

MAINSTREAMING OF ISLAMIC PHILOSOPHY DEVELOPMENT PATTERNS

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ABSTRACT

There are three patterns of development of mainstreaming Islamic philosophy, namely the First Pattern; Peripatetism (wisdom of masyaiyah) is a serious effort and effort made by Muslim philosophers to combine the philosophical and religious truths of the characters starting from Akindi, Al-Farabi and Ibn Sina. Second Pattern; Illuminationism (wisdom of isyroqiyah) is a serious effort by Muslim philosophers to combine the truth of philosophy and Sufism with its central figure Suhrawardi Al-Maqtul. Third Pattern; Transcendentalism (wisdom of muta'aliyah) is a serious effort and effort made by Muslim philosophers to combine the truth of Philosophy, Kalam and Sufism with the character Mulla Sadra. These three features have provided a valuable legacy for the discipline of Islamic philosophy.

Keywords: *Islamic philosophy, Peripatetism, Illuminationism, Transcendentalism, Mulla Sadra, synthesis.*

INTRODUCTION

Islamic philosophy has played a crucial role in bridging ancient Greek thought with modern philosophy while maintaining its Islamic character. Muslim philosophers have consistently sought to harmonize reason and revelation, creating distinct patterns of intellectual synthesis (Nasr, 2003). This study examines three major development patterns: Peripatetism (Hikmat al-Masha'iyah) through Al-Kindi, Al-Farabi, and Ibn Sina; Illuminationism (Hikmat al-Ishraqiyah) through Suhrawardi; and Transcendentalism (Hikmat al-Muta'aliyah) through Mulla Sadra (Madkour, 1995). These patterns represent a progressive evolution from bilateral to multilateral synthesis, demonstrating the sophistication of Islamic philosophical thought.

The first pattern, Peripatetism, emerged when Muslim philosophers integrated Aristotelian philosophy with Islamic theology and jurisprudence (Ali, 1991). Al-Kindi pioneered the reconciliation between religion and philosophy, arguing that seeking truth through reason does not contradict divine revelation. Al-Farabi and Ibn Sina further developed this synthesis, using philosophical interpretation (ta'wil) to harmonize apparent contradictions between Greek philosophy and Islamic teachings (Fuad, 1962).

The second pattern, Illuminationism, introduced a mystical dimension to philosophical discourse. Suhrawardi's metaphysics of light transcended purely rationalist approaches by integrating intuitive knowledge alongside discursive reasoning (Nasr, 2006). His philosophy distinguished between light and darkness, establishing a hierarchical system of existence based on degrees of illumination. Ibn

'Arabi complemented this tradition with his concept of *wahdatul wujud* (unity of being), emphasizing the ultimate union with God through spiritual purification (Madjid, 1992).

The third pattern, Transcendentalism, achieved the most comprehensive synthesis. Mulla Sadra integrated philosophy, theology (Kalam), and Sufism into a unified system through his existential metaphysics (Mulla Sadra, 1981). His concepts of the primacy of existence and substantial motion revolutionized Islamic metaphysics, creating what Corbin called "the great revolution in metaphysics" (Nasr, 1996). The Isfahan School further developed this multilateral approach, demonstrating that comprehensive understanding requires integration of multiple intellectual disciplines.

Understanding these developmental patterns is essential for contemporary Islamic thought, as they provide methodological models for addressing the relationship between faith and reason, tradition and modernity. This study aims to trace the historical evolution of these patterns and explore their continued relevance for Islamic intellectual discourse.

METHODOLOGY

The methodology used in this paper is library research, namely primary book research, namely Sayyed Hossein Nasr, *Three Main Schools of Islamic Philosophy*, Translated by Maimun Syamsuddin, Cet. I, (Jogjakarta: IRCISoD, 2006) and Ja'far's book, *doors of wisdom*, published in 2011. Also by adding and comparing other books as secondary sources 1. Books by Abdul Maqsd Abd. Ghani Abd. Masqud, *al-Taufiq Baina al-Din wa al-Falsafah*, Az-Zahara, 1993. 2. Mulla Sadra's book, *Wisdom of Muta'aliyah fi Asfar al 'Aqliyah al-Arba'ah*, volume 7 (Beirut: Oar al- al'Arâbi, Cet II, 1981. Through these books, along with several other references, the author explains the history of the developmental pattern of mainstreaming Islamic philosophy.

DISCUSSION

Development patterns of islamic philosophy, there are three patterns of development of mainstreaming Islamic philosophy.

A. First Peripatetism (Wisdom of Masyaiyah)

Peripatetism was originally derived from the Greek philosopher Aristotle and later developed by Islamic philosophers such as Al-Kindi, Al-Farabi, Ibn Sina, and Ibn Rushd (Rapar, 1998). These philosophers were influenced by the teachings of Aristotle, so they were called *masyaiyah* (peripatetics). However, Muslim peripatetism did not only develop Aristotelianism, because Muslim philosophers also harmonized Aristotelianism, Platonism, and Plotinus with Islamic teachings (Ali, 1991). Even so, they are still said to be peripatetics because of their role as preservers of Aristotle's teachings. From this it can be understood that they are

called Muslim peripatetics not because they have a walking method of teaching, as they have never taught in that way.

There are two opinions about the origin of the name peripatetic for the followers of Aristotle (Rapar, 1998). First, this naming refers to Aristotle's teaching method where Aristotle taught philosophy to his students while traveling. This view states that this method was actually adopted from Protagoras, but many people recognize peripatetics as Aristotle's teaching method. Second, this opinion does not refer to the teaching method, but to Aristotle's teaching place. In Greek tradition, the term *peripatos* refers to a place (room) in the foyer of the Athenian sports building where Aristotle taught his students while walking around.

Aristotle's teachings using the argumentation method were later developed by a number of Muslim philosophers such as Al-Kindi, Al-Farabi, Ibn Sina, and Ibn Rushd (Madkour, 1995). These philosophers were influenced by the teachings of Aristotle; therefore, they were called *masyaiyah* (peripatetics) who generally tried to harmonize the truth of philosophy with the Shari'a, or later known as the truth of reason and revelation (the Qur'an and Hadith).

Key Figures in Peripatetic Philosophy:

1. Al-Kindi

Al-Kindi's thoughts on *al-talfiq baina al-Din wa al-Shari'ah* (reconciliation between religion and philosophy) directed Muslim philosophy towards a compatibility between philosophy and religion (Fuad, 1962). Philosophy is based on reason while religion is based on revelation. Logic is a philosophical method while faith, which is the essence of belief in the attributes mentioned in the Qur'an as revealed to His Prophet, is the way of religion. From the very beginning, religious people (Ahlu al-Kalam) did not believe in philosophy and philosophers. The philosophers were attacked as heretics. Al-Kindi defended himself and the philosophers from accusations of religious people that knowing the nature of everything is *kufir* (disbelief). On the other hand, Al-Kindi accused religious people of being unreligious and selling religion, as they clash with good people in defending an unjust position (Ibrahim Madkur, 1968).

According to Al-Kindi, the harmony between philosophy and religion is based on three reasons (Fuad, 1962):

- Religion is a part of philosophy
- The truth of philosophy and religion are compatible with each other
- Seeking knowledge is logically ordered in religion

Philosophy is knowledge of the nature of things and it contains theology (*al-Rubbubiyah*), the science of monotheism, ethics, and all useful knowledge. The meeting of religion and philosophy in truth and goodness is at the same time the goal of both (Ibrahim Madkur, 1968). Thus, a person who rejects philosophy, according to Al-Kindi, has denied the truth and because of that he can be classified as a disbeliever because that person is far from the truth, even though he thinks he is the most correct. Besides that, because knowledge of the truth includes

knowledge of what is good and useful, as well as a tool to hold fast to it and to avoid things that are otherwise. Thus, we must welcome the truth wherever it comes, because nothing is more valuable to seekers of truth than the truth itself. Therefore, it is not natural to belittle the truth and belittle those who say and teach it. No one will be diminished for fighting for the truth; on the other hand, everyone will be glorified by the truth.

In addition to rational arguments, Al-Kindi also refers to the Qur'an which commands much research and observation of all kinds of phenomena that occur in nature (Ministry of Religion, 1984). Among them are al-Hasyr verse 2, al-Ghasiyah verses 17-20, al-A'raf verse 185, and al-Baqarah verse 164. All of these verses command and motivate Muslims to use their minds and thoughts in filling their lives.

Denial of the results of philosophy because there are things that are contrary to what they think has been absolutely outlined by the Qur'an. This kind of thing, according to Al-Kindi, cannot be used as a reason to reject philosophy, because it can be addressed through ta'wil (interpretation). This effort is legal and possible, considering that the Arabic language has two meanings: the essential meaning and the majazi (figurative) meaning. Of course, those who are authorized to do ta'wil are only those who have deep religious beliefs and are thinkers (Fuad, 1962).

Thus, Al-Kindi has opened the door for philosophers' interpretation of the Qur'an so as to create compatibility between religion and philosophy. In his essay "The Worship (sujud) of the Primum Mobile," the verses of the stars and prostrating plants are interpreted based on the various meanings of sajdah, which means: 1) prostrate in prayer; 2) compliance; 3) the change from imperfection to perfection; 4) following the rules sincerely (Ibrahim Madkur, 1968). This last meaning is for the meaning of prostration of the stars. The atmosphere of the sky is brought to life and mentions the growth and collapse of life in the world. The primum mobile movement is called prostration in the sense of obeying Allah.

Al-Kindi, as the first philosopher in Islam who harmonized religion and philosophy, presents two different views (Nasution, 1999). The first follows the path of logicians and philosophizes religion; the second views religion as a divine science and places it above philosophy. This divine knowledge is known through the path of the prophets, as well as through philosophical interpretation; because of that, religion becomes in harmony with philosophy.

2. Al-Farabi

Al-Farabi's thinking about philosophy and religion emphasizes that philosophy is essentially a unity; therefore, the great philosophers (Plato and Plotinus) must agree that the only goal is to seek truth (Nasr, 2003). To bring together different philosophies or between philosophy and religion, Al-Farabi uses an inner interpretation, namely by using takwil, when he encounters conflicting thoughts between the two. According to Al-Farabi, Aristotle actually recognized the spiritual realm that exists outside this material realm; even if there were differences, it was no more than three possibilities (Ali, 1991):

- The definition made about philosophy is incorrect
- There is an error in the knowledge of people who suspect that between the two there is a difference in philosophical foundations
- Knowledge of the difference between the two is not true, even though the definition of philosophy according to the two is not different, namely a science that discusses absolute existence

The truth of religion and philosophy is actually one, even though they are formally different (Nasr, 2003). Because the truth of philosophy is obtained by the philosopher through Mustafad's reason (acquired intellect), while the truth of religion is obtained through the mediation of revelation. Even if there is a difference between the two, it is not in essence, and to reconcile it, philosophical interpretation is used. Thus, Greek philosophy does not contradict the teachings of Islam.

3. Ibn Sina

Ibn Sina's thoughts on the alignment of religious philosophy can be seen when discussing the existence of God. Ibn Sina states in his book "Al-Isharat" that the point and perspective of people's arguments regarding the First Being, His Oneness, and His Supremacy do not desire anything other than His creation of the creature itself, without consideration regardless of creation and form (Iqbal, 1990). Even though his creation is seen as the existence of God, people will understand better because the existence of creatures means the existence of God.

These explorations of truth were carried out by Ibn Sina in his various books. In "An-Najat," it is stated as follows: "What is necessary is a reasonable state. It's not impossible. What is necessary is God Almighty" (Ghallab, 1996). Anything other than that is possible, but some of it is required by existence, and some of it is not necessary. They are having a separate intellect between the necessary and the others.

Ibn Sina further explained with a rule from perfect form necessity to imperfect form and possibility. What is meant by perfect form and necessity is God. This line of thought was compiled by Ibn Sina as follows: "The intellect is separate, form, body, matter, and occurrence. Within each of these dimensions, there are different kinds of creatures that differ in their order of occurrence" (Nasr, 2003). The intellect is separate, has a downward and upward arrangement; what is high is a separate intellect, a first cause. The lowest is the tenth intellect, which is called the active intellect, enters into nature, is hereditary and corruptible. The first intellect flows from what is necessary by way of emanation. The second overflows from the first, so continuously until the tenth intellect.

God is pure intellect, knowing Himself. Self-knowledge is the cause of the first emanation of intellect; therefore, it remembers or thinks. From God, the first intellect overflows into the second intellect, and because of that remembering in it which then flows or overflows into the moving soul, the *primum mobile*; therefore, remembering in itself which then flows or overflows into the *primum mobile* body makes humans knowledgeable (Nasr, 2003).

The first intellect leads to the outpouring into the intellect of the soul and body itself, as a possibility in itself or as the same intellect gets the kind, intellect, soul, and body, continuing to the tenth intellect. Thus, Ibn Sina has matched Ptolemy who argued that there were nine celestial spheres. The theory of the Ten Intellects had been interpreted by Al-Farabi, and this interpretation spread throughout the minds of philosophers in medieval times (Madkour, 1995). This is something that must be contained in metaphysics—the chain and arrangement of the notion of emanation from Him—an ideology adopted by Al-Farabi. What Ibn Sina changed is the position of causality. In this change, he does not see God as the first cause in the Aristotelian sense but as the Necessary Being.

B. Second Pattern: Illuminationism (Wisdom of Isyraqiyah)

In the West, the philosophy of illumination is called "The Philosophy of Illumination," "the Wisdom of Isyraq," and "theosophie orientale." In Arabic, it is called Hikmat al-Ishraq (Nasr, 2006). Hikmat al-Ishraq means eastern wisdom. That's why the essence of the philosophy of illumination is about light, both the theory of the nature and the way of refraction of light. This philosophy is based on the metaphysics of light, and its founder is Suhrawardi al-Maqtul.

Illumination Philosophy (Wisdom of Ishraqiyah)

Suhrawardi uses terms or symbols that are different from what people usually understand (Al-Qadir, 1966). For example, barzakh is not related to the issue of death. This term is an expression that separates the world of light from the world of darkness.

East (mashriq) and west (maghrib) are not related to geographic location but are based on a horizontal view that extends from east to west (Nasr, 2006). So the meaning of the east is defined as the world of light or the world of angels that is free from darkness and matter, while the west is the world of darkness or matter. The middle west is the sky showing the mingling of light with a little darkness. The true east is what is beyond the visible sky, above which the boundary between east and west is not the moon's celestial sphere as in Aristotelian philosophy, but it is the sphere of the fixed stars or immovable movers.

In addition, Suhrawardi in his philosophy of illumination mentions that both the source and the result of illumination use the term Nur (Light). The terms array and lights are synonymous with angelic order (Al-Qadir, 1966). The terms light and darkness mean spirit and matter. Anwar (Lights) is another name for intellects, al-Anwar al-Qahirah for planetary intelligences, al-mujarradat for human souls, an-Nur al-Anwar (Light of Lights) for God, al-Jauhar al-Ghasiq as the body (jism), and the natural barzakh-barzakh as the realm of bodies (al-'Alam al-Ajsam).

The Concept of Light in Hikmat al-Ishraq

In the intellectual tradition, specifically Islamic philosopher-mystical thinking, there are two methods of understanding a reality: outer and inner understanding (Nasr, 2006). Also known are two tools used: reason as a philosophical tool, and rasa or dhawq (taste/intuition) as a mystical tool. The basis of these two methods of

understanding is also not the same—the first is based on the outer eye, the second is based on the inner eye. The depth of vision of the two tools may differ, as well as the conclusions they draw.

Light is a unique and interesting phenomenon to study. The term light is widely used to express beautiful body parts, such as eye light, facial light, and so on. In scientific terms, to measure great distances, for example, the term "light-year" or "speed of light" is used. In the world of philosophy and Sufism, concepts like emanation, bestowing, and emitting also use light and light activity itself. Even Suhrawardi specifically named his philosophy "Philosophy of Light" (Nasr, 2006).

One of the names of the Qur'anic surahs also uses the name al-Nur or light. Even the Qur'an and some Sufi figures attribute the name light to Allah. In the Qur'an (al-Nur, verse 35), it is mentioned that "Allah is the Light of the heavens and the earth" (Ministry of Religion, 1984). Thus, Allah calls Himself the light of the heavens and the earth. When Ibn Sina was asked the meaning of Allah as the light of the heavens and the earth, he replied, "Light has two meanings: an essential and a metaphorical one."

Moving on from the above understanding, Suhrawardi developed his system of illumination philosophy (Al-Qadir, 1966). Light is opposed to darkness. The two terms, light and darkness, according to Suhrawardi, are divided into two parts each. Light is divided into: 1) light in its own reality for itself (Nur fi nafsihi li nafsihi), and 2) light in its own reality for others (Nur fi nafsihi li ghairihi). The first form of light finds its original form, purest, unmixed, not inherent in anything else—it is the most independent form of light. The second form is light which is accidental and contained in something else. It is an accidental form of light that is contained in something else, light that has been mixed with the element of darkness.

Darkness also has two forms (Nasr, 2006). First, pure darkness, independent; therefore, it does not exist in anything else. In Suhrawardi's term, it is called fuzzy substance (al-Jauhar al-Ghasiq). This darkness is passive and accepting. Second, the darkness contained in something else is impure and not completely independent, like all material objects which are called accidents in the Aristotelian way of thinking.

In addition to separating light from darkness, there is also the term Barzakh (Isthmus). Barzakh, as he meant it, is an intermediary between light and darkness (Al-Qadir, 1966). It is an intermediate object that does not belong to light or darkness. The original form of barzakh is transparent or dark, so that if it is exposed to light, it can transmit the light; but if the light does not reach it, the barzakh will fall into absolute darkness and disappear. In other words, if the barzakh has light, then that light must come from an external source other than itself, because the original form of the barzakh is transparent or dark.

Based on the description above, light for Suhrawardi has three dimensions or divisions: light, darkness, and barzakh (Nasr, 2006). These three themes form the basis for understanding his philosophy. Suhrawardi's concept of light can be described in terms of three hierarchical frameworks of light that make up his light

concept. The hierarchy or degree of light is also called the angelic hierarchy. The definition of angels here is not conventional. The hierarchical system is influenced by or derived from Al-Farabi and Ibn Sina, although it does not produce an exact conclusion. In Suhrawardi's philosophy, this is known as Illumination or Ishraq.

The lights resulting from the emanation of Nur Al-Anwar (Light of Lights) are called Anwar Mujarradah (pure lights), also called al-Anwar al-Qahirah (the dominating lights) (Al-Qadir, 1966). Therefore, the dominating light is dominant over the light below it, while the lights below have love or *ishq* (passionate love) for the light above. These pure lights are divided into two groups: Anwar al-Qahirah (dominating lights) and Anwar al-Mudabbirah (governing lights). Anwar Qahirah vertical produces a straight hierarchy, which in Suhrawardi's terms is called al-Tabaqat al-Tuli (longitudinal hierarchy), and Anwar al-Qahirah horizontal produces a horizontal hierarchy, called by Suhrawardi al-Tabaqat al-'Ardi (latitudinal hierarchy). Al-Anwar al-Mudabbirah produce a hierarchy of governing lights.

These three hierarchies are the main basis that leads to a complete understanding of Suhrawardi's concept of light, because each hierarchy has its own role in contributing to a complete picture of Suhrawardi's light philosophy (Nasr, 2006). What is interesting is that Suhrawardi elaborated the themes of light into a vehicle that reveals a wider and higher reality.

Ibn 'Arabi and the Concept of Wahdatul Wujud

In Sayyed Hossein Nasr's work translated by Ach. Maimun Syamsuddin entitled "The Three Main Schools of Islamic Philosophy," the Wisdom of Ishraqiyah is complemented with Sufism, with the key figure Ibn 'Arabi and his concept of *wahdatul wujud* (unity of being) (Nasr, 2006).

The goal of all Sufism is *wahdatul wujud* (union with God), which is the result of the love that is planted in humans for the beauty of God (Madjid, 1992). This union is understood in terms of gradual purification (purification of the heart) and the attainment of various spiritual stations, which eventually leads to the state of *fana'* (annihilation) and *baqa* (subsistence) in God. According to Ibn 'Arabi, knowledge of God and union with Him in the highest state of contemplation does not mean cessation of individual existence or annihilation of existence, but means realizing that our existence belongs to God from the start. We don't have an existence that we didn't possess in the first place (Nasr, 2006).

C. Third Pattern: Transcendentalism (Wisdom of Muta'aliyah)

In the West, Hikmat al-Muta'aliyah is defined as "The Transcendent Theosophy." Hikmat al-Muta'aliyah is known as an elaborate school founded by Sadr al-Din al-Shirazi, known as Mulla Sadra (Nasr, 2006).

Mulla Sadra's Philosophy of Transcendentalism

At first, Mulla Sadra was an adherent of Suhrawardi's essentialist metaphysics, but with his spiritual experience combined with his intellectual vision, he created what Corbin called "the great revolution in metaphysics" by formulating existentialist metaphysics, replacing the previously espoused essentialist metaphysics (Nasr,

1996). Mulla Sadra's existential metaphysics is built on three main pillars: the *wahdah* (unity) of existence, the principle of existence, and the *tashkik* (gradation) of existence.

In matters of *wahdah* (unity) and *tashkik* (gradation), Mulla Sadra has a different view from peripatetic doctrine (Mulla Sadra, 1981). In the perspective of peripatetic Muslim philosophers, the essence of each object is different from one another, depending on the quiddity (*mahiyyah*) of each. Meanwhile, according to Mulla Sadra, being has the same reality in all areas of existence. What exists is a single reality; the only difference is the intensity level or gradation. For example, the light of the sun, the light of a lamp, the light of fireflies—the subject is the same, namely light, but the predicate is different, namely the intensity of its manifestation. Likewise with existence. The existence of God, the existence of humans, the existence of trees, and so on are all one being or one reality.

Furthermore, according to Mulla Sadra, existence, wherever it manifests itself, always appears with its attributes, such as knowledge, will, and power (Mulla Sadra, 1981). A stone, because it exists, is a manifestation of being and therefore has knowledge, desire, strength, and intelligence like a human or an angel. However, due to its level of manifestation, its existence is very weak, so its attributes are not clearly visible.

The Absolute Being, which is the main subject of metaphysics, has no limitations; therefore, it transcends all *mahiyyah*, transcends all substance and accident (Nasr, 2006). By manifesting Himself continuously (longitudinally/*tuli*), He produces various forms of existence from the highest angels to earthly creatures. And by manifesting Himself latitudinally (*'ardhi*), He creates the various members of each order of being.

In this division of the hierarchy of universal existence into longitudinal and latitudinal orders, Mulla Sadra follows the schema of Suhrawardi's division in his *Ishraq* ontology (Nasr, 1996). But in the matter of the division of existence, Mulla Sadra elaborates it in more detail.

First, Mulla Sadra divides existence into connected being (connective being/*al-wujud al-irtibathi*) and free existence (self-subsistent being/*al-wujud al-nafsi*) (Mulla Sadra, 1981). *Al-Wujud al-irtibathi* is that which connects a subject with a predicate, such as the statement: "Humans are rational animals," while *al-Wujud al-Nafsi* is divided by Mulla Sadra into three types: something that is not a quality for others (*jawhar*), something that is a quality for others (*'ardh*), and something that does not need a cause outside itself, namely the Being of God. Thus, according to Mulla Sadra, the existence of everything other than God is *al-wujud al-irtibathi*, while God's existence is existence by Himself.

Second, Mulla Sadra also divides existence into obligatory (*wajib*), possible (*mumkin*), and impossible (*mumtani'*) (Mulla Sadra, 1981). This division is taken by Mulla Sadra from the division scheme of post-Ibn Sina philosophers and theologians.

Multilateral Elaboration and the Isfahan School

In an effort to further empower philosophy in the development of the ummah, a paradigmatic change must be made from bilateral to multilateral elaboration (Ja'far, 2011). What is meant by bilateral elaboration is the integration of two scientific disciplines. For example, early Islamic philosophy (peripatetic) was only an elaboration of Islam and Greek thought. Likewise, the philosophy developed by Suhrawardi (1153-1191 CE) and his followers, as well as that developed by Ibn 'Arabi (1164-1240 CE) and his followers, both held an elaboration between philosophy and Sufism.

Multilateral elaboration only appeared in the 16th century when the Safavid dynasty was born in Persia in 1501 (Nasr, 1996). During this dynasty, intellectual activity reached its peak in Persia. This can be seen in the development of the three Islamic intellectual discourses above: harmonizing philosophy and Shari'a and Kalam, and Philosophy and Sufism in a coherent and continuous manner. The crystallization of this tendency gave birth to its own style of Islamic philosophy called the Isfahan School. In essence, this school is an intellectual movement that seeks to make a synthesis or harmonization between philosophy, shari'ah, Sufism, and the science of Kalam (Nasr, 2003).

Various thinkers contributed to this synthesis: Dawwani's philosophy and mysticism synthesized Kalam science with philosophy; others conducted synthesis between Philosophy and Sufism, such as Mir Damad (1070 H/1659 CE), who attempted to harmonize peripatetic philosophy with Suhrawardi's interpretation of Ishraq (Sufism), the science of Kalam with a Shi'ite style, and others (Nasr, 1996).

It was in this intellectual environment that Mulla Sadra appeared. Through his book "Hikmat al-Muta'aliyah," Mulla Sadra conducts a synthesis (elaboration) between the intuitive-discursive method and the shari'ah (Mulla Sadra, 1981). According to Mulla Sadra, all of the above discourses must be balanced and intertwined so that the dominance of one discourse or its exclusivity, let alone conflict, can be ruled out. For this reason, this synthesis, as stated by experts, is not only accidental but also serves as an alternative method that is theoretical-conceptual and ontological in mainstreaming Islamic philosophy (Nasr, 2006). This multilateral elaboration, in addition to being able to show the face of contemporary Islamic scholarship, is also able to suppress and dismiss controversies within Islamic intellectual discourse.

CONCLUSION

There are several conclusions from this paper: There are three patterns of development of mainstreaming Islamic philosophy. The First Pattern: Peripatetism (Hikmat al-Masha'iyah) is a serious effort made by Muslim philosophers to combine philosophical and religious truths, with key figures including Al-Kindi, Al-Farabi, and Ibn Sina. The Second Pattern: Illuminationism (Hikmat al-Ishraqiyah) is a serious effort by Muslim philosophers to combine the truth of philosophy and Sufism, with its central figure Suhrawardi Al-Maqtul. The Third Pattern: Transcendentalism (Hikmat

al-Muta'aliyah) is a serious effort made by Muslim philosophers to combine the truth of Philosophy, Kalam, and Sufism, with the key figure Mulla Sadra. These three patterns represent progressive elaborations from bilateral to multilateral synthesis, culminating in the comprehensive integration achieved by Mulla Sadra's transcendent theosophy.

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