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History of the Development of Philosophy and Science in the Islamic Age

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***Abstract**: The type of research that the author uses is a type of qualitative research using a content analysis approach, or it can be called content research. This analysis is a research technique for making a conclusion or inference that can be replicated and the correctness of the data by taking into account the context. The object of this research is explored through various information in the form of books, interpretations, and journals. This journal aims to discuss Islamic philosophy, born from the holy book of Muslims themselves because it contains many verses that tell people to think. On the other hand, because of the incessant efforts made by Alexander the Great in conquering important cities such as Egypt, Iraq, Syria, and Persia, cultural centres were later established in these important cities which helped develop Alexander's efforts in developing knowledge. Greek knowledge and philosophy.*

***Keywords**: philosophy, science, Islamic age, history, development.*

INTRODUCTION

Thinking is something that is always done by humans, and thinking is also a privilege given by Allah SWT to us humans. The reason given by Him is a differentiator between us and other creatures. Leading scientists provide definitions of Philosophy but each of their definitions is different but not contradictory, even complementary and complementary and some similarities link all of these definitions to each other. This is good for adding to our insight because by knowing the understanding of the scientists before us, we learn a lot from it [1].

Philosophy is an effort to think clearly and clearly about all reality, Philosophy can encourage our minds to reach the truth that can lead humans to understand, and understanding leads humans to more appropriate actions [2].

The most important contributions of science to philosophy took two forms: 1. Proving postulates that are part of a philosophical argument. As we have explained sometimes to prove some philosophical problems we can use the findings of experimental science. As proven in science even in adequate material conditions, our perception does not necessarily occur. This can conclude that perception is not just a material process. Today science proves to us that human and animal body cells slowly die and are replaced by other cells. In several years, all human cells have changed except for brain cells. Then the brain bone cells also gradually

change. All this proves the existence of the soul. The oneness of self-identity and the immortality of the soul are clear, intuitive, and undeniable principles because the body is constantly changing. From this, it is clear that the spirit is different from the body, where the spirit is a fixed and unchanging reality [3].

From this, we can also divide existence into two major divisions, namely the material form and non-material form, and we can also conclude that matter is not a true characteristic of being. Of course, the relationship between the natural sciences and philosophy does not negate what we have explained that philosophy does not need any other knowledge. Because the method of proving philosophical problems as we have stated above is only limited to the method above, while all other problems can be proven with pure reason without using postulates that have been proven by experimentation, by relying only on primary and intuitive b principles. Building an argument using preliminary experimentation is only suitable and suitable for those who are not familiar with the pure reason approach [4].

2. Provide new means for philosophical analyses. Every science begins with some basic and universal principles, then is expanded along with the emergence of new phenomena that explain certain particular cases. These phenomena sometimes appear with the help of other sciences. Philosophy is no exception in this respect. The basic problem of philosophy is limited, but it expands thanks to the emergence of new phenomena in science. These phenomena are sometimes the result of mental exploration and come into contact with other thoughts, sometimes referring to revelations or mystical visions (mukasyafah irfani) and sometimes also to certain themes that have been proven in other sciences. Through these phenomena, the need arises to review them through philosophical principles and reason analysis [5].

For example, when the theory of the transformation of matter into energy and the formation of matter atoms from energy was revealed, a new problem arose for philosophers: Is it possible for something actual in the material world to be completely devoid of any material properties, such as mass? Is it possible for something that has mass to turn into something that has no mass? If the answer is negative, then we will conclude that energy must have mass, because otherwise it cannot be proven and observed by sensory experimentation.

RESEARCH METHODS

The type of research that the authors use is qualitative. Qualitative research is a research method based on the philosophy of postpositivism, used to study the condition of natural objects, where the researcher is the key instrument, and the results of qualitative research place more emphasis on meaning [6], [7].

The approach used in this study is the content analysis approach (Content Analysis) also known as content study. This analysis is a research technique for making a conclusion or inference that can be replicated and the correctness of the data by taking into account the context [8]. The object of this research is explored through various information in the form of books, interpretations, and journals [9].

RESULTS AND DISCUSSION

Definition of Philosophy

The definition of philosophy, in the history of the development of philosophical thought, between one philosopher and another philosopher is always different, and almost as much as the philosopher himself. The definition of philosophy can be viewed from two aspects, namely etymologically and terminologically [10], [11].

Etymological Philosophy

The word philosophy, which in Arabic is known as philosophy and in English is known as philosophy is derived from the Greek philosophia. The word philosophy consists of the words philein which means love and Sophia which means wisdom so etymologically the term

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philosophy means love of wisdom in the deepest sense. Thus, a philosopher is a lover or seeker of wisdom. The word philosophy was first used by Pythagoras (582-496 BC). The meaning of philosophy at that time was not very clear, then the meaning of philosophy was clarified as it is widely used today and also used by Socrates (470-399 AD) and other philosophers [12]-[14].

Philosophy in Terminology

In terminology in the sense contained by the term philosophy. Due to the many limitations of philosophy, as an illustration, it is necessary to introduce several limitations.

1) Plato. Plato argued that philosophy is a science that tries to reach the knowledge of the original truth.

2) Aristotle. According to Aristotle, philosophy is a science (knowledge) that includes truth which contains the sciences of metaphysics, logic, rhetoric, ethics, economics, politics, and aesthetics (philosophy of beauty)

3) Al Farabi. This Arab philosopher said that philosophy is the science (knowledge) of the nature of how nature exists.

4) Hasbullah Bakry. According to Bakry, philosophy is a science that investigates everything in depth regarding God, the universe, and humans so that it can produce knowledge about how it is as far as the human mind can reach it and how the human attitude should be after attaining that knowledge [15].

5) Notonegoro. Notonegoro argues that philosophy examines the things that become its object from the point of view of its absolute and deepest core, which remains and does not change, which is called nature.

As for Ali Mudhofir in Surajiyo's book, he gives a very diverse meaning of philosophy, namely as follows.

a. Philosophy as an attitude. Philosophy is an attitude towards life and the universe. A philosophical attitude is an attitude of investigating critically, openly, tolerantly, and always willing to review a problem from all points of view.

b. Philosophy as a method. Philosophy as a method means a way of thinking deeply (reflectively), investigations that use reason, think carefully and thoroughly. Philosophy seeks to think deeply and clearly about all human experiences.

c. Philosophy is a logical analysis of language and explanation of the meaning of terms, most philosophers use analytical methods to explain the meaning of a term and the use of language. Some philosophers say that the analysis of the meaning of language is the main task of philosophy and the task of conceptual analysis is the only function of philosophy. Analytical philosophers such as G. E. Moore, B. Russell, L. Wittgenstein, G. Ryle, J. L. Austin, and others argue that the goal of philosophy is to remove ambiguities by explaining the meaning of terms or expressions used in science and everyday life. -day. They argue that language is a laboratory for philosophers, namely a place to sow and develop ideas.

Philosophy is nothing more than an attempt to answer these ultimate questions, not as superficially or dogmatically as we do in everyday life or even in scientific practice. But critically, in the sense: that after everything has been investigated what problems such questions can lead to and after we have become aware of all the confusion and confusion, which forms the basis of our everyday understanding [16].

This opinion is true because the essence of philosophizing is in the discussion, not in the definition. However, the definition of philosophy to be used as an initial benchmark is needed to provide direction and scope of the objects discussed, especially those related to this philosophy. Because of that, here are several definitions from prominent philosophers who are quite representative, both in terms of the era and the quality of thought [17].

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Meanwhile, the Big Indonesian Dictionary (KBBI) defines philosophy as:

a. Knowledge and investigation with reason regarding the nature of all that exists, its causes, and laws.

b. The theory that underlies the nature of thought or an activity

c. The core of science is logic, aesthetics, metaphysics, and epistemology.

In general, philosophy means the human effort to understand something systematically, radically, and critically. The philosophy here is not a product, but a process, a process that will determine whether something is acceptable or not. From the description above it can be concluded that philosophy is a study or way of thinking that is carried out reflectively or in-depth to investigate phenomena that occur in life by using reasons obtained from careful critical thinking. Philosophy is studied not by conducting experiments, but by using deep thinking to express the problem precisely, looking for solutions by giving the right arguments and reasons [18].

Scope

There are 2 objects of philosophical research, namely: material objects, namely objects that are thought of, namely everything that exists and that may exist, or in other words, its scope is very broad, both empirical and abstract, as well as matters concerning God, the last day as a conclusion is wider than the object science materials. The form object is an in-depth investigation.

The goal of philosophy is to find the real truth.

If the real truth is arranged systematically, it becomes a systematic philosophy. Systematic philosophy is usually divided into three major branches of philosophy, namely the theory of knowledge, the theory of nature, and the theory of value.

The object that the philosopher thinks about is everything that exists, so it is very broad. The object that is investigated by this philosophy is called a material object, namely everything that exists and may have existed earlier. This material object has much in common with the material object of science. The difference is in two respects. First, science investigates empirical material objects; philosophy investigates the object too, not the empirical part, but the abstract part. Second, there are material objects of philosophy that cannot be investigated by science, such as God, the last day, namely material objects that are forever non-empirical. So the material object of philosophy is still wider than the material object of science [19].

Apart from the material object, there is another formal object, namely the nature of the investigation. The object of the philosophical form is an in-depth investigation. That is, to want to know philosophy is to want to know what's inside. The word deep means curious about objects that are not empirical. Scientific investigation is not deep because it only wants to know to the extent that the object can be studied empirically. So, science investigates by researching, and philosophy researches by thinking about it.

Islamic Philosophy

Understanding

Islamic philosophy is the development of Muslim thought in matters of divinity, prophecy, humanity, and the universe which are illuminated by Islamic teachings. The definition is specifically written by Islamic writers as follows [8].

a. Ibrahim Madkur, Islamic philosophy is a thought that was born in the Islamic world to respond to the challenges of the times, which include God and the universe, revelation and reason, religion, and philosophy.

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b. Ahmad Fuad Al-Ahwany, Islamic philosophy is a discussion of nature and humans which is illuminated by Islamic teachings.

c. Muhammad Atif Al-Iraqy, Islamic philosophy, in general, includes the science of kalam, the science of ushul fiqh, the science of Sufism, and other sciences created by Islamic intellectuals. The meaning specifically is the main points or the basics of philosophical thought put forward by Muslim philosophers.

Islamic philosophy is the result of the thinking of Muslims as a whole. The thoughts of Muslims are the fruit of encouragement from the teachings of the Al-Quran and Hadith.

The History of Islamic Philosophy

When it came to the Middle East in the IV century BC. Alexander the Great brought not only the military but also the civilians. His goal was not only to expand his territory beyond Macedonia but also to instil Greek culture in the areas he entered. For that, he assimilation the Greeks he brought with the local population. In this way, Greek philosophy and science developed in the Middle East, and centres of Greek civilization such as Alexandria (from the name Alexander) arose in Egypt [9].

When the Companions of the Prophet Muhammad conveyed the message of Islam to these areas, there was a war between the forces of Islam and the forces of the Byzantine Empire in Egypt, Syria, and Iraq, and the forces of the Persian Empire in Iran. These areas, with the victory of Islamic forces in the war, fell under Islamic rule. But the inhabitants, according to the teachings of the Koran, that there is no compulsion in religion and that Muslims only must convey the teachings brought by the Prophet, not to be forced by their companions to enter [20].

Islam. They still embrace their original religion.

From these non-Islamic citizens, a group arose who were not happy with Islamic rule and therefore wanted to overthrow Islam. They also attacked Islam by advancing arguments based on the philosophy they got from Greece.

From the side of the Muslim Ummah, a group emerged who saw that this attack could not be repelled except by using philosophical arguments as well. For that, they studied Greek philosophy and science. The high position of reason in Greek thought they found in line with the high position of reason in the Qur'an and the Sunnah of the Prophet. Thus arose on the historical stage of Islamic thought the rational theology pioneered by the Mu'tazilah.

It was this Mu'tazilah rational theology, with belief in the high position of reason, human freedom in thinking and acting, and the existence of natural laws created by God, which led to the development of Islam, not only philosophy but also science, in the period between the VIII and the 7th centuries. XIII M.

Philosophy is divided into 3 periods. The first period comes from Greece, Figures such as Socrates, Plato, and Aristotle. The second period which is the Middle Ages is Islamic Philosophy. Classical Islamic philosophy began to develop during the time of Al-Kindi [21].

Al-Kindi is an Aristotelian, he interprets philosophy as a human mindset to know himself better, From this understanding al-Kindi tries to "know himself" more which he then makes as a way or tool to know more about bigger things. Al-Kindi's philosophy also led to al-Ilmu al-Insani wa Ilum al-Ilahi.

Classical Islamic Age

Philosophical thought entered into Islam through Greek philosophy

encountered by Muslims in the 8th century AD or the 2nd century Hijri in Syria, Mesopotamia, Persia, and Egypt. In the Islamic Encyclopedia published by Van Hoeve's New Ichtiar, it is explained that Greek culture and philosophy entered these areas through the

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expansion of Alexander the Great, Macedonian ruler (336-323 BC), after defeating Darius in the 4th century BC in the Arbela region (east of the Tigris). Alexander the Great did not destroy Persian civilization and culture, on the contrary, he tried to unify the culture.

Greek and Persian. This has given rise to centres of Greek culture in the East, such as Alexandria in Egypt, Antioch in Syria, Jundisyapur in Mesopotamia, and Bactra in Persia. During the Umayyad dynasty, the influence of Greek culture on Islam was not very visible because at that time the attention of the Umayyad rulers was more focused on Arab culture. The influence of Greek culture only appeared during the Abbasid dynasty because the Persians at that time had an important role in the structure of the central government.

Classical period The classical period covers the period after the rule of the Rashidun Khulafaul until the beginning of the Western imperialist period. This period covers the beginning of the rule of the Ummayads in the golden age of Islam and the decline of Islamic rule politically until the early 19th century. Although this division is tentative, several considerations form the basis of the division. First, the system of government; second, the area of authority; third, the progress achieved; and fourth, relations between countries. Based on these considerations, it is known that at the beginning of the classical period, several thoughts regarding education emerged. Thoughts about education seem to be adapted to interests places and times. Several works of Muslim scientists in the classical period whose works directly contain discussions on education, namely: Ibn Qutaibah (213-276 H), full name Abu Muhammad Abdullah Ibn Muslim Qutaibah al-Dainuri, his expertise is Arabic and history; famous works: al-Ma'ani al-Kabirah, syakl al-Qur'an, Gharib al-Qur'an, Ta'wil Mukhtalaf al-Hadith, Fadhl al-Arab, al-Syi'r wa al-Syu' fig; al-Ma'arif, al-Radd 'ala al Jahimmiyah wa al-Musyibbihah, Imamah wa al-Siyasah, and 'Uyun al-Akhbar. Her thoughts concern the issue of education for women, useful knowledge, and values for those who develop it.

The development of the philosophy of Islamic education in this classical period still has figures such as; Ibn Masarrah (269319) whose thoughts concern the soul and human characteristics, Ibn Maskawaih (330-421), his thoughts on the importance of moral education, Ibn Sina (370-428), his masterpiece as-Syifa and al-Qanun al-Tibb a work of medical encyclopedias, and Al-Ghazali (450/1058505/1111 AD), his masterpiece is often used as a reference for various views of society and is very well known, namely Ihya' Ulum al-Din, according to him that good education is what can lead people to the pleasure of Allah swt., which of course survived the life of the world and the hereafter.

Relationship between Islamic Philosophy and Science

A field of science does have its own set of propositions and issues. Although each science has its subject, goals, and methods which then separate one science from another, at the same time there are still relationships between these fields of knowledge. Even one piece of knowledge and another piece of knowledge can help each other in solving problems with certain limitations. For example, the science of experimentation with Islamic philosophy is more or less related to one another the arguments used to prove some of the problems of Islamic philosophy can use postulates that have been proven by experimentation. We can see that Islamic philosophy does not need other sciences, including its assertive principles, but Islamic philosophy contributes to other knowledge, and its basic needs are resolved by philosophy [22].

Islam has full concern and attention to its people so that they continue to explore the potentials of nature and the environment to become the centre of a glorious civilization. In this context, there is no conflict between science and Islam, where both of them work in balance and in harmony to create better scientific treasures and human civilization than before.

The Islamic view of science and technology is that Islam has never restrained its people from progressing and being modern. Islam strongly supports its followers to conduct research and experiment in any way, including science and technology. For Islam, science and technology are among the verses of Allah that need to be explored and sought. The verses of

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Allah that are scattered throughout the universe are a gift for humans as khalifatullah on earth to be processed and utilized as well as possible.

The Islamic view of science and technology can be seen from the principles of the analysis of the first revelation received by the Prophet Muhammad, which reads:

Meaning: "Read by (mentioning) the name of your Lord who creates. He has created man from a clot of blood. Read, and your Lord is the Most Gracious, Who teaches (humans) using the word. He teaches people what they do not know. (Q.S al -Alaq': 1-5).

The following is another verse that explains Islam regarding science and technology: Meaning: "Verily, in the creation of the heavens and the earth, and the alternation of night and day, there are signs for people of understanding, (namely) those who remember Allah while standing or sitting or lying down and they think about the creation of the heavens and the earth (saying): "O our Lord, you did not create this in vain. Glory to You, So protect us from the torment of hell. (QS. Ali-Imran: 190-191). The verses above are a support that Allah gives to His servant to continue to dig and pay attention to what is in this universe. A suggestion that we should not ignore is to carry out more progressive scientific excavations together so that we reach the scientific peak that God wills. It is not surprising, that a Western scientist, Maurice Bucaile after he conducted research on the Koran and the Bible from a scientific point of view, argued against the Koran and the Bible as follows: "I investigated the compatibility of the text of the Qur'an with modern science objectively and without prejudice. At first, I understood, by reading the translation, that the Qur'an mentions various natural phenomena, but by reading the translation I only gained a brief knowledge. By reading the Arabic text very carefully I can find records proving that the Koran does not contain a statement that can be criticized from a scientific point of view in modern times" [23].

In addition to containing a lot about the importance of developing science, the Koran can also be used as an inspiration for knowledge and the development of insight into thinking to be able to create something new in life. It's just that, to find this, it takes the ability to dig deeper so that the natural potential given by God can provide full benefit for the harmony of nature and humans [13]. Furthermore, Osman Bakar revealed that in Islam, religious awareness of monotheism is the source of scientific enthusiasm in all areas of knowledge. Therefore, the Islamic intellectual tradition does not accept the idea that only natural sciences are scientific or more scientific than other sciences. Likewise, according to him, the idea of objectivity in scientific activities cannot be separated from religious and spiritual awareness [14]. Nevertheless, the Koran is not a book of science and the Bucaillism approach is inherent in great danger. Namely putting science into the sacred field and making Divine revelation the object of proof of Western science. If a certain theory is "justified" by the Koran and is widely accepted today, then one day this theory will be disproved, does that mean that the Koran is valid today and invalid tomorrow? What is right for Muslim scientists to do is to position the Koran as a guide and motivation to discover and develop science and technology in a scientific, correct, and good manner [24].

Contribution of Islamic Philosophy to Science

The contribution of Islamic philosophy to science is in explaining its assertive principles, namely in proving its non-badhihi subjects and proving its a priori universal principles.

1. Prove the subjects of science, as we all know that each field of science has its subject of discussion. If the subject is not bad then the subject needs to be proven. Proving that each subject of science is not in the field of science itself and therefore requires another method. For example, in proving the true form of a natural science subject, a rational method is needed. Such things are only metaphysics which can help other fields of knowledge, which can prove the subjects of science by reasoning arguments.

2. Proving a priori universal principles, the most important universal principles needed by all fields of science are the principle of causality and its derivative laws. The centre of attention of

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all scientific endeavours is how to find causal relationships among existing phenomena. A scientist who is busy in the laboratory to find a virus in a disease or find a cure is essentially tracing the causes of the disease and the causes of its cure.

Therefore, before starting scientific endeavours or research, scientists believe that every phenomenon must have a cause. Newton discovered the law of gravity when he saw an apple fall from a tree. The discovery of the law of gravity was due to this belief. If Newton believed that the phenomena that appeared were accidental and without cause, he would not have found the law of gravity. On the other hand, proving the law of causality as a universal law of reason will never be resolved except in philosophy.

Likewise, the particular laws of causality such as 'identity' and the necessity between cause and effect are universal principles of science that are general and apply to all sciences. Everything that is stated above is explained in philosophy to all sciences [25].

The Role of Philosophy as the Foundation of Science in the Development of Science

According to the Big Indonesian Dictionary (KBBI), the meaning of the word science is science in general. Another meaning of science is systematic knowledge obtained from observation, research, and testing that leads to determining the basic nature or principle of something being investigated, studied, and so on [26].

The development of science at this time is very real and we can feel it. These developments on several sides are very beneficial to humans. Humans are spoiled with various results from scientific progress so that most of their needs are fulfilled. This very rapid development, often without realizing it, has a negative influence on humans, which may be the beginning of human extinction. Science is free from morals, which can be interpreted that the good and bad results of the development of science, do not depend on science, but depend on man. Humans play a major role in controlling, regulating, and directing the development of science. Therefore, humans, especially scientists, must adhere to the three components of science in research to develop it. Philosophy needs its presence at a time when the development of science is increasingly showing its scientific specialization. Scientists who develop science, by studying philosophy, are expected to be able to understand the limitations of themselves and their environment so that their thoughts and actions are not trapped by their intellectual arrogance. An attitude of openness among scientists is needed so that they can greet each other, communicate, remind and direct all the potential of their knowledge for the benefit of mankind. According to Sulhatul Habibah, the scientific method and scientific attitudes that must be developed by scientists contain the following objectives:

1. Philosophy is a means of testing scientific reasoning so that people become critical of scientific activities. A scientist must have a critical attitude towards his field of knowledge, so that he can avoid being solipsistic, assuming that his opinion is the most correct.

2. Philosophy is an attempt to reflect, test, and criticize assumptions and scientific methods. The tendency that occurs among modern scientists is to apply the scientific method without regard to the structure of science. One attitude that is very necessary at a time like now is to apply the scientific method by prescribed rules, not the other way around according to one's wishes. The method is a means of thinking, not the essence of science.

3. Philosophy provides a logical basis for the scientific method. Every form of the scientific method that is developed must be justifiable logically and rationally so that it can be understood and used in general. The wider the acceptance and use of the scientific method, the more valid the method is. Research that truly fulfils the research rules and methods will have a positive impact on that science. Seeing this fact, the implications of philosophy for the development of science provide guidelines; First, a scientist must understand sufficient basic knowledge about science in depth so that he has a strong foundation. Armed with this understanding, scientists will carry out research and investigations to develop science while staying on the right track [27].

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Research conducted based on logical thinking, and correct procedures is expected to be able to provide results that contribute positively to the development of this science and are beneficial to humans. Second, scientists must understand other sciences related to science, so they can relate to each other to support each other in the development of science and other sciences. The development of science will be supported by other related sciences. The development of science certainly requires other sciences, for example, religion, society, geography, mathematics, and others.

Third, scientists must be aware of the importance of a scientific attitude which is a component of science, so they are not trapped in the thought that their own opinions and thoughts are the most correct, without considering the existing facts and the existence of other sciences. All scientific activities will not be separated from other sciences and the context of human life, because no science can stand alone without other sciences.

The development of science in its journey needs an ethical and aesthetic dimension, which is contained in philosophy as a consideration and influences the development process. Ethical responsibility becomes something that concerns research activities and the use of the results for the benefit of humans. Scientists in developing science must consider the dignity and nature of humans, maintain the balance and sustainability of ecosystems, be responsible for future generations, and be universal. This ethical responsibility does not only concern efforts to fulfill human interests but especially to elevate human dignity, so that everything that is thought and done must be appropriate and correct, to strengthen personal relationships with fellow human beings as social beings and as a form of self-responsibility. to Allah SWT.

Figure

In Islamic philosophy, several figures are considered to have had an influence and their works are known by some Muslims today. Some of these figures include [28].

Al Kindi

Al-Kindi or Abu Yusuf Ya'qub bin Ishak bin Ash-Shabah bin Imran bin Ismail bin Al-Ash'ats bin Qays Al-Kindi is known as the first Muslim figure who gave rise to ideas about philosophy and he was also the one who argued that the teachings of Islam were not much different from philosophy or philosophy so that the two are not contradictory. Not only intelligent as a philosopher or Islamic thinker recognized by Western nations, but Al Kindi also produced many works in other fields of science such as arithmetic and music [29].

Al-Farabi

Al Farabi or Abū Nasir Muhammad bin al-Farakh al-Fārābi' is a prominent scientist as well as a Muslim philosopher who tries to combine several philosophical schools, including the al-taufiqhiyah philosophy which developed previously from the thoughts of Greek philosophers such as Plato, Aristotle, Plotinus. Al Farabi also argues that in essence philosophy has one goal, namely to seek the truth of a matter.

Ibn Rushd

Abu Walid Muhammad bin Rusyd known as Ibn Rushid is one of the well-known Muslim scientists. He is also a philosopher known for his rational flow. As a philosopher and thinker, Ibn Rushid upholds reason and its role in life. Ibnu Rusyid also argues that the mind works based on a general understanding or maj'ani kulliyah and it includes partial things.

Ibn Sina

Ibn Sina who is famous as a scientist in the field of medicine is also known as a Muslim philosopher. He believes that all intelligence or reason comes from God and everything that concerns the basis of all knowledge also comes from God. It was Ibn Sina who stated that the essence is in reason and existence is the outside reason. He also discussed a lot of metaphysics and philosophy about the soul.

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Al-Ghazali

Muhammad bin Ahmad, Al-Imamul Jalil, Abu Hamid Ath Thusi Al-Ghazali better known as Al Ghazali is a well-known philosopher who comes from the Thusi area which is part of the Persian State. Al Ghazali produced many works in the field of philosophy and he was originally of the opinion that knowledge could not be achieved by using the five human senses. Al Ghazali is more inclined to believe in reason than the five senses. During his time, he was a professor at Nidzamiyah, Baghdad for four years. Some of Al Ghazali's famous books include Ihya Ulum AdDin, Tahafut al-Falasifah, and Al-Munqidz min adh-Dhalal [30].

CONCLUSION

Philosophy has many roles for humans, such as: breaking the confines of the human mind, liberating the human mind, as a guide, gathering knowledge, and as a helper of knowledge. In general, the goal of philosophy is to reach the truth to bring people to understanding, and more appropriate actions. Regarding the chronology of the emergence of Islamic philosophy, several scientists have experienced slight differences, as explained by Hasyimah Nasution in her book "Islamic Philosophy", Some say that Islamic philosophy was born only because of the translation of knowledge books from Greek into Arabic. It is different from what was explained by Hadariansyah in his book "Introduction to Islamic Philosophy" that Islamic philosophy was born from the holy book of Muslims themselves because there are many verses that tell them to think. On the other hand, because of the incessant efforts made by Alexander the Great in conquering important cities such as Egypt, Iraq, Syria, and Persia, cultural centres were later established in these important cities which helped develop Alexander's efforts in developing knowledge. Greek knowledge and philosophy.

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Author Contribution

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

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