



Development of Modern Science and Classical Islamic Philosophy

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Abstract

This article tells the story of the spirit of seeking and spreading knowledge in Islam which has been interestingly demonstrated by figures in the classical Islamic period. Carrying out translations, rewriting and copying of books from Persian to Arabic or Greek in the Islamic world. This article would like to inform you that current science and of course philosophy at large has the services of Muslim scientists and civilization in it, in terms of accelerating the transmission of classical thought into modern world thought. This research uses a qualitative method with a thematic analysis approach, this article succeeded in finding that Islam has a significant role in the 'formation' of modern science today.

INTRODUCTION

There is no more important word mentioned by the Quran, the holy book of Muslims, other than word *ilm*'. Knowledge is a keyword that is very strongly embedded in Islamic tradition literature (Andini et al., 2021; Ibrahim, 2017; Zainal Abidin & Ari Wahyu Prananta, 2022). In his writing, Siauddin Zardar "The Quran uses the word knowledge more than 800 times, discussing about a third of its content to praise ideas such as reason, contemplation, research, study, scholarship, travel (in search of "knowledge)" which all ultimately depend on some kind of communication. In some cases, the encouragement of Al Quran is general, such as "my Lord, add to me knowledge (Q.S. Thaha: 14); "verily in the heavens and the earth there are signs (of God's power) for those who believe (Q.S. al-Jatsiyah:3); and walk on the face of the earth, then observe how God created (man) from the beginning, then God made him again. Indeed, Allah has power over all things (Q.S. al-Ankabut:20). In other cases the Quran gives specific orders. He told the writers to "not refuse to write it down" (Q.S. al-Baqarah: 282), because if they don't, then it means rejecting God's grace given to them".

From the beginning, the first verses that were revealed as God's command to Muhammad peace be upon him. in Hira Cave near Mecca on the fateful night of 27 Ramadhan 611: "read by (saying) the name of your god who created. He created man from a clot of blood. Read and your God is the Most Merciful. The one who teaches (humans) through mediation pity. He teaches to man what Which No known (Q.S. al-Weed: 1-5)". This is a verb, and a very broad invitation for Muslims in particular and

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in general for the whole community so that they can develop their thoughts, write down, disseminate, criticize and reconstruct massive thoughts, as well as all speculative activities to achieve knowledge.

When the Prophet died, he ensured that the Quran had become a complete written book as a regulatory text for building the tradition of seeking knowledge (Farihin & Khasani, 2023). Therefore, since the Prophet was still alive and several centuries after the Prophet died, this period has been a brilliant period in the tradition of thought and the development of radical thought (philosophy) and Muslim science and civilization. In Muslim areas, since the 9th century AD a method of organizing revolutionary learning has been discovered which has encouraged the birth of scientists, thinkers and intellectuals: schools and Madrasah.

In developed Muslim areas, various libraries have developed with collections of thousands of books, new jobs have also been born due to the need for reading literacy among Muslims at large, namely the paper, book copyists, and so on. It is impossible for a civilization as advanced as this, in the classical era of Islam, which was filled with famous names such as Ibn Sina, Al Kindi, Al Farabi, Al Biruni, Ibn Rushd, etc. as feelings that were not supported by advanced philosophical thinking methods. Because of this, many observers stated that this period was a period built on the thoughts of philosophers.

This article generally wants to examine how the intellectual world developed in the Islamic classical era and what its contribution to world science is today. From this intention, an explanation is traced regarding the initial response of Muslims to the classical tradition of world science (especially Greece), what activities were carried out by Muslim philosophers and scientists and how their contact with Western civilization then triggered the transmission of knowledge from Greece. Alexandria, Persia towards classical Islamic civilization and then towards Western civilization.

METHODS

This research uses a qualitative method with a thematic analysis approach. According to Lawless & Chen, (2019); Fryer, (2022) this research approach design can be carried out to discuss certain problems, issues or topics originating from the literature collected as a whole and then take themes that are appropriate to the required data. After the author has collected all the data, the next step is to select the necessary data according to the theme raised in this article. The next step is to discuss the collected data and then divide the discussion themes. Then, to strengthen the analysis and discussion, the author also refers to books, expert opinions and various findings from previous researchers related to this issue and topic (Kasmar et al., 2019; Azzahra et al., 2021; Ath-Thukhi et al., 2022).

RESULT AND DISCUSSION

There are two different periods even though they both have the word "classical" in their explanation. The two periods are the Classical Greek period and the Classical Islamic period. The classical Greek period lasted from around the sixth to fourth centuries BC in Greece (Djuwairiyah & Maimunah, 2021; Rosnawati et al., 2021; Tanjung & Salminawati, 2022). In this period, the most prominent names were classical works. In his writing *The Greek Mind* explains that this period was dominated by the thoughts of Socrates, Aristotle and Plato. The three of them had complex thoughts that are still referred to today in a large number of scientific fields, especially social sciences, law and governance and philosophy. This era is called classical because a number of its thoughts have a correlation with the development of science today (Sitorus et al., 2023).

Another period is the classical Islamic period which lasted after the prophet died until around the 13th century AD. This period is not always fixed regarding the number

of the year, but thinkers often refer to the number of the year. Islamic periodization often refers to the periodization compiled by Harun Nasution (Kabib et al., 2021; Rohman & Rahmayanti, 2020). According to him, the classical period is calculated from the death of the prophet until the end of 1250 AD, namely between 650-1250 AD. The next period is called the middle period, namely from 1250-1800 AD. Meanwhile, the modern Islamic period is calculated from 1800 onwards until now. In Saleh Putuhena's view, the Islamic classical era took place between the VII and XIII centuries AD. This period is called the golden age of Islam.

This kind of periodization actually has quite a few problems. For example, questions this: "The term Classical Islam opens up opportunities for debate: since when? Western writers identify the 7th century to the 12th/13th century AD as the Dark Age, while Muslim writers identify it with the golden age (*al-ashr al-dzababiy*).

Indeed, history is inversely proportional. When the western world passed through the classical period at the end of the BC period and entered the medieval era, several centuries later the dawn of Islam began to rise and improve its cultural system until it reached a golden age. Herein lies the crucial role of Islam in the transformation of Western knowledge. In this classical period, Islam experienced rapid development and progress in various fields such as government, culture and Islamic education. Islamic education developed from Medina to Damascus, then to Baghdad and Cordova. During this period, great scholars and scientists were born in various scientific disciplines. Between 700-1200 AD Islam had strength in the field of government and the development of literature, science, medicine and philosophy advanced rapidly. Meanwhile in the western world it is still lagging behind (Nuraeni Noviraa, Syarifuddin Ondengb, 2023; Wulandari et al., 2023). In the records of many scholars, this classical period was indeed a glorious period. Because of the glory of this period, a leading scholar and also a Muslim who taught at London University at the Imperial College once said: "that between 750-1200 AD knowledge or science mainly belonged to Muslims" (Maimun, 2020; Masruri, 2017).

If we trace the city and year of birth of each sect's imam, it can be estimated that the period between the times from the death of the apostle until the estimated end of the first millennium Hijriah, is categorized as classical Islam. Imam Hanafi, born in the city of Kufa in 80 Hijriyah (699 AD); Imam Maliki, born in the city of Medina in 93 Hijriyah (712 AD); Imam Shafi'i, born in the city of Ghazzah, Palestine, in 150 Hijriyah (780 AD); and finally, Imam Hambali, born in the city of Baghdad, in 164 Hijriyah (780 AD).

Early Responses to Greek Thought

The progress of thought that grew massively, because it drew heavily from classical Greek civilization, really grew very surprising. A great spirit to welcome a new epistemological framework, thinking system, and classification system is growing. It is recorded that a number of Muslim scientists, philosophers and scholars translated, gave notations, wrote things like that critical review on the classical Greek works of Socrates, Aristotle and Plato.

However, the response to the achievement of classical works from Greece actually did not go too smoothly. Here and there there is criticism and rejection of the systems of thought, logic and philosophical concepts brought by Greek figures through their works. A professor of philosophy from Liverpool John Moores University, Oliver Leaman, noted that there was resistance in the early stages of the incorporation of Greek philosophical thought into Muslim civilization. Oliver Leaman writes: "The main objection to accepting the basic concepts and techniques of Greek philosophy stemmed from the assumption that doing so would mean that the Islamic sciences were unable to deal with theoretical problems and so it was felt necessary to bring in the methodology of a very different and pre-existing culture." Islam. Maybe it doesn't matter much if the culture is monotheistic. In reality, Greek culture often

contrasts with monotheistic religions (Mamonto & Suseno, 2022; Suriani & Betaubun, 2022). He was able to produce impressive theoretical techniques without the help of any revelation”.

“Opponents of Greek thought raised two reasonable objections to the use of logic. First, more than just a tool, logic can be applied to any language. Second, the most effective means for studying conceptual issues about a culture are those that originate from the culture itself, not something imported from another. This seems like a reactionary and xenophobic response to the new philosophy,” added Leaman. In fact, this rejection is more than just a xenophobic rejection as stated above. A more fundamental and sharp rejection was also expressed by a very famous critic of philosophical thought in Islamic thought, namely Al Ghazali. Al Ghazali's main objection was "the notion that philosophy has exceeded its authority." In his monumental work, *tahafut Al-Falasifah* (Confusion of Philosophers) criticizes the philosophy developed by Ibn Sina. He argued that "in many cases, philosophers put forward theories that reflect disbelief, not just *bid'ah*, namely theories that are contrary to Islamic principles, and not just additions or reinterpretations”.

So looking at the explanation above, philosophy is accepted as a new form of thought in Islamic culture not always in smooth conditions without obstacles (Almubarak, 2018; Prasetawati & Asnawi, 2018). However, on the contrary, the situation faced many serious tests from Muslim philosophers and thinkers themselves. However, the basic enthusiasm in the classical era showed the victory of those who tended to accept and absorb this new approach.

From the explanation presented above there are two main responses of Muslim civilization. On the first side, there are those who accept openly, actively translate, write annotations and critical notes on Greek works. Included among this group are for example Al-Kindi, Ibn Sina, Ibn Rushd, etc. While at the other pole, Muslim groups who reject Greek philosophy enter the Muslim thinking system. Among these groups the most prominent are Al-Gazali, Abu Al Baraqat, Al-Baghdadi and Fakhr Al-Din Al-Razi.

The Growth of Islamic Classical Thought

Lassical Islamic thought, as stated above, is the period after the death of the Prophet Muhammad SAW until 1250 AD (Ali Wafa, 2022; Huda, 2022; Nirwan Wahyudi AR et al., 2022). In this period a number of prominent achievements have been made. In the beginning there was an order to seek knowledge; then the translation of classical scientific works, and dissemination through teaching in Madrasah spread across large Islamic cities. The following is further elaboration.

Starting from the commands of the Quran and the guidance of the Prophet

Starting from the beginning, when we first descended in the Mecca desert, the initial commandment of the teachings of this new religion, the teachings of Islam, was *Iqra*. A verb. An expression and command to seek knowledge widely. The basic teaching of this new religion is respect for science. Because of this, their cultural traditions were easily familiar with the most advanced scientific traditions in parts of the world such as Persia, India, Alexandria and of course Greece, the home of the classical philosophers.

The Prophet then recommended and even obliged his people, the newly born people, to seek knowledge "from the cradle to the grave"; he was even ordered to seek knowledge "even if he went to China (a place quite far from Mecca, at that time). The following is a proverb, Taqi Misbah Yazdi, a contemporary Iranian philosopher regarding the early development of Muslim civilization which began with the call of their holy prophet: "Thanks to the call of the Prophet and his holy successors, Muslims began to study various sciences and translate the heritage of Greece, Rome and Persia into Arabic. They absorbed the useful elements, adding to them the results of their own research. And in most fields, they succeeded in contributing various discoveries,

such as algebra, trigonometry, astronomy, perspective science, physics and chemistry" (Taqi Misbah Yazdi: 8).

Translation of Classical Works

The initial work, especially in the early periods of Islam, was the kingdom of translating classical masterpieces from almost all major civilizations: Greece, Persia, Rome, Alexandria and even India and China. This movement is a kind of massive intellectual movement with an inexhaustible spirit. This is a picture that is very commonly found in explanations regarding the initial movement of translation carried out by Islamic tradition and culture, namely "this tradition of intellectualism began with the movement to translate books from Greece and other nations into Arabic which was centered in Bait al- Wisdom in Baghdad. The sciences covered by this translation movement are medicine, mathematics, physics, mechanics, botany, optics, astronomy in addition to philosophy and logic. What was translated were the writings of Galinos, Hippocrates, Ptolemy, Euclid, Plato, Aristotle, Socrates, etc".

This early translation movement also became more widespread along with contacts between Islamic intellectuals and Islamic areas which also expanded further into new areas that had not previously been reached. The growth of learning centers and libraries also expanded the reach of this translation movement. Taqi Misbah describes that "Along with the expansion of the territory of Islamic rule and the increasing inclination of various groups towards this life-giving religion, many centers of learning in the world fall within the realm of Islam. There was a large-scale exchange of ideas among scholars and books among various world libraries and translations from various languages (Indian, Persian, Greek, Latin, Syriac, Hebrew and so on) into Arabic. In fact, has become the international language of Muslims. This is what then accelerated the rate of growth of philosophy, various sciences and arts. Many books by Greek and Alexandrian philosophers as well as philosophers from reputable centers of learning were transferred to Arabia" (Yazdi: 9).

Transmission and Teaching through Madrasah and Schools

The following phase of the development and expansion of the reach of Islamic culture which is getting stronger and richer due to the growth of cultural centers, libraries and madrasahs such as those in Baghdad, Egypt and Mecca as well as Andalusia. These developments then invited students, not only from among Muslims, but also open to western Christians. The process of the spread of ideas and the transmission of Islamic knowledge to the western world was described quite interestingly by Azhar Arsyad: "The year 1200-1300 AD came Westerners to study in Islamic universities, which are among others in Cordoba and Toledo in Spain, to learn science from Muslims. Their names such as Chester, Sacrobosco, De Toledo, De Sevilla and De Cremona copied science books written by Islamic scientific figures, such as Jabir, AL Hasan, Al Battani, Al-Razi, al-Farabi, al-Kindi and so on and they also copied the books of Apollonius, Archimedes, Euclides, Hippocrates and others that had previously been translated into Arabic. So, Westerners know the books not from their original language, which is Greek, but through the Arabic translation". Some of the early Western students were those who were taught in Muslim Madrasah in various large Islamic cities around 900-12000.

The Influence of Classical Islamic Thought on Modern Western Knowledge

Classical Islamic thought influenced many aspects of the growth of modern thought in the western world (Fathonah, 2018; Hamidah, 2019). First of all, as has been repeated above, the translation of various classical books was quite a big role for Muslim civilization, then paper-making technology which encouraged the writing of knowledge into more durable manuscripts, found a model for organizing learning in the form of Madrasah. which were then imitated by westerners into seminaries until Islamic culture had given birth to great thinkers who were important and could not be

removed from the history of Western development. The explanation below is an elaboration of the main propositions above.

Being a Connecting Link: The Process of Translating and Giving Feedback

For a century (750-850) there had been a process of translating knowledge in Greek, Hebrew, Persian and Indian languages into Arabic. Apart from translation activities, Muslim scientists tried to adapt foreign knowledge and compile their own books, especially after the translation period. Writing activities on general sciences continued until the 11th century. It is an irony that after the 11th century, translated works in Arabic were translated back into Latin and Hebrew. So, knowledge, which was originally a very valuable intellectual property belonging to Muslims, was brought to the West.

Invention of Paper, Writing of Books and their Dissemination and Development of Knowledge Sites

What is not really highlighted by scholars is that it was Islamic culture that caused paper to be mass produced. It started with the Samarkand people learning about paper from linen brought by the Chinese and then making it themselves using technology developed by the Muslims themselves. As a result, there was a big discovery that was very useful as a medium for transmitting thoughts in the form of books consisting of sheets of paper. That's why the paper industry was first born in Muslim regions (Afkari, 2020; Asy'ari, 2018). Here is Ziauddin Zardar's description of this matter: "The paper industry spread from Samarkand. The first paper printing press in Baghdad was established in 793 during the reign of the prominent Abbasid caliph, Harun AL Rasyid (D. 809). Not long afterward, paper factories were immediately established in Damascus, Tiberia, Tripoli, Cairo, Fez, and Islamic Sicily, Jativa and Valencia in Islamic Spain and various other parts of the Islamic world. Within a few decades, a vizier of the Abbasid dynasty, Ja'far bin Yahya, replaced parchment with paper in government offices. Even in the 10th century, there were paper mills floating on the Tigris, and paper became very popular. The first paper factory in Europe was only built in 1276 in Fabriano, Italy and the next factory was in Nuremberg, Germany, in 1390 AD."

Due to the development of civilization rooted in paper and literacy activities, large libraries have developed in the main Islamic cities with very rich collections (Siregar, 2022; Zayadi et al., 2016). For this reason, "AL Ya'qubi alone, a famous Muslim scholar at the end of the 9th century, recorded more than 100 bookstores in Waddah, a suburb of Baghdad." The following is Saleh Putuhena's description of the condition of scientific development due to the development of books and libraries as well as study centers in Muslim areas: "Study centers are in the form of libraries established by the government, both for learning and writing activities such as Baitul Hikmah in Baghdad, Darul The Hikmah in Cairo and later the Cordoba mosque in Spain, functioned as research universities in modern terminology.

Introducing the Education System Model and Management of Educational Institutions: Madrasah

Madrasah/Schools are one of the revolutions in the implementation of education and management of educational institutions carried out by Muslims in the classical era (Afrizal, 2023; Widyasari & Mukhibat, 2020; Wiranata, 2019). Madrasah educational institutions are a continuation of educational institutions in the form of mosques. Due to the large number of students who come from outside the city to study at the mosque, there is a demand for a place to live called a Khan - a kind of dormitory. So, there was a change from mosque-to-mosque khan. Next from the Khan Mosque to the madrasa. Some say that the first founder of a madrasa institution was Nizam al-Mulk, a Persian, from Thus. Because of this, most of the Madrasah he founded bear his name. So, the madrasa became known as the Nizamiyah madrasa in 1067 AD. Nizam founded a large university in Baghdad which was named Nizamiyah.

Not only in Baghdad, but Nizam also established Madrasah in Balkh, Nisapur, Heart, Isfahan, Basrah, Mere, Amul and Mosul. The most famous of all is the Nizamiyah madrasa in Baghdad. In building the madrasa, Nizam al Mulk provided waqf to finance a mudarris, an imam, and also for students to receive scholarships and dormitory facilities.

Giving Birth to Great Thinkers

Apart from what has been stated above, the most important legacy of the highly advanced classical Islamic culture is a number of new scientific theories and thinkers (Hamsah & Nurchamidah, 2019; Hidayat, 2019; Saputra, 2016). Azhar Arsyad provides examples of classic figures of Islamic thought who stood out and became the contribution of Muslims to the world. They are big names who have traveled across western literature with Latinized names. They were given Latin names to make them more familiar to their tongues. But history can still identify that they were all Muslim philosophers. The following is a brief biographical review of several figures shown by Azhar Arsyad.

In the west he is known as Al-Kindus; In fact, it has been the custom of Westerners to Latinize the names of prominent people, so that sometimes people don't know whether they are Muslim or not (Wahyudi, 2020). Al-Kindi is a Muslim philosopher and scientist in the fields of philosophy, mathematics, logic, music and medicine. Another figure we can find is Muhammad Ibnu Musa Al Khawarizmi (died 863 AD). Europeans call it Algorism. This name was then used by westerners as the science of arithmetic (algorithms). Because of what? His famous book was entitled *Al Jabr wa al-Muqabalah* which was later copied by westerners and until now we know this science as algebra."

Process Transmission Medieval Western-Christian Islamic Knowledge

First, groups of (western) scholars visited Muslim areas to conduct personal studies. Constantinus Africanus (1087 AD) and Adehard (1142 AD) from England can be called the pioneers. Later, many students from Italy, Spain and southern France attended Muslim seminaries to study mathematics, philosophy, medicine, cosmology, etc. In no time, they have become teacher candidates in the first universities in the west, which were built on the model of these Muslim seminaries.

Level second, starting with the founding of the first universities in the west. The architectural style, curriculum, methods and teaching of these universities are the same as those of Muslim seminaries. For the first time, seminary Salerno was founded in Naples by king Frederick of Sicily. In Sicily, Aristotle's books were translated into Latin from Arabic translations, and then taken to Italy. At the same time, important universities were also founded in Pandua, Toulouse and later in Leon.

Finally, the level third, Muslim science was transmitted to France and western regions via Italy. Seminaries in Bologna and Montpellier were founded at the beginning of the thirteenth century. It was only a short time before the universities of Paris were opened. Meanwhile, this western science arrived in England and Germany, respectively through the Universities of Oxford and Cologne, which were founded on the same pattern.

CONCLUSION

The classical Greek period lasted from around the sixth to mid-19th centuries fourth BC in Greece. This period is dominated by Socrates, Aristotle and Plato. The three of them had complex thoughts that are still referred to today in a large number of scientific fields, especially social sciences, law and governance and philosophy. This era is called classical because a number of its thoughts have a correlation with the development of science today. Western writers identify the 7th until the 12th/13th century AD as the dark ages, while Muslim writers identify it with the golden age (*al-asbr al-dzahabiyy*). In this classical period, Islam experienced rapid development and

progress in various fields such as government, culture and Islamic education. Islamic education developed from Medina to Damascus, then to Baghdad and cordoba. During this period, great scholars and scientists were born in various scientific disciplines.

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