

Islamic Thought as Revelation and Product of History

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ABSTRAK

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It is essential to know about Islamic thought as a revelation and a product of history because nowadays, people seem to ignore it and even almost lose their way. This is due to the increasingly advanced world with advanced technology, offering products and various information. People, as consumers, enjoy it without filtering either in the form of information, food, or ready-made objects. Moreover, complex life issues have resurfaced in terms of religion, economy, politics and so on. Thus, Islamic thought is present as a solution to answer the challenges of today's world and restore our identity as human beings.

1. Introduction

Talking about history means discussing the past, present, and future, which will not be finished to discuss. When people die, memories or history for the future will continue to be discussed and then become a study of science. The discussion of the history of Islamic thought starts from pre to post the birth of Islam in the world.

The development of Islamic thought has a long history in the broadest sense. The tradition of thought among Muslims developed along with the emergence of Islam itself. Islam was born and first developed in Arabia, and its arrival is along with its scientific tradition.

Islamic thought is Islamic ideas that emerged as a reaction to guard and maintain Islamic universalism from possible deviations. In this paper, the theme discussed is "Islamic thought as a revelation and a product of history". This research focuses on discussing Islamic thought as a revelation and a product of history.

2. Discussion

2.1. Islamic Thought

Etymologically, the word "*fikir*" (think) in the Great Dictionary of Indonesian Language means what is in the heart, mind, memory, wishful thinking; or inner words, opinions, and considerations. Terminologically, thought can be defined as an activity of the rational power (reason) that exists within humans, in the form of *qolbu*, spirit, or *dzhnun*, with observation and research to find hidden meanings from problems or to arrive at laws or the association between things. Thought can also be

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defined as a series of associated ideas or efforts to reorganize (rearrange) experiences and behaviors that are carried out intentionally (Mugiyono, 2013).

Islamic thought means the activity of Muslims in seeking causal relationships or the origin of a material or essence as well as reflection on a form, either its material or essence so that its cause-and-effect relationship, the origin of its occurrence, and the substance can be revealed. Islamic thought is the fruit of thoughts or views born from the knowledge of thoughts that are in accordance with the foundations for solving the problems of the people that arise.

2.2. Islamic Thought as Revelation

Islam is usually defined as a revelation revealed to the Prophet Muhammad as a guide for happiness in this world and the hereafter. So, the essence of Islam is the revelation revealed to the Prophet Muhammad. People believe that revelation consists of two types: revelation in the form of the Qur'an and revelation in the form of hadith, the Sunnah of the Prophet Muhammad (peace be upon him) (Atho Mudzhar, 998).

The purpose of studying the Qur'an according to M. Atho Mudzhar, is not "questioning the truth of the Qur'an". The questions are how to read the Qur'an, why it is read that way, there are several types of reading, who uses the certain types of reading, what is the relationship with the previous reading, what is the background behind the revelation of a verse, and what is the meaning of the verse. Thus, the Maudu'i interpretation was born as one of the answer forms to these questions. The next question is if it was understood that way, is it still must be understood the same way or does it need a new understanding (Atho Mudzhar, 998) which is adapted to the development of current life or can be said to be contextual and reality.

Common topics are the science of interpretation (*tafseer*), textual and contextual studies. Currently, there is also the study of Qur'anic hermeneutics. What is Qur'anic hermeneutics, and how is it applied in Islam? This term is indeed new, which is probably not known by the previous commentators. One more thing that should be noted in the study of the Qur'an is the interdisciplinary study of the Qur'an because, in addition to talking about faith, worship, and rules, the Quran also talks about some of the signs of science. Therefore, sciences, such as sociology, botany, and the like, need to be studied to understand the Qur'an verses. The main problem is how is the relationship between the knowledge of the Qur'an and other sciences. This is where interdisciplinary studies are needed (Atho Mudzhar, 998).

Islam as a revelation can be understood as a religion of revelation which comes from Allah SWT. If what is understood is the substance of the revelation itself, then it will refer to the Messenger of God, as follows: the first thing is that the Messenger of God taught about monotheism, which is the basic science in the pillars of Islam and the pillars of faith. For example, when a person believes in monotheism, it must begin with the creed (*shahadat*), so the creed is a thought. It is called thought because *shahadatain* is not just uttered with the lips and mouth, but when a person utters the confession with his lips, then, in fact, all his body parts have confessed. Therefore, it can be said *shahadat* as a pledge and also as a testimony, meaning when a person has uttered two sentences of *shahadat*, then all of his outward actions can be packed in his heart and become a testimony. His hands, hearing, sight, smell, mind, heart, and all parts of his body have testified to Allah and His Messenger. So as to the other pillars: faith in the book, angels, messengers, the next day, *Qada* and His destiny. Thus, the first substance of Islam as a revelation about monotheism has been understood.

Second, Islam as revelation teaches about worship, The worship that we understand here consists of two parts: the worship of the kashshash and the worship of 'ammah. Khashash worship refers to the worship with clear conditions. While 'ammah worship is the worship that is *amalia*, meaning that all actions carried out by humans with indicators of being blessed or loved by God, then it is worship.

The third is that Islam as a revelation teaches about noble character or morals. Why is the third substance of Islamic teachings moral? Because morality is the fruit of worship and monotheism. When a person's monotheism is pure inwardly, it becomes the basis of worship so that the worship is also pure monotheism towards Allah and His Messenger. So from that testimony, the fruit is born in the form of noble morals. So that if given understanding, morals have actually become awareness. The consciousness of the human soul in doing actions without thinking too much flows by himself. So all the products or teachings of the Islamic religion and the revealed religion must be in line with thinking .

2.3. Islamic Thought as a Product of History

It should be emphasized that there is a part of Islam which is a product of history, for example, the concept of *Khulafa al-Rashidin*, even though, the term appeared later. All classical, middle and modern Islamic historical buildings are historical products.

If the caliph Harun al-Rashid had not asked Imam Malik to write *Al-Muwatta*, such a book of hadith might not exist. Therefore, *Al-Muwatta* as a collection of hadith is also a product of history. The political, economic and social history of Islam, the regional history of Islam in Pakistan, in Southeast Asia, in Indonesia, in Brunei Darussalam and elsewhere are part of Islam as a product of history. Likewise, Islamic philosophy, kalam, fiqh, ushul fiqh are also historical products. Sufism and morality, as knowledge, are products of history. Morals as values come from revelation, but as a systematized science, morality is a product of history. Classical, middle-modern Islamic culture, Islamic architecture, painting, music, the shapes of Middle Eastern mosques, in Java, the shapes of pagodas in Java and in China and their similarities with several mosques in Java are part of Islamic culture that can be used as objects of study and research. Likewise, the art and method of reading the Qur'an that developed in Indonesia is a product of history. Islamic texts, such as the *Malaka* Law, religious matters in various places, such as in Java and outside Java, Morocco, Cairo and elsewhere are historical products. Thus, many of our knowledge buildings about Islam are actually historical products (Atho Mudzhar, 1998).

The migrate movement (*hijrah*), which was conducted by the Prophet is a metamorphosis from a "movement" becomes a "state". This movement originated thirteen years earlier, the Prophet did very systematic social penetration; where Islam became individuals' way of life and part of the society. By going through *hijrah*, society moves linearly towards a state. So, through the *hijrah*, it becomes a state and Medina was its territory. The Prophet carried out the arrangement for the state by: First, building infrastructure with mosque as its symbol and main device. Second, creating social cohesion through the process of brotherhood between two different communities, "*Quraisy*" and "*Yastrib*" which is known as the "*Muhajirin*" and "*Ansar*" community, but unite as religious community. Third, making a memorandum of agreement to live together with other different communities, as a pluralistic community inhabited the same region, through Medina Charter. Fourth, designing the state system through the concept of *jihad fi sabilillah* (M. Anis Hatta, 2001).

On this basis, the state and society of Medina, which was built by the Prophet SAW is a strong and solid state and society. Then, the event of *hijrah* created diversity in the people of Medina. The inhabitants of Medina did not only consist of the *Aus*, *Khazraj*, and Jews, but also the *Muhajirin* of *Quraisy* and other Arab tribes who came and lived with them in Medina. The Prophet faced the reality of plurality because the structure of the society in Medina, which had just been built, consisted of various religions, Islam, Judaism, Christianity, *Sabi'in*, Magian, atheists, and polytheists. The Prophet built the structure of this pluralistic society on the foundation of faith and *aqidah*, which have a higher value than tribal solidarity [*ashabiyah*] and other affiliations. In addition, the classification of society at that time was based on faith, and they were divided into several groups: *mu'minun*, *munafiqun*, *kuffar*, *mushrikun*, and Jews (Akram Dhiyauddin Umari, 1999). In other words, the people in Medina at that time were part of a pluralistic community. The event of *hijrah* itself is a product of history (M. Anis Hatta, 2001).

The concept of the "Medina Charter" [Mitsaq al-Madinah] is considered the first written constitution in the history of humanity. This Charter was not only very advanced in its time, but also became the only important document in the development of constitutional and legal customs in the Islamic world (Nurcholish Madjid, 1999). In addition, in the document of the Charter, people were introduced to the perspective of freedom, especially in the religious and economic fields, as well as social and political responsibilities, especially collective defense. The Charter also places the individual rights, freedom to embrace religion, unity and integrity, brotherhood [*al-ukhuwwah*] between religions, peace and harmony, tolerance, justice [*al-adalah*], non-discrimination and respect for pluralism". The concept of the Medina Charter is a product of history (M. Anis Hatta, 2001).

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History is a fact that existed in the past, a product of humans or a product of reason, and has proof. Al-Qur'an as revelation or Islam as revelation, not just talk about events that have happened in the past. The Qur'an, in addition to talking about past events, current events and events that will occur in the future are also discussed. That is the greatness of the revelation of the Qur'an. Therefore, it can be said that Islam or revelation is a product of history. An example of the Qur'an or revelation as a historical product is the *hijrah* of the Prophet. The Prophet did the *hijrah*, not based on his wish. It was a guide and order from Allah SWT. The second example is the Medina charter. The Medina charter is also not engineered by the Prophet but is a guide from Allah SWT. because the Prophet is usually said to be a walking Qur'an, a walking revelation. Then another example, *khulafaurrasyyidin* Abu Bakr as-Siddiq, as the first caliph. The election of Abu Bakr as the first caliph was also not human thought but was guided by Allah, and there are many other examples of Islamic thought as a product of history.

3. Conclusion

Islamic thought as revelation and a product of history are views born based on the substance of the teachings of the Prophet. The substance of the teachings of the Prophet consists of three, monotheism, worship, and morals. Morals are the fruit of monotheism, worship, and revelation and the product of the history of Islamic thought.

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