# Reconsidering Manifestation and Significances of Islamic Philosophy

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**Abstract** *Islamic Philosophy should be observed as a valuable scientific treasure that particularly manifested in the history of Islamic intellectual tradition. Apart from multiple schools of traditions, Islamic Philosophy possesses prominent features compared with Western Philosophy, uniting elements of reason (Ratio-Intellectus), existence, and Knower-Known. Through 'Conceptual Analysis Method,' this article will reconsider the manifestation and significances of Islamic Philosophy as a part of Islamic intellectual tradition to be studied by present-day Muslims. Those significances are: Islamic Philosophy strives to fulfill virtuous and religious advancement needed by the Muslim community; harmonizes essential demand by regards to the Worldview of Islam opposing Western thought; deals with the ideas in the context of dialogue of civilization; answer eternal questions about the nature of reality; and finally, recognizes and readily accepts intellectual challenges confronted by Orientalists.*

**Keywords**: *Islamic Philosophy, Islamic Intellectual Tradition, Western Philosophy, Philosophy*

**Abstrak** *Filsafat Islam harus dipahami sebagai khazanah keilmuan berharga yang termanifestasikan dalam sejarah tradisi intelektual Islam. Terlepas dari sejumlah madzhab tradisi pemikiran yang ada, Filsafat Islam memiliki sejumlah karakter yang berbeda terutama dengan Filsafat Barat dengan menyatukan sejumlah elemen akali (Ratio-Intellectus), eksistensi, dan subjek mengetahui dengan objek yang diketahui. Melalui metode 'Conceptual Analyis', artikel ini akan mencoba menimbang kembali manifestasi dan pentingnya Filsafat Islam sebagai bagian dari tradisi intelektual Islam untuk dipelajari oleh Muslim yang hidup saat ini. Urgensi tersebut antara lain: Filsafat Islam berupaya ntuk memenuhi peningkatan moral dan religius yang dibutuhkan oleh Umat Islam; menyelaraskan tuntutan mendasar berdasarkan pandangan hidup Islam untuk menghadapi pemikiran Barat, bertanggung jawab atas dialog peradaban; menjawab pertanyaan-pertanyaan abadi tentang asal mula realitas; dan terakhir, memahami dan siap menghadapi tantangan yang dihadirkan oleh para Orientalis*

**Kata Kunci**: *Filsafat, Filsafat Barat, Filsafat Islam, Tradisi Intelektual Islam*

## INTRODUCTION

There are various kinds of thoughts that have emerged within the Islamic intellectual tradition.[1] Philosophy[2] is particularly manifested in the three major schools

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[1] Only some serious attempts have been made by scholars with the proper framework to trace back the root of this kind of tradition of Islam as we can refer in the pioneering works of Professor Alparslan Acikcgenc and others, see, for example, Alparslan Acikgenc, *Islamic Science: Toward a Definition* (Kuala Lumpur: ISTAC, 1996); Alparslan Acikgenc, *Scientific Thought and Its Burdens*

of thought; *Falsafah (Masya'i)*, *Kalam,* and *Tasawwuf.*[3] *Falsafah* in Islamic intellectual tradition differed from 'Islamic Philosophy' as it was one variety of schools that penetrated Aristotelianism and Neo-Platonism.[4] Philosophy, in some ways, was also defined as *Hikmah.*[5] Alternatively, *'love of wisdom'* considering its emphasis on revelation, intellection, and demonstration. In the context of Islamic Theology, al-Quran itself regards wisdom *(Hikmah)* as a gift from God. Whoever is granted wisdom has received true prosperity;[6] On the other hand, philosophy consists of how humankind glance and comprehends their surrounding realities *(worldview)* based on fundamental Islamic intellectual tradition.[7] *Perse,* further argumentations should encourage Muslims to engage their academic carrier in studying Islamic Philosophy.

Its relevance in constructing the Muslim system of thought, this article will provide a good commentary regarding the manifestation of Islamic philosophy and how it signifies Islamic Intellectual Tradition. As such, the research question in this paper is: *"How the Manifestation and Significance of Islamic Philosophy will be reconsidered in the context of Islamic Intellectual Tradition?"*

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(Istanbul: Fatih University Publisher, 2000); Alparslan Acikgenc, *Islamic Scientific Tradition in History* (Kuala Lumpur: IKIM, 2014); Hans Daiber, *Islamic Thought in the Dialogue of Cultures* (Leiden: Brill, 2012); Khaled El Rouayheb, *Islamic Intellectual History in the Seventeenth Century* (New York: Cambridge University Press, 2015).

[2] Given the breadth of meaning of philosophy, what is meant here the discipline that comprises from five major themes, namely, Epistemology, Ethics, Logic, Metaphysics, and History of Philosophy, see entry "Philosophy" in Donald M. Borchert, *Encyclopedia of Philosophy*, vol. 7 (USA: Thomson Gale, 2006), h. 325-6.

[3] Ahmad Muhammad Tayyib, "Al Ittijah al Falsafi 'inda Abi al Barakat al Baghdadi," *Afkar* 4, no. 1 (2003): 203. There is also who included *Ushul al Fiqh* beside these three traditions, see Abu al Wafa al Ghunaimi Al Taftazani, *Dirasat Fi al Falsafah al Islamiyah* (Cairo: Maktabah al Qahirah al Haditsiyah, 1957); Acikgenc, *Islamic Scientific Tradition in History*. 326-7, 449, 500; Hasan Mahmud Shafi'i, *Al Tayyar al Masha'i Fi al Falsafah al Islamiyah* (Cairo: Dar al Tsaqafah al Islamiyah, 1998). 7.

[4] Shafi'i, *Al Tayyar al Masha'i Fi al Falsafah al Islamiyah*. 3-4; Acikgenc, *Islamic Scientific Tradition in History*, h. 398.

[5] Syed Muhammad Naquib al Attas, *A Commentary on the Hujjat Al-Siddiq of Nur al-Din al-Raniri* (Kuala Lumpur: Ministry of Culture Malaysia, 1986). 464; Seyyed Hossein Nasr, *Islamic Philosophy: From Its Origin to the Present* (Albany: SUNY Press, 2006). 34-5; Hikmet Yaman, *Prophetic Niche in The Virtuous City, The Concept of Hikmah in Early Islamic Thought* (Leiden: Brill, 2010); Hikmet Yaman, "Greek Thought and Prophetic Tradition, Revelatory Background of Early Islamic Philosophy," in *Philosophy and Abrahamic Religions, Scriptural Hermeneutics and Epistemology, Ed. by Torrance Kirbi, Rahim Acar and Bilal Bas* (New Castle: Cambridge Scholars Publishing, 2013). 137-157. Besides its mystical and philosophical reference, the term wisdom also has a literary meaning in the classical period, see further, Dimitri Gutas, "Classical Arabic Wisdom Literature: Nature and Scope," *Journal of the American Oriental Society* 101, no. 1 (1981) , h. 49–86.

[6] M.A.S Abdel Haleem, *The Qur'an (Trans.)* (New York: Oxford University Press, 2005). 31.

[7] Abdullah Muslich Rizal Maulana, "Filsafat Islam; Sebuah Identifikasi Pandangan Hidup," *KALIMAH* 15, no. 1 (March 31, 2017) , h. 37.

**RESEARCH METHOD**

This research will utilize the 'Conceptual Analysis' method to inquire about the manifestation and significance of Islamic Philosophy within the context of Islamic Intellectual Tradition. The method is considered an appropriate tool to reconsider the manifestation significances of Islamic Philosophy in the specific context of its intellectual tradition; Hans-Johann Clock noted it, this method can describe *"… the logical and epistemic statues of statements of beliefs…."*[8] Islamic Philosophy will be discussed deeper, revealing its distinguished contribution over other disciplines, elucidating the existing concepts carefully before its employment to the reality.[9]

The method is also applicable in regards to the nature of the Philosophy itself. Philosophy manages to study reality, justify claims, and, most importantly, analyze multiple discourses and concepts fundamental to our thought.[10] Utilizing method of Conceptual Analysis will comprehend why we should reconsider the manifestation and significances of Islamic Philosophy dealing with the unity of the concepts embedded within -*Ratio* with *Intellectus,* the existence of the being, the knower with the known- to the importance of Islamic Philosophy as a distinctive discipline of Philosophy.

**The Initial Stage of Reconsideration: The Manifestation of Unity between *Ratio* and *Intellectus***

Muslim philosophers have often denoted the matrix of Islamic Philosophy. Ibn Sina (d. 1037), Philosophy is defined as '*Hikmah*'… *"…the perfection of the human soul when it comprehended the meaning of a thing and being able to assert the truth by his mind or action as far as his ability…"*.[11] al-Kindi (d. 873) defined *Falsafah* as the knowledge concerning the nature of all things as far as the limit of human ability. As such, Philosophy will aim theoretically to seek the truth, while in its practical concern, Philosophy addresses the need to do virtuous action.[12] A similar concept is also offered by *Ikhwan al-Shafa* (Brethren of Purity), as they defined *Falsafah as… "…*Falsafah

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[8] Hans-Johann Clock, "Impure Conceptual Analysis," in *The Cambridge Companion to Philosophical Methodology* (Cambridge: Cambridge University Press, 2017), h. 81.

[9] Ibid.,

[10] John Hospers, *An Introduction to Philosophical Analysis*, 4th ed. (Oxfordshire: Routledge, 1997) , h. 5.

[11] Ibn Sina, *'Uyun al Hikmah, Ed. Abd. Badwi* (Beirut: Dar al Qalam, 1980), h. 16.

[12] Al Kindi, *On First Philosophy (Trans. Alfred L. Ivry)* (Albany: SUNY Press, 1974), h. 55.

*begins with the love of knowledge, then knowing the nature of all things as well as the limit of human ability, and its peak is to speak and act as what he knows…"*[13]

Based on the above definitions, we can understand that philosophy intended to comprehend a subject's nature following the human capacity and become a handbook to conduct their actions.[14] The question remains, however. Will reason commit to grasp the very nature of a 'thing'? It is considered that the answer to the question is essential as it will decide the scientific construction of philosophy itself. Let us start the discussion by looking at the tradition of Middle Age-Christianity when the function between reason and *Intellectus* is different; *Intellectus* refers to intuitive-sapient knowledge, while *Ratio* is more devoted to logical and discursive analysis. The duality between both, in turn, deciphered in Renaissance's age where *Ratio* dominated over the *Intellectus,* and finally reached the peak of hate in the age of Enlightenment. At the time, Western Civilization claimed *the Ratio* was the only machinery to accomplish a truth, which consequently dismissed another source of truth -revelation, intuition, and others- considering them as non-sense and irrational.[15] Consequently, humanity does not need to apprehend the irrational object of knowledge; it is impossible to hold the ideas regarding things that we do directly comprehend and yet are also representations of realities that are never the objects we now apprehend. An object can be said to represent the other is only one if both subject and object can directly capture and compare.[16]

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[13] Ikhwan Al Shafa, *Rasail Ikhwan al Shafa Wa Khullan al Wafa* (Tehran: Maktabah al I'lam al Islami, 1405), h. 48.

[14] William C. Chittick, "The Goal of Islamic Philosophy: Reflections on the Works of Afdal al-Din Kasyani," *Sacred Web* 5 (n.d.): 17–29; William C. Chittick, "The Goal of Philosophy," in *In Search of the Lost Heart: Explorations in Islamic Thought* (Albany: SUNY Press, 2012). 267. This definition of Philosophy also could remind us of the insistence of Pierre Hadot to define philosophy as a "Way of Life," as has been understood and practiced since the ancient period, for the philosopher must make a balance between the theoretical and practical aspect of his soul. The quest must equip the pursuit of philosophy for self-knowledge, and true philosophy remains inaccessible to those who do not know themselves. In other words, those who reflect and learn things that do not throw light on their self-understanding are simply wasting their time. It is why ethics was important not only for theoretical reasons but ultimately for practical reasons. The true philosopher is those who live as moral human beings. See, Pierre Hadot, *Philosophy as a Way of Life (Trans. Michael Case)* (Oxford: Blackwell, 1999); Sajjad Rizvi, "Philosophy as a Way of Life in the World of Islam: Applying Hadot to the Study of Mulla Ṣadra Shirazi (d. 1635)," *Bulletin of SOAS* 75, no. 1 (2012), h. 33–45.

[15] Syed Muhammad Naquib al Attas, *Islam, Secularism and the Philosophy of the Future* (London: Mansell, 1985). 32-35; Ibrahim Kalin, *Reason and Rationality in the Qur'an* (Dubai: KRM, 2015). 6; Frithjof Schuon, *Logic and Transcendence* (Lahore: Suhail Academy, 2004), h. 38.

[16] Mortimer J. Adler, *Ten Philosophical Mistakes* (New York: Macmillan Publishing, 1985), h. 22.

The discrepancy between *Ratio* and *Intellectus* consecutively initiated an improved wave of Philosophy in Western Intellectual Tradition known as *Cartesian Dualism. Cartesian Dualism* has seen the world as a '*meaning-less* object' while humans, at the same time, are the '*world-less* subjects.' Humans consider that the universe would be indefinite in the absence of themselves, asserting that the cosmos' existence has no purpose other than serving humankind. In the age of Enlightenment, humanity was considered the main center of the universe; it became the measure of every existence, so any object comprehended irrationally will be meaningless, and any effort to prove their presence is just seen as futile and vain.[17] This kind of thought, moreover, has been reduced both the objective and the subjective poles of knowledge to a single level; as an external world which 'the knowing self' perceives is reduced to a Spatio-temporal complex limited to a personal story of reality, no matter how far this existence is extended beyond place and time.[18]

Completely offbeat with Western intellectual tradition, Muslim thinkers did not diverge *'Intellectus'* and *'Ratio'*; confirming both heart and mind, belief and sense, and logic and transcendence are the unity of elements needed self in order "to know". In Islam, *'Aql* has encompassed both preferences, so the rivalry between rational and irrational issues yet ever occurred within the history of Islamic intellectual tradition.[19] The main cause of the unity was traced to how Muslim thinkers defined the knowledge but particularly more about and how they gestated both ontological and metaphysical outlook of knowledge in Islam, as reality was not seen as narrow as the mind construction produced by the human brain, but regarded deeper. Humans can perceive as all things have already retained their nature and meaning far before humans construe it.[20] In conclusion, Islam affirmed the presence of another reality beyond this physical world, as the being or existence are composed of both physical and metaphysical

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[17] Ibrahim Kalin, "What Is Thinking?," *Https://Www.Dailysabah.Com/Columns/Ibrahim-Kalin/2018/10/13/What-Is-Thinking*.

[18] Seyyed Hossein Nasr, "Self-Awareness and Ultimate Selfhood," *Religious Studies* 13, no. 3 (1977), h. 319–325.

[19] Seyyed Hossein Nasr, "Intellect and Intuition: Their Relationship from the Islamic Perspective," in *Islam and Contemporary Society* (London: Longman, 1982). 36; al Attas, *Islam, Secularism and the Philosophy of the Future*. 31; Kalin, *Reason, and Rationality in the Qur'an*, h. 6.

[20] Kalin, *Reason, and Rationality in the Qur'an*, h. 8-10.

aspects flew from the higher intimation to the curtailed level manifesting their existence.[21]

**The Further Stage of Reconsideration: The Manifestation of the Unity of Existence**

Since the preliminary age of the development of Islamic Philosophy, the concept of 'existence' inherited from Greek was the greatest metaphysical problem for Muslim thinkers. The problem was first raised by al Farabi and presented later by Avicenna defining *"existence is an accident of quiddity"* or more well known as the problem of 'accidentality of existence'. Sometimes, the theory is also commonly known as *essentialism.*[22]

The concept is employed in constructing propositions whose subject is a noun and whose predicate is an adjective. For example: *"The tree is green", "the sky is blue",* and others. On the same model, we can easily transform an existential proposition such as: *"the tree is", "the tree exists,"* into *"the tree is existent"*. As 'existence' becomes an adjective denoting the tree's quality, the proposition *'the tree is existent'* stands in a balanced position with the proposition *"the tree is green"*. Both statements confirmed the subject -The Tree- as a noun denoting what we call *substance* or *essence*, while the predicate is an adjective indicating a property or accident of the substance is a form of concept and grammar.[23]

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[21] Toshihiko Izutsu, *The Concept, and Reality of Existence* (Tokyo: The Keio Institute of Cultural And Linguistic Studies, 1971); Seyyed Hossein Nasr, "God Is Absolute Reality and All Creation His Tajalli (Theophany)," in *The Wiley Blackwell Companion to Religion and Ecology, Ed. by John Hart* (Oxford: Wiley Blackwell, 2017), 3–13; Caner Dagli, "On Beginning of A New System of Islamic Philosophy," *The Muslim World* 94 (January 2004), h. 1–27.

[22] Izutsu, *The Concept, and Reality of Existence*. 3; Parviz Morewedge, "Philosophical Analysis and Avicenna 'Essence-Existence' Distinction," *Journal of the American Oriental Society* 92, no. 3 (1972): 425–435; Fedor Benevich, "The Essence-Existence Distinction: Four Elements of the Post-Avicennian Metaphysical Dispute (11–13th Centuries)," *Oriens* 45 (2017): 203–258; Amos Bertolacci, "The Distinction of Essence and Existence in Avicenna's Metaphysics: The Text and Its Context," in *Islamic Philosophy, Science, Culture and Religion: Studies in Honor of Dimitri Gutas, Ed. by Felicitas Opwis and David Reisman* (Leiden: Brill, 2012), 257–288; Robert Wisnovsky, "Essence and Existence in the Eleventh- and Twelfth-Century Islamic East (Mashriq): A Sketch," in *The Arabic, Hebrew and Latin Reception of Avicenna's Metaphysics, Ed. by Dag Nikolaus Hasse and Amos Bertolacci* (Berlin: De Gruyter, 2012), 27–50; Heidrun Eichner, "Essence and Existence. Thirteenth-Century Perspectives in Arabic-Islamic Philosophy and Theology," in *The Arabic, Hebrew and Latin Reception of Avicenna's Metaphysics, Ed. by Dag Nikolaus Hasse and Amos Bertolacci* (Berlin: De Gruyter, 2012), h. 123–152.

[23] Izutsu, *The Concept, and Reality of Existence*, h. 3.

In this physical level of common reason and sensual experience, one may regard reality as composed of variegated forms. The whole thing is separated from another by its inherent quality and character, so each is regarded as an independent and self-subsistent object possessing individual reality or essence.[24] The debate's position held among theologians and philosophers emphasizing the dualistic view of reality because, in this regard, a real distinction was made between quiddity *(mahiyah),* referred to as essence and existence; as the former is understood as the real substance in its ontological sense while the latter as a mere accident of it. The essence, as it is before existence, is *more* fundamental than the existence itself.[25]

It is important to emphasize that Avicenna speaks of existence as an accident of substance only on this level. Otherwise, the level of existence is found at the level of conceptual or grammatical analysis of reality, maintaining existence's accidentality. It is the root of misunderstanding that is often attributed to Avicenna about this problem.[26] That is to say that the 'existence' according to Avicenna, must be a predicamental or categorical accident comprehended as something that exists in something else; For instance: Existence is the 'real' quality determining substances in the same way in ordinary properties like the *greenness* of the leaf, the *coldness* of the ice, or the *hotness* exist in the fire. Based on this thesis, it is not odd to find a strict critique towards this explanation as the argument leads to an absurd conclusion that anything would have to exist *before* it exists, just as the ice must exist before it can be cold.[27] Given that the ice in question is a real existent, we have already affirmed its extra-mental reality right when we say "ice". In the same case, one might say that Descartes's phrase *cogito ergo*

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[24] Syed Muhammad Naquib al Attas, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Aspect of the Worldview of Islam* (Kuala Lumpur: ISTAC, 1995), h. 177-178.

[25] Ibid., h. 180-181.

[26] Nader El-Bizri notes that the claim of the distinction between essence and existence points to essentialism is a claim that links Avicenna's works to a later development within western philosophy that culminates in Hegel's *Science of Logic* see Nader El-Bizri, "Avicenna and Essentialism," *The Review of Metaphysics* 54, no. 4 (June 2001). 768; Nader El-Bizri, "Ibn Sina's Ontology and the Question of Being," *Ishraq: Islamic Philosophy Yearbook* 2 (2011): 222–237; Nader El-Bizri, "Being and Necessity: A Phenomenological Investigation of Avicenna's Metaphysics and Cosmology," in *Islamic Philosophy and Occidental Phenomenology on the Perennial Issue of Microcosm and Macrocosm, Ed. by Anna-Teresa Tymieniecka* (Dordrecht: Kluwer Academic Publisher, 2006), 243–261; Alexander Trieger, "Avicenna's Notion of Transcendental Modulation of Existence (Taskik al-Wujud, Analogia Entis) and Its Greek and Arabic Sources," in *Islamic Philosophy, Science, Culture and Religion: Studies in Honor of Dimitri Gutas, Ed. by Felicitas Opwis and David Reisman* (Leiden: Brill, 2012), h. 327–366.

[27] Izutsu, *The Concept, and Reality of Existence*, h. 3.

*sum* is flawed because based on an ontological point of view, the moment he says *"I"* in the sentence *"I think; therefore I am",* he had already affirmed his existence.[28]

Notwithstanding, Avicenna may become aware that his explanation could lead to misinterpretation, as he has emphasized that we should not confuse "existence" as an accident owning common attributes such as cold, hot, rational, and others. The supposed existence as an accident in contrast with ordinary accidents is a unique and peculiar kind of accident; the objective reality referred to by an existential proposition such as *'the tree is existent'* has presented the completely distinguished meaning and image from the propositional expression. However, it seems that Avicenna has left this problem unsolved, whereas he did not clarify the structure of the extra-mental objective reality, which is found beyond the logical proposition. Departing from this problem, we can conclude that the actual hardship covering this issue is the confusion between epistemological and ontological consequences underlying a proposition.[29]

Evaluating Avicenna, Sadr al-Din al-Shirazi, or Mulla Sadra came in with the solution. Sadra initiated his school, emphasizing the self-evidentiality of existence (*wujud*). According to him, the existence cannot be defined as the result of every definition needs to include (*Jam'*) and exclude (*Man'*) something from itself; whereas in fact, there is nothing out of existence, and there is not any difference between the concept (*mafhum*) and the reality (*haqiqah*) of existence. In other words, Sadra believes in the distinction belongs to the order of thought rather than the existence itself. The proposition *'The tree is existent'* is understood as meaningless in its sense of substance-accident relationship. For in the sphere of external reality (i.e., ontology) there is, to begin with, refuting self-subsistent thing called table, tree, ice, mountain, river, and others; nor is there a real accident called 'existence' to inhere in the substance, as we have already grasped these things intuitively since the beginning. Eventually, every time

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[28] Ibrahim Kalin, "Mulla Sadra's Realist Ontology of the Intelligibles and Theory of Knowledge," *The Muslim World* 94 (January 2004), h. 81–106.

[29] Izutsu, *The Concept, and Reality of Existence*. 4; Ahmad Ahmady, "The Fundamentality of Existence or Quiddity: A Confusion between Epistemology and Ontology," *Topoi* 26, no. 2 (2007): 213–219; 'Abd al-Rasul Ubudiyyat, "The Fundamentality of Existence and The Subjectivity of Quiddity," *Topoi* 26, no. 2 (2007), h. 201–112.

we want to add a predicate to qualify something, we do not furnish any new knowledge.
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Take 'exist' for the example of the accident to the three; so we say that *'the three exists'* or *'the tree is existent';* Here, the substance-accident relationship is only applicable within our mental or conceptual construct, not in the external reality. The relationship has not occurred composing both elements, so 'existence' is seen merely as a rational consideration of the mind *('i'tibar al-aqli)*.[31] The whole phenomenon that was qualified by existence as an accident or another accident turned into something agnate a shadow picture. It is not illusory as a whole as it is not a reality as a whole either. In this perspective, both the tree and 'existence' as its accident began to be similar to things seen in one's dream.[32]

This school, in particular, does not simply say that the world of reality as we perceive it ordinarily in our waking experience is unreal and just a dream, nor do they want to say that the proposition *'The tree is existent'* does not refer to any kind of external reality in the objective realm. Certainly, there is a corresponding piece of reality; The principal point they want to emphasize is that the structure of external reality corresponds to the proposition is different from what is naturally suggested by the form of proposition. 'Existence' in this domain is the sole reality itself; or in other words, 'existence' is the only thing which self-subsistent. Anything like 'tree', 'mountain', 'table'; are but an inner modification and determination from reality itself. Thus the subject and predicate must alter their places in the realm of external reality. As we can see from the proposition *'The tree is existent'*, the "tree" seen in the logical or grammatical sense as the subject of the proposition does not serve as a subject in this domain but rather as a predicate. The true subject is only one -the 'existence'-, while 'tree', 'ice', 'mountain'; are but an 'accident' determining the subject into a particular thing. All things that so-called "essences" like being a tree and its treeness, being a mountain and its mountainess, being a river and its 'riverness', being a flower and its 'flowerness', being an ice and its 'iceness'; are in the external reality nothing but

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[30] Megawati Morris, *Mulla Sadra's Doctrine of the Primacy of Existence* (Kuala Lumpur: ISTAC, 2003); Sajjad Rizvi, *Mulla Sadra, and Metaphysics: Modulation of Being* (New York: Routledge, 2009).

[31] Kalin, "Mulla Sadra's Realist Ontology of the Intelligibles and Theory of Knowledge.", h. 84.

[32] Izutsu, *The Concept, and Reality of Existence*, h. 4.

'accident' that modified and determined the one single reality called 'existence' into various modes and innumerable things constructed by our mind as abstract and generic qualities. In Mulla Sadra's Hand, an idea of the primacy of existence came over the essence and the unity of existence.[33]

**The Final Stage of Consideration: The Manifestation of Unity between the Knower and the Known**

The reality, however, is not accessible to the human being at the ordinary level of consciousness. The human mind must experience the whole transformation, achieving a higher order of experience on the trans-empirical consciousness level. It is on account of the world of being is experienced solely as consisting of solid and self-subsistent things at the ordinary cognition, as each thing owns its 'essence' as an ontological core.[34] Hence, a completely different kind of awareness should be commenced in the mind in which the world will be revealed in a very different light. From these facts, we will able to find the strong relationship between philosophy and mysticism, as Mulla Sadra said: *"...any philosophy which is not based upon the mystical vision of reality is but a vain intellectual pastime…".* There must be an integral metaphysical worldview as the basis of Islamic epistemology about subject and object - The knower and the known relationships.[35]

The subject-object unity can only occur when humans become completely unified and identified with the object without differentiation. Differentiation, as it means a distance in a cognitive relationship, refers to an incomplete realization of cognition as long as subject and object are considered two different entities. The sake of such an experience can only be grasped relying on the total different mode of consciousness, then the highest object of cognition is the existence itself. In a metaphysical cognition, the subject would be defined as knowing existence knowledge's

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[33] Ibid. 4; Kalin, "Mulla Sadra's Realist Ontology of the Intelligibles and Theory of Knowledge.", h. 84.

[34] Al-Attas, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Aspect of the World view*, h. 177.

[35] Izutsu, *The Concept, and Reality of Existence*, h. 5.

object from the inside and outside; namely, the experience of the thing in itself by man unified with the existence or self-realization.[36]

It is interesting to note that somehow, 'existence' is equated as both light and darkness. Light assigns an absolute existence, while darkness indicates the shadowy existence. The objectified forms of existence are placed at the ontological state's shadowy figures, which normally appeared to human consciousness as solid and self-subsistent things. However, although they are shadowy by their nature, the remarkable things are not completely devoid of having reality. Unusual objects are considered real only if they are related to their metaphysical source, so the phenomenal world is true so far as it is the absolute reality perceived by the relative mind under its natural structure.

On the contrary, the objects are false and unreal if taken as something ultimate and self-subsistent. Only the true metaphysician can witness in every single phenomenon underlying reality, which is, in fact, no other than its self-manifestation. In Islamic intellectual tradition, this vision of reality is only obtainable through inner witness (*syuhud*), taste (*dzauq*), presence (*hudhur*), and illumination (*ishraq*).[37] Al Attas wrote:

*"…When the Sufis speak of the 'truth', they refer to the knowledge whose real content is the truth of the highest degree of certainty (Haqq al-yaqin) because it is gained by direct experience. This direct experience alludes to a trans-empirical state of awareness such as we have already mentioned in which they 'see' the reality of the Multiplicity of phenomena in the unity of the One Real Being in the phenomena's Multiplicity. It is certain knowledge of this Reality and Truth gained utilizing an experience that made it possible for them not to deny existence to the world together with all its parts and regard them all as a sheer illusion, but to affirm both the Existence of God as the Absolute Reality instead. That is underlying all creation is appropriately called the truth (al-Haqq), and the existence of the creatures, not as independent, separate, self-subsisting entities, but as so many particularized forms of the determinations (ta'ayyunat) and self-manifestation (tajalliyat) of the truth in the context of the Unity of Existence (wahdat al-wujud). The separate things in creation are, on the one hand, real when considered with their metaphysical source and, on the other hand, not real when they are considered in themselves. This thing is the true (Haqq) metaphysical vision of reality…"[38]*

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[36] Ibid, h. 5; Ibrahim Kalin, *Knowledge in Later Islamic Philosophy, Mulla Sadra on Existence, Intellect, and Intuition* (New York: Oxford University Press, 2010) , h. 159.

[37] Izutsu, *The Concept, and Reality of Existence*, h. 8.

[38] Syed Muhammad Naquib al Attas, *The Positive Aspects of Tasawwuf: Preliminary Thoughts on an Islamic Philosophy of Science* (Kuala Lumpur: Islamic Academy of Science, 1981); See Also Hamid Fahmy Zarkasyi et al., "Al-Attas' Concept of Reality: Empirical and Non-Empirical," *KALAM* 13, no. 2 (2019): 113–141; Hamid Fahmy Zarkasyi, "Knowledge and Knowing in Islam: A Comparative Study between Nursi and al-Attas," *GJAT* 8, no. 1 (June 2018), h. 31–41. 9-10.

According to al-Attas, *wahdat al-wujud* represents the true metaphysical system encompassing the whole Islamic vision domains by the reality and truth, ontologically, cosmologically, and psychologically.[39] In any case, such an experience will not be actualized as long as the subject of cognition remains. The empirical ego is the most serious hindrance in the way of the experience by self-realization; For the subsistence of the individual ego places an epistemological distance between man and the reality of existence. Then the reality of existence is directly grasped only when the empirical ego-self is annihilated; it is when the ego-consciousness is altered into the reality consciousness-intuiting the existence itself.

*Fana'* played a great role in Islamic Intellectual Tradition as it would possibly annihilate ego-consciousness. Its process involves human's effort of consciousness purifying themselves from all the activities of ego. In the practical sense, the process is called *Tawhid*, meaning unification. *Tawhid* implies an absolute concentration of the mind with a deep mediation focusing only on absolute reality. That focus is demonstrated even at the mediation process' peak, as the subject obliterated his awareness of *fana'*. *Fana'* is certainly a human experience; even it is not entirely considered an experience as the human experience of *fana'* is the self-determination of reality itself. Thus the experience of *fana'* is nothing but a divine effusion of the light of absolute reality. After passing through this crucial stage, the man is supposed to ascend to a higher state known as *Baqa'* or the eternal remaining in absolute reality.[40]

As we can see, the discourse of metaphysics is closely connected with epistemology. It means that there is a context relation between what is established as the objective structure of reality and what is usually known to occur subjectively in human consciousness. In other words, Islamic intellectual tradition conforms to no distance between the subject and object. As the state of consciousness is the realization of the external world, the objective structure of reality is no other than the other side of the mind's subjective structure. Hence, the stage of *Fana'* and *Baqa'* are subjective states

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[39] al-Attas, *The Positive Aspects of Tasawwuf: Preliminary Thoughts on an Islamic Philosophy of Science*. 2; Adi Setia, "Al Attas' Philosophy of Science: An Extended Outline," *Islam & Science* 1, no. 2 (2003), h. 165–214.

[40] Toshihiko Izutsu, *The Concept and Reality of Existence* (Tokyo: The Keio Institute of And Linguistic Studies, 1971), h. 9.

and objective states as well. In a sense, two dimensions came from the single and the same metaphysical reality.[41]

This thing is view what was supposed by al Attas that*: "…Islamic science and philosophy (i.e., Hikmah as contrasted with falsafah) have always found coherent expression within a basic metaphysical structure formulated according to the tradition of Sufism and founded upon the authority of revelation, tradition, sound reason, experience, and intuition…".*[42] Sufism, rather isolated itself from wider Muslim discourses, underwent an extremely critical tension which was the central dynamic of Islamic intellectual history, standing as the core of Islamic Civilization.[43]

This fact also could inform us about the reason behind the emergence of skepticism offered by some theologians such as al Ghazali and Fakhruddin al-Razi as a method of inquiry, which prompts them to turn to the superior alternative of Sufism for the attainment of direct and certain knowledge of God.[44] As has been emphasized by al Ghazali, dialectical theology is a double-edged discipline that depends on proofs and dialectical skill. It could be misused, prove now one point, now another, purely according to the Dialectician's skill. It can be used to prove the existence of God, His creatures, or even the necessity of the prophecy. In some cases, mystical experience ought to be assessed and interpreted through the critical tool of reason to avoid what

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[41] al-Attas, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Aspect of the World view*., h.210-11.

[42] al-Attas, *A Commentary on the Hujjat Al-Siddiq of Nur al-Din al-Raniri*, h. 464.

[43] Toby Mayer, "Theology and Sufism," in *The Cambridge Companion to Classical Islamic Theology, Ed. by Tim Winter* (New York: Cambridge University Press, 2008), 258–287; Frank Griffel, "Philosophy and Prophecy," in *The Routledge Companion to Islamic Philosophy, Ed. by Richard C. Taylor and Luis Xavier Lopez-Farjeat* (New York: Routledge, 2016), 385–399; Mohammed Rustom, "Philosophical Sufism," in *The Routledge Companion to Islamic Philosophy, Ed. by Richard C. Taylor and Luis Xavier Lopez-Farjeat* (New York: Routledge, 2016), 399–411; Ayman Shihadeh, "Religious Readings of Philosophy," in *The Routledge Companion to Islamic Philosophy, Ed. by Richard C. Taylor and Luis Xavier Lopez-Farjeat* (New York: Routledge, 2016), 412–421; Franz Rosenthal, "Ibn 'Arabi between 'Philosophy' and 'Mysticism': 'Sufism and Philosophy Are Neighbors and Visit Each Other'. Fa-Inna at-Taṣawwuf Wa-t-Tafalsuf Yatajawarani Wa-Yatazawarani," *Oriens* 31 (1988): 1–35; Sajjad Rizvi, "Mysticism and Philosophy, Ibn Arabi and Mulla Sadra," in *Cambridge Companion to Arabic Philosophy, Ed. by Peter Adamson and Richard C. Taylor* (Cambridge: Cambridge University Press, 2005), h. 224–246.

[44] However, in his cosmological-metaphysical thought, al-Ghazali himself is more inclined toward the unity of witnessing (Wahdah al Shuhud) rather than the transcendent unity of existence (Wahdah al Wujud). See further A.A 'Afifi, " 'Tasdir 'Am' in His Edition of Mishkat al Anwar," in *In His Edition of Mishkat al Anwar* (Cairo: Dar al Qoumiyyah li Ittiba'ah wa al Nasr, 1964). 15-16; Kojiro Nakamura, "Imām Ghazālī's Cosmology Reconsidered with Special Reference to the Concept of 'Jabarūt,'" *Studia Islamica* 80 (1994): 29–46; Kojiro Nakamura, "Ghazali's Cosmology and Ibn 'Arabi" (Presented at the International Conference on al Ghazali's Legacy and its Contemporary Relevance, 23-29 October, Kuala Lumpur: ISTAC, 2001).

were deemed to be misguided metaphysical interpretations. In contrast to traditionalists like Maybudi and Ibn Taymiyya, both al Ghazali and al Razi do not treat it as intrinsically opposed to spiritual progress and still regard it as a valid method for attaining the gnosis.[45]

**The Unity Aftermath: Reconsidering The Significances of Islamic Philosophy**

After reconsidering the whole topic regarding unity in Islamic Philosophy, it is safe to signify that philosophical thinking in Islam needs more than simple logical endeavor and demands both moral and spiritual development.[46] Coherent judgment done by self without ethical consideration is certainly the result of his miserable spirituality, which will lead him to egoism and subjectivism; as we have observed, there are cases of immoral acts substantiated in the name of progress and justice.[47] On the other hand, Islamic Philosophy motivates people to think reasonably and act by looking at the necessity of supernatural elements altogether.[48]

A Muslim student or academician should compel themselves to go beyond merely conducting a philological approach and historical analysis of the text. Rather, they should pay attention to the existential meanings and purposes of these texts. In this regard, Islamic intellectual heritage is considered a living and dynamic tradition that

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[45] Ayman Shihadeh, "Mystic and Skeptic in Fakhr al-Din al Razi," in *Sufism and Theology, Ed. by Ayman Shihadeh* (Edinburgh: Edinburgh University Press, 2007), 101–122; Ayman Shihadeh, *Teleological Ethics of Fakhr al-Din al Razi (Leiden: Brill, 2006).* (Leiden: Brill, 2006). 181-204; Michael E. Marmura, "Ghazali and Ash'arism Revisited," *Arabic Sciences and Philosophy* 12, no. 1 (March 2002): 91–110; Kojiro Nakamura, "Was Ghazali an Ashʿarite?," *Memoirs of the Research Department of the Toyo Bunko* 51 (1993): 1–24; Binyamin Abrahamov, "Al Ghazali and Rationalization of Sufism," in *Islam and Rationality, The Impact of al-Ghazali Papers Collected on His 900th Anniversary*, vol. 1 (Leiden: Brill, 2015); Kenneth Garden, "Al Ghazali's Crisis through His Scale of Action (Mizan al 'Amal," in *Islam and Rationality, The Impact of al-Ghazali Papers Collected on His 900th Anniversary, Ed. by Georges Tamer*, vol. 1 (Leiden: Brill, 2015), 207–228; Luis Xavier Lopez Farjeat, "Al Ghazali on Knowledge ('ilm) and Certainty (Yaqin) in al Munqidh Min Ad Dallal and al Qistas al Mustaqim," in *Islam and Rationality, The Impact of al-Ghazali Papers Collected on His 900th Anniversary, Ed. by Georges Tamer*, vol. 1 (Leiden: Brill, 2015), 229–252; Damien Janos, "Intuition, Intellection, and Mystical Knowledge: Delineating Fakhr al Din al Razi's Cognitive Theories," in *Islam and Rationality: The Impact of al-Ghazali Papers Collected on His 900th Anniversary, Ed. by Frank Griffel*, vol. 2 (Leiden: Brill, 2016), 189–228; Muammer Iskenderoglu, "Fakhr al Din al Razi and Ibn 'Arabi on the Ways to Knowledge of God: Unveiling or Reflection and Reasoning?," in *The Character of Christian-Muslim Encounter: Essays in Honor of David Thomas, Ed. by Douglas Pratt* (Leiden: Brill, 2015), h. 111–125.
[46] Kalin, *Reason, and Rationality in the Qur'an*. 12; Jihad Hashim Brown, *Metaphysical Dimensions of Muslim Environmental Consciousness*, Tabah Essay Series 3 (Dubai: Tabah Foundation, 2013).
[47] Kalin, *Reason, and Rationality in the Qur'an*, h. 10.
[48] Nasr, *Islamic Philosophy: From Its Origin to the Present*, h. 6.

must be found in its contemporary relevance instead of just seen as a cadaver or artifact that has lost its spirit and significance.[49] It is quite different from the common purposes of the philosopher in the modern sense, whose focusing only on the evolution and evaluation of concepts -questioning metaphysics, epistemology, logic, ethics, and others -. The methodologies of historiography, philology, and paleography emphasize textual analysis and the archival tracing of their transmission channels; they aim primarily no other than establishing textual documents and serving the establishment of library references.[50]

The second significance of Islamic Philosophy dovetails the central obligation respecting systematic thought to confront Western Ideologies. In the past, Muslim Civilization has been annihilated by massive armies and horses. At the same time, the dispute is taking place beyond the military but intellectual facet as well.[51] Indeed, the biggest challenge encountered by present-day humanity is the challenge of science that originated from Western civilization, which has been responsible for causing various dilemmas and damages;[52] Those crises are alternately overlapping and endless; as we can see that the Western society is proud to criticize and alter their previous achievements -from the thesis to anti-thesis then to synthesis, from pre-modern, modern to post-modern-. For them, knowledge is nothing other than the 'change' itself. Knowledge under the Western intellectual tradition should be criticized and developed with no end.[53]

For that reason, Western Civilization has disoriented a holistic and universal foundation of truth, which eventually prompts the dualistic issues as has been discussed

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[49] Seyyed Hossein Nasr, *Islamic Life and Thought* (Albany: SUNY Press, 1981). 2; Mohammed Rustom, "Neo-Orientalism and the Study of Islamic Philosophy: An Interview with Professor Mohammed Rustom," *Journal of Islamic and Muslim Studies* 3, no. 1 (2018) , h. 112–119.

[50] Nader El-Bizri, "The Labyrinth of Philosophy in Islam," *Comparative Philosophy* 1, no. 2 (2010). 5; Nader El-Bizri, "Falsafa: A Labyrinth of Theory and Method," *Synthesis Philosophica* 62, no. 2 (2006), h. 295–311.

[51] Seyyed Hossein Nasr, *Islam, Science, Muslims, and Technology: Seyyed Hossein Nasr in Conversation with Muzaffar Iqbal* (Islamabad: Dost Publications, 2009), 196; Seyyed Hossein Nasr, *Knowledge and the Sacred* (Lahore: Suhail Academy, 1999); Syed Muhammad Naquib al Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993); al Attas, *Islam, Secularism and the Philosophy of the Future*.

[52] al Attas, *Islam, Secularism and the Philosophy of the Future*, h. 127.

[53] al-Attas, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Aspect of Islam's Worldview*. 3; al-Attas, *Islam, Secularism and the Philosophy of the Future*, h. 128.

above.[54] Present-day Muslims must investigate the concepts that have been initiated by our philosophers, considering how they successfully combined foundation ethics and politics (by regards to state and political affairs), logic and transcendence, physics and metaphysics, and particularly, revelation and reason. This approach of unification - *Tawhid*-[55] Will encourage developing a well-established construct of thought - epistemology, metaphysics, ethics, cosmology, and others- through Islam's Worldview.

The next significance is a provision for engagement and dealing with the destructive ideas that came from the West in the context of dialogue of civilization.[56] We need to accentuate that no civilization is committed to be born without borrowing elements from other civilizations, just as Islam has received much inheritance from previous civilizations and the West has heavily indebted to Islam. Indeed, every civilization always dominated a process of appropriation and naturalization to affirm which elements they would consider deconstructive and which are potential.[57]

However, it is unfortunate that nowadays, the Islam World is under the hegemony of Western Civilization. There are at least two typologies of present Muslim Communities regarding their way of looking at the West. Some of them are closed in rejecting any ideas or ideologies from the West. Some more are sloppy in accepting the whole notions and perceptions of Western Civilization. These two attitudes are certainly naive because they cannot appreciate and put the issues properly. Especially in terms of science and technology, Muslims must admit their defeat. Even in the current 4.0 Era, humans are inevitably required to keep following science and technology's progress to survive. The right attitude that present-day Muslims should conduct is certainly the middle one, staying open but critical to the possible destructive ideas.[58]

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[54] Attas called this dilemma "the loss of adab". It refers to the inability to act properly toward everything intellectually, spiritually, or physically. As such, -the loss of adab- is the basis of a variety of deviations (*ifrath* or *tafrith*). al-Attas, *Islam, Secularism and the Philosophy of the Future*, h. 99.

[55] al Attas, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Aspect of Islam's Worldview*. 3; Nasr, *Islamic Life and Thought*. 150; Ibrahim Kalin, "Three Reasons to Read Classical Muslim Philosophers," https://www.dailysabah.com/columns/ibrahim-kalin/2015/05/02/three-reasons-to-read-classical-muslim-philosophers.

[56] Nasr, *Islamic Philosophy: From Its Origin to the Present*, h. 47.

[57] A. I. Sabra, "The Appropriation and Subsequent Naturalization of Greek Science in Medieval Islam: A Preliminary Statement," in *Studies in The Islam and Science Nexus, Ed. by Muzaffar Iqbal*, vol. 4 (England: Ashgate, 2012), h. 101–119.

[58] Nidhal Guessoum, *Kalam's Necessary Engagement with Modern Science* (Dubai: KRM, 2011); M.B Altaie, *God, Nature and the Cause: Essays on Islam and Science* (USA: KRM, 2016); Adi Setia, "Kalam Jadid, Islamization and The Worldview of Islam: Operationalizing The Neo Ghazalian,

Muslims Scholars should not easily be tempted by Western thought besides maintaining their identity and originality of thought. Given their role's importance in society as the real representation of the agent of change whose thoughts are going to be followed by the society-. The fundamental matter that many Muslim thinkers are affected by, or even being inferior to Western thought, is that they do not accurately understand Islamic intellectual tradition's comprehensiveness. This dilemma is not new. As it has been taking place in the modern universities wherein the Western worldview has penetrated the discourse of science. It is not astonishing if we find someone who used to be a devout Muslim, but meantime embraced the Western-based notion such as Feminism, Marxism, Naturalism even Atheism. Again, it happens because their religious understanding and practice are just dogma and imitation (*taqlid*) so that they are not quite prepared when they come up against intellectual or rational challenges.

It has been recorded in history that Islam has been an outstanding global civilization leader for centuries, constructing its strength based on the edifice of thought and worldview, which then coloring various scientific and cultural accomplishments.[59] Indeed, the extent to which Islamic civilization's various achievements are produced manifests the sophisticated systems of thinking. Studying Islamic philosophy should designate a student to think more delicately and equip him to be more critical of foreign thoughts and ideologies.

The fourth sign of Islamic Philosophy is to answer questions that have been eternally haunting humankind's minds concerning their nature of curiosity.[60] What is

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Attasian Vision," *Islam & Science* 10, no. 1 (2012): 25–73; Adi Setia, "The Theologico-Scientific Research Program of the Mutakallimun: Intellectual Historical Context and Contemporary Concerns with Special Reference to Fakhr al-Din al-Razi," *Islam & Science* 3, no. 2 (2005): 127–155; Ali Allawi, "Re-Islamizing the World," in *Knowledge, Language, Thought and the Civilization of Islam: Essays in Honor of Syed Muhammad Naquib al-Attas. Ed. Wan Mohd Nor Wan Daud and Muhammad Zaini Uthman* (Kuala Lumpur: UTM, 2010), 59–82; M. Afifi Al-Akiti, "The Negotiation of Modernity through Tradition in Contemporary Muslim Intellectual Discourse: The Neo-Ghazalian, Attasian Perspective," in *Knowledge, Language, Thought and the Civilization of Islam: Essays in Honor of Syed Muhammad Naquib al-Attas. Ed. Wan Mohd Nor Wan Daud and Muhammad Zaini Uthman* (Kuala Lumpur: UTM, 2010).

[59] Acikgenc, *Islamic Scientific Tradition in History*. 29-94; Acikgenc, *Scientific Thought, and Its Burdens*, h. 64-127.

[60] Aristotle, *The Metaphysics (Trans. Hugh Tredennick)* (Cambridge: Harvard University Press, 1933); Syamsuddin Arif, "Filsafat Islam: Tinjauan Historis Kritis" (INSISTS, n.d.); Kalin, "Three Reasons to Read Classical Muslim Philosophers." However, It is interesting to note that for Avicenna, the desire to know is not natural and imprinted in the human soul, but it is rather something that acquired accidentally by some specific causes, primarily by its awareness of the pleasure of knowledge which is the ability to perceive the quiddity of a thing, by acquiring knowledge what is unknown from what is

reality? What are truth, justice, freedom, and happiness? What is the main purpose of human creation? Does God exist? How was this world designed? Humankind requires a broad understanding of those whole issues, and this 'critical way of thinking' only exists in Philosophy. It is valuable to note, especially as nowadays, philosophy is seen as unpractical and unbeneficial. It is not exaggerating to say that the current generation was born with less social sensitivity and humanity, involving themself with others only in a pragmatic way.[61] Education, for instance, is defined as nothing more than job training. The purpose of seeking knowledge and pursuing education nowadays, in other words, is limited barely to produce adequate labor rather than generate a good man to live in society.

It is imminent that the current education system's practice is incapable of maintaining the student's religious or spiritual sense, as it lacks the holistic framework as the foundation of its pedagogical and methodological, and conceptual dimension. The crisis that has trapped modern education can be a helpful example to reflect how our ancestors in the early ages have developed and conceived the meaning of education, referring comparatively to the concept of 'human' derived both in the Western and Islamic world.[62] The inherited legacy has certified various educational programs and encyclopedic knowledge, mainly under Aristotle's influence. Islam, for instance, has inherited such terms as *al-'Ulum al -Hikmiyya* or *al-'Ulum al-Awa'il*, which were regarded as the form of philosophy of science. *Al-'Ulum* was divided into two domains; theoretical philosophy encompassing Metaphysics, Natural philosophy, and Mathematics, while practical philosophy comprises Ethics, Household administration,

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known, thus this faculty in the human soul achieving its perfection in the act. Avicenna, *The Metaphysics of The Healing, Trans. Michael E. Marmura* (Utah: Brigham Young University Press, 2005). 352-353; Yassine Amari, "Analysis of Pleasure in Sina," *Quaestio* 15 (2015): 255–264; Olga Lizzini, "Avicenna: The Pleasure of Knowledge and the Quietude of the Soul," *Quaestio* 15 (2015), h. 265–273.

[61] Julian Baggini, "Julian Baggini, If Universities Sacrifice Philosophy on the Altar or Profit, What is Next?," https://www.theguardian.com/commentisfree/2018/dec/21/universities-philosophy-profit-business-partners; Mohd. Tajuddin Mohd. Rasli, "Of Doctors without Philosophy," https://www.thestar.com.my/opinion/columnists/over-the-top/2020/07/21/of-doctors-without-philosophy; Gundula Bosch, "Train Ph.D. Students to Be Thinkers Not Just Specialists," https://www.nature.com/articles/d41586-018-01853-1.

[62] In this sense, Humanism means an educational program of the medieval ages which oriented toward Greek and Roman literature in the Italian Renaissance, Hans Daiber, "Humanism: A Tradition Common to Both Islam and Europe," *Filozofija Drustvo* XXIV, no. 1 (2013): 293–310; George Makdisi, "Scholasticism and Humanism in Classical Islam and the Christian West," *Journal of the American Oriental Society* 109 (1989): 175–182; George Makdisi, *The Rise of Humanism in Classical Islam and the Christian West* (Edinburgh: Edinburgh University Press, 1990).

and Politics. Western education, on the other hand, has conceptualized the Seven Liberal Arts;[63]and focused on the balancing between two faculty of humanities; the body and that of the soul. The former discipline is considered quantitative inquiry, while the latter is qualitative' to produce the ideal human being who can balance and maximize his internal and external faculties.[64]

Finally, the fifth sign of studying philosophy came as an intellectual encounter, recognizing various Orientalists' contestations in the field. Their investigation is mainly unfair, manipulative, and biased; whether their research is convinced has reduced fact or even distorted historical genuineness of Islamic Science development. Meanwhile, Islam is only considered a 'copycat' of other traditions; for them, Islam does not possess any rational capacity to gestate and develop rational or philosophical ideas.[65] These tendentious conclusions often arise because Orientalists are more inclined to approach Islam as the object of study historically and philologically rather than through the logical-analytical method. Indeed, our scholars' legacy is associated with other traditions such as Greek, Judaism, Persia, and Christianity. Some orientalists have failed to see Muslim scholars' creativity and origin; Islamic Philosophy, frequently, was not classified as a substantial part of the Department of Philosophy but put in Oriental or Middle Eastern studies. [66] More serious efforts of the present generation of Muslim thinkers are required to compete with Western scientific progress, not only to advance

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[63] Hamza Karamali, *The Madrasa Curriculum in Context* (Abu Dhabi: KRM, 2017); Sonja Brentjes, "On the Location of the Ancient or Rational Sciences in Muslim Educational Landscapes (AH 500-1000)," *Bulletin of the Royal Institute for Inter-Faith Studies* 4 (2002): 47–71; Sonja Brentjes, *Teaching and Learning The Sciences in Islamicate Societies (800-1700)* (Turnhout: Brepols, 2018); Dimitri Gutas, "The Greek and Persian Background of Early Arabic Encyclopedism," in *Organizing Knowledge: Encyclopaedic Activities in the Pre-Eighteenth Century Islamic World, Ed. by Gerhard Endress* (Leiden: Brill, 2006), 91–102; Gerhard Endress, "The Cycle of Knowledge: Intellectual Traditions and Encyclopaedias of the Rational Sciences in Arabic Islamic Hellenism," in *Organizing Knowledge: Encyclopaedic Activities in the Pre-Eighteenth Century Islamic World, Ed. by Gerhard Endress* (Leiden: Brill, 2006), h. 103–134.

[64] Hamza Yusuf, "Medina and Athena: Restoring a Lost Legacy," *Renovatio | The Journal of Zaytuna College*, accessed April 13, 2021, https://renovatio.zaytuna.edu/article/medina-and-athena-restoring-a-lost-legacy; Hamza Yusuf, "The Liberal Arts in an Illiberal Age," *Renovatio | The Journal of Zaytuna College*, accessed April 13, 2021, https://renovatio.zaytuna.edu/article/the-liberal-arts-in-an-illiberal-age.

[65] Muhsin Mahdi, "Orientalism and the Study of Islamic Philosophy," *Journal of Islamic Studies* 1 (1990): 73–98; Asadullah Ali, "The Structure of Scientific Productivity in Islamic Civilization: Orientalist's Fables," *Yaqeen Institute for Islamic Research* (2017); Muhammad Ali Khalidi, "Orientalisms in the Interpretation of Islamic Philosophy," *Radical Philosophy* 135 (2006), h. 25–33.

[66] Syamsuddin Arif, "Filsafat Islam: Tradisi Dan Kontroversi," *Tsaqafah* 10, no. 1 (2014); Seyyed Hossein Nasr, "Introduction," in *Encyclopedia of Islamic Philosophy, Ed. by Seyyed Hossein Nasr and Oliver Leaman*, vol. 1 (Lahore: Suhail Academy, 2002), h. 13.

headway of Islamic intellectual tradition but also eliminate fabrications concerning Islamic Philosophy that are yet widely accepted.

## CONCLUDING REMARKS

In the context of Islamic intellectual tradition, a proper reconsideration of the manifestation and significances of Islamic Philosophy is demanded, reflecting the unity of the concepts of *Ratio, Intellectus,* existence, the knower, and the known. The concepts have been proven, occupying different Western philosophical thought ideas, establishing a unique and brilliant philosophy's formulation. The comprehensive identity of Islamic Philosophy implies several significances of they are: Islamic Philosophy strives to fulfill virtuous and religious advancement needed by the Muslim community; harmonizes essential demand by regards to an appropriated methodical idea -the Worldview of Islam- opposing Western thought; deals with the ideas in the context of dialogue of civilization; answer eternal questions about the nature of reality; and finally, recognizes and readily accepts intellectual challenges confronted by Orientalists.

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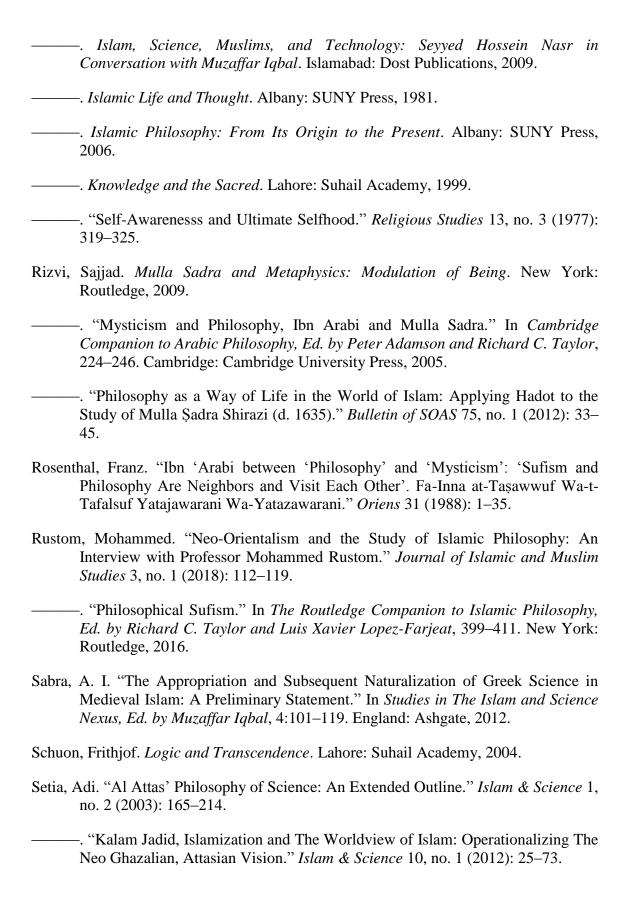
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