Islamic Philosophy: Interconnections and Comparative Perspectives with Other Philosophi

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Abstract

one of the most important things that distinguishes Islamic philosophy is that it was born in a sound nature and addressed a mature mind capable of comprehending divine discourse, and it dealt with its issues away from other controversies, which built its own independence in thinking away from other philosophies, and this is a distinctive part so that no one claims that Islamic philosophy It was the product of education.

Keywords: *Islamic Philosophy, Interconnections and Comparative Perspectives*

INTRODUCTION

Philosophy constitutes an essential facet of both individual and collective existence. It serves as a structured articulation of fundamental concepts underpinning knowledge and the intrinsic values inherent to human life. These concepts delineate the boundaries within which successive generations are nurtured, and upon which educational frameworks are constructed. Central to its essence is the examination, critique, and restitution of human experience, fostering alignment with its tenets. Philosophy elucidates the underlying principles and substrata upon which such experiences are predicated (Al-Rikabi, Mohsen, 2010). Consequently, philosophy is conceived as the pursuit of wisdom, wherein wisdom transcends the mere accumulation of knowledge to encompass its pragmatic application, guiding life's trajectory (Al-Mawaiya, Nofa, 2014). Hence, each espouses a personal philosophy, shaping conduct, actions, and ethical judgments (Daniel, J., 2009).

In the Islamic context, philosophy assumes a distinct character, aspiring towards a holistic comprehension and depiction of the cosmos and human existence. It rests upon the Holy Qur'an's foundational pillars and the Noble Prophet's Sunnah, which serve as primary sources underpinning Islamic educational philosophy (Al-Badarna, Mahdi, 2017). Philosophical inquiry within the Islamic civilization originated as an intellectual current during the nascent stages of the Islamic polity. Initially grounded in theological discourse, it evolved, culminating in its zenith during the ninth century when Muslim scholars encountered ancient Greek philosophy. This encounter precipitated the emergence of a distinct cohort of Muslim philosophers, diverging from their theological antecedents (Hazem, 2015).

From our understanding of the concept of Islamic philosophy, we can infer its basic and constant sources of knowledge, which are summarized as follows: The Book of God, the Noble Qur'an, which is represented by the divine revelation and the Sunnah of the Messenger Muhammad, peace and blessings be upon him.

The previous heavenly religions, because each religion was based on confirming what came before it and paving the way for what comes after it, so there is no contradiction between them in principle.

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Logical human values, which include human traditions, customs and morals, which do not conflict with the pillars and principles of Islam. Also, inspiration, intuition, reason, experience, and sense are basic sources of knowledge. (Bashar, 2015).

Islamic philosophy is distinguished from other sciences and philosophies by many characteristics, including the following:

Systematic doubt: It is part of the thinking process, as systematic doubt pushes a person to research. The comprehensive and comprehensive view: for any phenomenon that confronts a person, such that he searches for the comprehensive theoretical foundations and principles on which his own beliefs are based.

Developed authenticity: Islamic philosophy came from foreign origins such as Greece, and was subsequently developed at the hands of Muslims.

The Highness of the Purpose: Islamic philosophy was primarily concerned with consolidating the foundations of the Islamic faith, or seeking a philosophical basis for it, and was not concerned with controversy

Its subject: Islamic philosophy took care of developing verbal religious ideas, in order to prove issues of religion or in order to defend them, away from delving into what is useless. The demonstrative approach: where rational proof and evidence are the approach of Islamic philosophy, not controversy or emotion.((Hazem, 2015).

Fields of Islamic Philosophy Islamic philosophy was concerned with man and the universe, and was not satisfied with what came from traditional Greek philosophies. Muslim philosophers had clear imprints in general philosophical fields, and other specific Islamic fields, and we mention the following:

Theology.

Religion comparison.

Sufism.

Articles on religious groups.

Islamic ethics.

Religious literature.

Fundamentals of jurisprudence.

Logic and its explanations.

Controversy, research etiquette, and debate.

Political philosophy.

Philosophy of history.

The most prominent Muslim philosophers Muslims had interests in all the rational sciences, chief among them: Philosophy, and among the most prominent Muslim philosophers who had an impact and wrote many books in the philosophical field, are the following: Al-Kindi: He is Abu Yusuf Ya'qub bin Ishaq Al-Kindi, an Iraqi philosopher who was born in Kufa in the year 185 AH - 805 AD, and died in the year 256 AH - 873 AD. He was known as the Father of Philosophy. Arabic and the philosopher of the Arabs. He has several philosophical translations from Greek to Arabic, and his most famous printed works are: Al-Kindi's Philosophical Treatises.

Al-Farabi: Abu Nasr Muhammad bin Tarkhan. He was born in the city of Farab in Persia in the year 257 AH - 874 AD, and is attributed to it. He died in the year 339 AH - 950 AD. Al-Farabi was distinguished by his extensive culture and his inclination towards asceticism and Sufism. Among his most important works are: The Book of Statistics of Sciences, and The Opinions of the People of the Virtuous City.

Ibn Sina: He is Hussein bin Abdullah bin Sina. His title was Sheikh Al-Rais and his nickname was Abu Ali. He was born in 370 AH - 980 AD in Bukhara, Persia and died in 428 AH - 1037 AD. More than two hundred

books in Arabic and Persian are attributed to him, but a large portion of these books have been lost. Or it is still in manuscript, and his most prominent works are: The Book of Healing and The Book of the Ark of Deliverance.

Al-Ghazali: Hujjat al-Islam Imam Abu Hamid, Muhammad ibn Ahmad al-Ghazali, was born in the year 450 AH - 1058 AD in the city of Tus, in the province of Khurasan, and he died in the year 505 AH - 1111 AD. He worked as a professor supervising the Nizamiyya School in Baghdad, which was the most famous school of its time. He devoted himself to philosophy, studying and criticizing it. He left a large number of books in various fields of thought, among his most famous books: The Revival of Religious Sciences, The Objectives of the Philosophers, and The Incoherence of the Philosophers.

Ibn Tufayl: He is Muhammad ibn Abd al-Malik, his nickname is Abu Bakr. He was born in Granada, and the date of his birth is not known for investigation. He has experience in the sciences of medicine and astronomy, and his most prominent works are: The philosophical story Hayy ibn Yaqzan, in which he summarized Islamic philosophy on a syncretic basis between philosophers. Previous and Muslim philosophers.

Ibn Rushd: He is Abu Al-Walid Muhammad bin Ahmed bin Muhammad Rushd. He was born in 520 AH - 1126 AD in the city of Cordoba in Andalusia, and died in 595 AH - 1198 AD. His father and grandfather were imams of the Maliki school of thought and the judiciary. He took up the judiciary in Seville and then in Cordoba at the age of forty-three. In jurisprudence, he wrote the book The Beginning of the Mujtahid and the End of the Muqtassid, a treatise examining religion and philosophy entitled Separation of the Essay Between Wisdom and Sharia from Communication, and his book Tahafut al-Tahafut, in which he responded to al-Ghazali's book. (McEwan, 2011)

Islamic philosophy focuses on ethics, as it is not expected that a moral philosophy will appear in Islamic thought without it being derived from religious origins. Ethics is not a science like astronomy, chemistry, nature, or mathematics, but it shares with religion its connection with man and the organization of his life. Hence, faith in Islamic thought must be what determines action

The Messenger Muhammad, may God bless him and grant him peace, says: I was sent to perfect good morals. (Al-Rikabi, 2010).

Islamic philosophy has a set of religious values that the individual must cherish and apply so that faith is complete through them. These may be in work or abandoning a job that displeases God Almighty, especially since giving up drinking alcohol is of great value and maturity, giving up adultery, and doing... All evils, in addition to some Islamic values such as compassion, honesty, justice, patience, benevolence. (McEwan, 2011).

Islamic philosophy focuses, in its view of things, on moderation and moderation, and considers this a matter of virtue. It also views virtue as a mean between two vices.

An example of this is generosity is a virtue, while miserliness is a vice, and excessive extravagance is a vice. Here the generosity came in the central region

There is another example: courage is a virtue, while recklessness is a vice, and cowardice is a vice.

Courage here came in the middle area, and this is how Islamic philosophy measures things

Subsequently, having grasped the essence of philosophy and its manifestation within the Islamic tradition, our exploration delves into the interplay between philosophy and education and the practical applications of various philosophical paradigms—namely, Islamic philosophy, idealism, realism, and pragmatism. Ultimately, we shall present our insights regarding the relevance and efficacy of these philosophical orientations within contemporary educational frameworks.

The nexus between philosophy and education stands as unequivocal. Philosophy serves as the theoretical endeavor that intellectually elucidates the conditions and challenges of cultural dynamics, aiming at their modification and advancement. Conversely, education embodies the practical endeavor directed toward actualizing the values espoused by philosophy into conceptual frameworks, habitual patterns, tendencies, and behavioral competencies among individuals (McEwan, 2011). The philosophy of education emerges as the

structured pursuit that harnesses philosophy to orchestrate, synchronize, and elucidate the educational process, delineating the values and objectives it endeavors to attain.

Numerous trailblazers in the realm of education posit that philosophy and education constitute two facets of a singular entity. While the former delves into the fundamental tenets and essence of existence, the latter manifests these principles within the realm of practicality (Ryan, 2007). Educational philosophy denotes the utilization of philosophical methodology to deliberate upon educational concerns, entailing a cognitive exertion to contemplate, analyze, and critique a myriad of foundational concepts pivotal to educational practice, including the nature of educators, learners, educational activities, pedagogical methodologies, curriculum structuring, and knowledge dissemination.

Upon scrutinizing the educational ramifications of philosophies, it becomes evident that Islamic philosophy remained interconnected with the broader intellectual currents of its era. While influenced by external philosophical frameworks, Islamic philosophy selectively assimilated elements deemed compatible with its foundational principles while eschewing those in conflict with its doctrinal tenets and legal framework. Central to its ethos is the affirmation of God as the ultimate source of existence, emphasizing the dynamic nature of the world (Saadah, 2014).

Furthermore, Islamic philosophy underscores the pivotal role of the Islamic faith in attaining knowledge, advocating for the application of democratic and egalitarian principles in pedagogy. It stresses the importance of mutual respect between teachers and learners, prioritizing memorization, recall, and cognitive engagement. The ideal Islamic educator is characterized by piety, patience, humility, and a commitment to divine obedience above all else. Notably, Islamic educational curricula initially lacked standardization but later evolved to encompass the teachings of the Holy Qur'an and the Sunnah of the Prophet, alongside other disciplines tailored to academic progression.

Islamic philosophy employed distinctive methods, notably emphasizing memorization techniques for the Qur'an, a practice intertwined with indoctrination and rote learning. This approach is regarded as unique for its capacity to refine pronunciation and enhance memorization skills (Bashar, 2015). Additionally, Islamic pedagogy relied on the method of debate, fostering dialogue and discourse between students and instructors to cultivate argumentative prowess, fluency of expression, individual aptitude, improvisational skills, organization of ideas, and self-assurance.

The lecture method constituted another prominent instructional strategy utilized by educators to impart knowledge acquired in a thorough and comprehensive manner. Moreover, practical application methods were employed, which entailed correlating lectures with real-world scenarios and providing opportunities for students to teach under the supervision of their instructors, thereby gaining practical teaching experience in their respective fields of specialization (Al-Rikabi, 2010)..

The emergence of Idealism philosophy finds its roots in the teachings of the Greek philosopher Plato, who played a pivotal role in its development. Central to Idealism is the notion of universalizing moral action across all contexts and situations, asserting the intrinsic value of humanity as an end in itself (Griffin, 2007). Consequently, idealistic pedagogy mandates learners to attentively listen to and comply with their teachers' instructions, while also emphasizing the cultivation of respect for others and spiritual values. Idealism rejects the notion of a "bad" student within any educational system, attributing deviations from moral order to either misunderstanding or incomplete comprehension. Furthermore, it underscores the importance of teachers serving as role models, possessing extensive knowledge, sincerity, and commitment to educational principles (Lane, 2013).

Idealistic curricula prioritize the development of students' personal growth and emotional intelligence, affirming the equal importance of all academic subjects in fostering creative development. Employing distinct teaching methods, idealism integrates dialogue, memorization and repetition, and role-playing as essential components of its instructional approach.

In contrast, Realism philosophy posits that the ultimate source of truth lies in the tangible, sensory world. Truths are not derived from intuition or inspiration but are rooted in everyday experiences and observations (Onwuegbuzie, 2002). Initially championed by Aristotle and further developed by John Locke, realism accentuates the acquisition and development of knowledge. Realism advocates for learners to be adaptable and in harmony with their physical and cultural surroundings, emphasizing cooperation with historical thinkers and educators.

In the realm of realism, the teacher assumes a central role in presenting the real world to students, necessitating both scholarly expertise and behavioral excellence. The curriculum is construed as a repository of facts and information acquired through experimentation and analysis. Realism accentuates the centrality of subject matter in education, advocating for teaching methods that prioritize objective presentation of facts and prohibit the imposition of personal opinions by teachers.

The term "pragmatism" within pragmatist philosophy conveys the essence of an active and practical individual. Pragmatism is attributed to William James and John Dewey, and at its core, it asserts that education is not about preparing individuals for life but is life itself. According to pragmatism, educational institutions, such as schools, must integrate real-life situations into the educational process, going beyond the mere imparting of knowledge (Üstüner, 2008). Instead, education should aid students in meeting the demands of their biosocial environment. Pragmatism emphasizes fostering socially valuable individuals capable of solving problems using innovative scientific methods, thereby preparing them for both present and future challenges.

In the pragmatist approach, the teacher's role extends beyond mere instruction to facilitating the creation of a conducive social environment. This involves providing guidance, counseling, and organizing experiential opportunities that enhance learning. Pragmatist curricula prioritize contemporary, practical studies aimed at equipping learners with skills relevant to the evolving societal landscape, particularly those related to work, social interaction, and academic pursuits. Pragmatism considers all aspects of student experience, whether recreational, social, or intellectual, as integral parts of the curriculum. Diversified teaching methods, including experimentation, projects, discovery, and application of the scientific method in problem solving, are advocated. Pragmatism emphasizes learning through play, activity, participation, and effective discourse (Winch, 2012).

An examination of past educational philosophies reveals a dichotomy between traditional and modern approaches. Traditional education emphasizes rote learning, academic subject mastery, and memorization, while modern education prioritizes creating an environment conducive to learner independence and holistic development. Modern schools promote gender integration across all educational levels, fostering optimism, trust, and positive engagement among students. They aim to establish mutual trust between teachers and students, focusing on educational advancement over mere instruction. Islamic educational philosophy strikes a balance between traditional and modern approaches, combining memorization with the integration of learners' personal aspects. It demands teachers who are not only knowledgeable but also capable of synthesizing, analyzing, and engaging students in meaningful discussions, shaping their physical, emotional, and intellectual development (Giotti, 2010).

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