Anglo Oriental College* (MAOC) school by implementing the Western education system and using English as its *lingua franca*. His thoughts on the renewal of Islam pioneered the formation of the Aligarh movement as a vehicle for the Islamic movement.⁵¹ In 1878 he founded the *Muhammedan Anglo Oriental College* (MAOC) school by implementing the Western education system and using English as its introduction. His thoughts on the renewal of Islam pioneered the formation of the Aligarh movement as a base for the Islamic movement.⁵²

While Sayyid Ameer Ali (d. 1928 AD), in his book *The Spirit of Islam* explained the teachings of Islam and the progress of rational scholarship in Islam.⁵³ He argues that one can growth moral-social values if they apply the teachings of Islam which are in the Koran and Hadith. Islamic teachings from Koran and Hadits can lead people to social unity and solidarity, e.g. alms and *jamā'ah* (praying together). Many of his other thoughts are related to teachings in Islam.⁵⁴ For example, regarding the issue of polygamy, Ameer Ali mentioned that the Koran recognizes polygamy legally, but sets limits and raises its dignity. In addition, according to Ameer Ali, the Qur'an also prohibits implicit polygamy as in sura *an-Nisā* (4) verse 129, "You will not be fair to your wives".⁵⁵

⁴⁶ Wardani Wardani, "Perkembangan Pemikiran Filsafat", p. 28.

⁴⁷ Oliver Leaman, *The Biographical Encyclopedia of Islamic Philosophy*, (London & New York: Bloomsbury, 2015), p. 398.

⁴⁸ Fazlur Rahman, *Islam: Sejarah Pemikiran*, p. 332.

⁴⁹ Harun Nasution, *Pembaharuan dalam Islam*, p. 165.

⁵⁰ Fazlur Rahman, *Islam: Sejarah Pemikiran*, p. 329-330.

⁵¹ Harun Nasution, *Pembaharuan dalam Islam*, p. 170.

⁵² Harun Nasution, *Pembaharuan dalam Islam*, p. 174.

⁵³ Harun Nasution, *Pembaharuan dalam Islam*, p. 183.

⁵⁴ Fazlur Rahman, *Islam: Sejarah Pemikiran*, p. 331-332.

⁵⁵ Fazlur Rahman, *Islam: Sejarah Pemikiran*, p. 348.

In the other Islamic world, modernization in Turkey has two directions that lead to secularization and westernization by destroying traditional Islamic thought. This can be seen with the construction of printing factory, people's interest in modern knowledge, and starting to question about politics and social in a new way.⁵⁶ Interest in philosophy began when publishing about Western philosophy in enlightenment such as Rousseau, Voltaire, Montesquieu, and others. At that time, interest in philosophy tended towards materialism and natural philosophy. However, the two schools were opposed by the Caliph Abdul Hamid because it was not compatible with Islamic teachings and morals. This cannot be separated from the role of Jamal al-Din al-Afghani through his work *al-Radd 'Ala al-Dabriyyin* (Refutation of the Materialist) given personally to Abdul Hamid.⁵⁷

Meanwhile, the prominent figure of the Turkish reformer was Zia Gökalp with his social idealism that aligned between Islamic and Western philosophical traditions.⁵⁸ Previously, philosophy was not taught in a learning institution with a modern form. Philosophy is seen as suspicious and bad by conservatism. For his services, philosophy, logic, psychology and taught in college and become a prestigious course. In addition, the University of Istanbul opened a philosophy department and students were sent to study in Europe.⁵⁹ With the development of philosophy in Turkey, managed to change the traditional education system into modern.

Turning to the Southeast Asian region in the 20th century AD, especially Indonesia, renewal in Islam is inseparable from the influence of Islamic countries, such as Egypt. The *al-Manâr* journal, written by Rashid Ridha, has encouraged the publication of the *al-Imam* journal in Singapore and *al-Munîr* in Padang, Indonesia. These journals became a driving force for the people in the spirit of nationalism and opposed imperialism. The journals are restricted and even prohibited from circulating in the community. However, *al-Manâr's* journal was able entered in Indonesia through several ways such as smuggling and the students from Egypt who returned to their homeland. The journal also developed in Kota Baru Kelantan, Malaysia.⁶⁰ Even modern Indonesian Islamic thinkers were influenced by the journal.

The figures of Indonesian modernism include Ahmad Dahlan (1868-1963), founder of Muhammadiyah and Muhammad Hasyim Asy'ari as the founder of *Nabdlâtul 'Ulamâ* (Renaissance of the Religious Scholar). Ahmad Dahlan gained the influence of modern education after studying for three years in Mecca. He spent his life as a teacher assigned by the Dutch government to teach religious education. The Muhammadiyah organization was originally founded for education, but developed into an organization that handles social welfare. He did not leave much paper, but there are some messages that he conveyed to his followers.

⁵⁶ Mian Mohammad Sharif, *A History of Muslim Philosophy*, (Delhi: Low Price Publication, 1995), p. 1514.

⁵⁷ Mian Mohammad Sharif, *A History of Muslim Philosophy*, p. 1515.

⁵⁸ Mian Mohammad Sharif, *A History of Muslim Philosophy*, p. 1518.

⁵⁹ Mian Mohammad Sharif, *A History of Muslim Philosophy*, p. 1517.

⁶⁰ Azyumardi Azra, *Islam Nusantara: Jaringan Global dan Lokal*, trans. Iding Rosyidin Hasan, (Bandung: Mizan, 2002), p. 181-185.

The text selected here appears to have been part of instructions to Muhammadiyah leaders, exhorting them to provide role models, overcome the force of local custom, gain more knowledge of true Islam, and make it accessible to their followers. The work is not marked by intellectual citations or even religious allusions, but uses Islamic language, such as happiness in the "Hereafter" and the reality of God.⁶¹

Hasyim Asyari (1871-1947) as one of the most respected figures of the 20th century is a modern Islamic thinker. As a scholar, he encouraged his children and students to further research about lessons and teaching methods.⁶² Reform in the field of education was only realized by his son named Wahid Hasyim who applied bilingual teaching, namely Arabic and English. Other modern thinkers in the Southeast Asian region who have important roles include Sheikh Ahmad Surkati, H. Agus Salim, and Ahmad Hassan.

In general, the attitude of Muslim scientists towards the West can be divided into two, namely Zealotism and Herodianism. Zealotism strives to close themselves off from Western fanatic developments by hoping for the glory of Islam in the past. This attitude led to a puritanism movement like that of Muhammad Ibn Abdul Wahhab (1703-1787) or Sayyid Qutb. However, the Wahhabism movement emerged in pre-modern times before western influences entered the Islamic world. so it is not true if this movement is an influence on Western imperialism, but rather a reaction to the attitude of Muslims who are considered to leave the Shari'a, for example, khurafat and tawassul. Whereas Herodianism was more open to Western influences while remaining selective about the ideas offered. The influence arising from this attitude appears renewal in Islam as practiced by al-Afghani with pan-Islamism and other reformers.⁶³

CONCLUSION

The wave of Hellenism that entered the Islamic world had a significant impact. Starting from the first wave with the translation of works from Greek to Arabic. In the second wave of Hellenism, figures emerge who developed philosophy such as Ibn Sina and Al Farabi. The discussion of philosophy in the second wave no longer translates works, but applies philosophy in Islamic teachings.

The reason the Muslim community at that time accepted the tradition of Hellenism was because the Caliph began to be interested in scholarship outside of Islam. In addition, teachings sourced from the Koran are no longer used in deciding a case as happened in the Umayyad Caliphate under Abdul Malik's leadership. With the opening of Islam to the Greek tradition brought a good impact with the advancement of the Islamic civilization. Muslim scientists try to combine religious scholarship based on the Qur'an and harmonize it with

⁶¹ Charlez Kurzman, *Modernist Islam 1840-1940*, (Oxford: Oxford University Press, 2002), p. 344.

⁶² Charlez Kurzman, *Modernist Islam 1840-1940*, p. 365.

⁶³ Ali Sodikin, et.all, *Fiqh Ushul Fiqh; Sejarah, Metodologi dan Implementasinya di Indonesia*, (Yogyakarta: UIN Sunan Kalijaga, 2014), p. 39.

Greek traditions so as to create great discoveries from the fields of medicine, mathematics, physics, and philosophy.

After the triumph of Islam in the classical period, the state of Islam that was in a period of decline from the attainment of the West tried to revive. By applying philosophy in the social sphere, the reformers provide solutions to catch up with Islam from the West. The spirit to pursue this change was dictated, one of which was by Jamal al-Din al-Afghani with the idea of *Urwah al-Wutsqa*, the unity of the people. This revolutionary spirit was followed by other countries in the Near and Middle East, and Southeast Asia including Indonesia.

REFERENCES

- Al-Taftazani, Abu al-Wafa al-Ghanimi. (2003). *Sufi dari Zaman ke Zaman*, trans. Ahmad Rofi' Utsmani, Bandung: Pustaka.
- Ananias, M. I. (2008). *Evolusi Kristen*, Yogyakarta: Gelanggang.
- Ansary, Tamim. (2009). *Destiny Disrupted: A History of the World Through Islamic Eyes*, New York: Public Affairs.
- Arkoun, Mohammed. (1996). *Pemikiran Arab*, trans. Yudian W. Asmin, Yogyakarta: Pustaka Pelajar.
- Arkoun, M. and Louis Gardet. (1997). *Islam: Kemarin dan Hari Esok*, trans. Ahsin Mohammad, Bandung, Pustaka.
- Azra, Azyumardi. (2002). *Islam Nusantara: Jaringan Global dan Lokal*, trans. Iding Rosyidin Hasan, Bandung: Mizan.
- Fakhry, Madjid. (1983). *A History of Islamic Philosophy*, New York: Columbia University Press.
- Fouda, Farag. (2012). *Kebenaran yang Hilang: Sisi Kelam Politik dan Kekuasaan dalam Sejarah Kaum Muslim*, trans. Novriantoni, Jakarta: Democracy Project.
- Hanafi, Hassan. (2015). *Studi Filsafat 1: Pembacaan Atas Tradisi Islam Kontemporer*, trans. Miftah Faqih, Yogyakarta: LKiS.
- Khan, Safraz. (2003). *Muslim Reformist Political Thought: Revivalist Modernist and Free Will*, London: Routledge.
- Kurzman, Charlez. (2002). *Modernist Islam 1840-1940*, Oxford & New York: Oxford University Press.
- Leaman, Oliver. (2015). *The Biographical Encyclopedia of Islamic Philosophy*, London & New York: Bloomsbury.
- Meuleman, Johan. (2001). "South-East Asian Islam and the Globalization Process", in *Islam in the Era of Globalization: Muslim Attitudes Towards Modernity and Identity*, Jakarta: INIS.
- Nasution, Harun. (1992). *Pembaharuan dalam Islam: Sejarah Pemikiran dan Gerakan*, Jakarta: Bulan Bintang.
- _____. (1996). *Islam Rasional: Gagasan dan Pemikiran*, Bandung: Mizan.
- Othman E, Mohamed. (2019). "Contemporary Islamic Philosophy Response to Reality and Thinking Outside History", *Journal of Humanities and Applied Social Sciences*, Vol. 1 No. 1.
- Rahman, Fazlur. (1995). *Islamic methodology in History*, Islamabad: Islamic Research Institute.

- _____. (2017). *Islam: Sejarah Pemikiran dan Peradaban*, trans. M. Irsyad Rafsadie, Bandung: Mizan.
- Sanback, Francis Henry. (1972) “Hellenistic Thought”, Paul Edward (ed.), *The Encyclopaedia of Philosophy*, (New York: Macmillan Pub. Co. Inc. & the Free Press & London: Collier Macmillan Publishers, 1972), vol. 3.
- Sani, Abdul. (1998). *Lintasan Sejarah Pemikiran: Perkembangan Modern dalam Islam*, Jakarta: Raja Grafindo Persada.
- Sardar, Ziauddin. (1987). *Masa Depan Islam*, trans. Rahmani Astuti, Bandung: Pustak.
- Sharif, Mian Mohammad. (1995). *A History of Muslim Philosophy*, Delhi: Low Price Publication.
- Sodiqin, Ali. et.all, (2014). *Fiqh Ushul Fiqh; Sejarah, Metodologi dan Implementasinya di Indonesia*, Yogyakarta: UIN Sunan Kalijaga.
- Soleh, A. Khudori. (2016). *Filsafat Islam: dari Klasik hingga Kontemporer*, Yogyakarta: Ar-Ruzz Media
- Walzer, Richard. (1962). *Greek Into Arabic: Essays on Islamic Philosophy*, Cambridge & Massachusetts: Oxford University Press.
- Wardani, Wardani. (2015). “Perkembangan Pemikiran Filsafat Islam Modern: Sebuah Tinjauan”, *Jurnal Ilmu Ushuluddin*, Vol. 14, No. 1.
- Watt, W. Montgomery. (1985). *Islamic Philosophy and Theology*, Edinburgh: Edinburgh University Press.