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## Eclipse in a Philosopher's Perspective; Construction of Myth, Tawhid, and Shari'a

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**Abstract:** *An eclipse is a natural phenomenon that has various causes. Historically, eclipses were first believed to be mythical events closely related to the existence of gods. When Islam came, the eclipse changed to the dimensions of monotheism and sharia. Tauhid talks about how natural phenomena show the power and existence of Allah SWT, while the Sharia dimension is reflected in the existence of eclipse prayers in Islam. Before Islam came, philosophers had discussed the phenomenon of eclipses, and now eclipses are becoming a serious study, especially in the study of Falak. This article is classified as library research with a qualitative approach. The methodology used is descriptive analysis. The results of the study concluded that the eclipse in the thinking of philosophers is still related to the dimensions of myth and sharia. The eclipse prayer is a form of monotheism and a form of gratitude and hope.*

**Keywords:** *Eclipse, Philosopher, Sharia*

**Abstract :** *Gerhana merupakan fenomena alam yang memiliki beragam determinasi dari masa ke masa. Secara historis, gerhana pertama kali diyakini sebagai peristiwa mitos dan erat kaitannya dengan eksistensi dewa-dewa. Ketika Islam datang, gerhana berubah menjadi dimensi tauhid dan syariat. Tauhid berbicara bagaimana fenomena alam menunjukkan kekuasaan dan eksistensi Allah Swt, Adapun dimensi syariat terrefleksi dari adanya ibadah sholat gerhana dalam Islam. Jauh sebelum Islam datang filosof sudah membahas tentang fenomena gerhana, saat ini gerhana menjadi kajian serius khususnya dalam studi Ilmu Falak. Artikel ini tergolong dalam penelitian pustaka dengan pendekatan kualitatif. Metodologi yang digunakan adalah studi analisis deskriptif. Hasil penelitian menyimpulkan bahwa gerhana dalam pemikiran filosof masih terkoneksi dengan dimensi mitos dan syariat. Adapun ibadah sholat gerhana adalah manifestasi dari tauhid sebagai bentuk syukur dan pengharapan.*

**Keywords:** *Eclipse, Philosophy, Shari'a*

## INTRODUCTION

As a complex teaching, Islam does not only discuss *ukhrawi issues*. Islam examines everything, whether scientific, social, economic, health, psychology, leadership, politics etc. Something does not escape Islamic studies is natural phenomena (Muhajir, 2019). The Qur'an alluded to the secrets of nature, such as; rain, oceans, mountains, clouds, air, and many more. To respond the issue of attacks, the Quran clearly instructed that the damage occurred due to the movement of the sun and moon in its verses.

Eclipses are not a new event, historical records show that since 1000 BC, thinkers from Ancient Babylon have begun to study and research them. In the Zou dynasty in China, manuscripts are clear witnesses that injuries were recorded, even though those times were far from the current technology. Definitely, the change phenomenon was addressed differently in the classical period (Aryati, 2015). Society often associates it with mythical events that trigger abnormal response. In some areas, for example, it is believed that the destruction occurred because of dragons or giants who wanted to eat the sun.

As technology develops, people increasingly understand that injury is a natural scientific phenomenon without being associated with myths. The scholars, both Greek philosophers, Western philosophers, and even Islamic philosophers, have implemented a path so that humans get out of the confines of mythical thinking towards a logos and positivistic (scientific) mindset. Not to mention the existence of guidance from the Koran and hadith, a clear agreement that attacks are proof of the oneness of Allah that has nothing to do with someone's death (Wahyuni et al., 2020). These instructions should be a thinking concept for humans, particularly Muslims, believe neither in folklore nor in superstitions.

Many Muslims still believe in the mythical value of destruction. The proof is that pregnant women still hide (do not leave the house) if a disaster occurs. The reason is she was afraid his son would be striped (partially black). In another context, some Muslims still associate destruction with bad days or dates not suitable for holding a marriage contract. What is worse, some still think that a clue is a clue to appoint him as the king or president of a region. The gap between ideality and reality raises a problem that attracts the writer to study it.

The exciting thing about the phenomenon of further destruction is the long history of various scholars philosophers taking part in concealing it. If ordinary people are sad that change is a mythical event, what philosophers are doing is undoubtedly trying to depart from another defense. What the philosopher examines is essential to determining whether destroying it is a mythical or different construction. The thinking of philosophers is also critical to formulate the level of modern human understanding regarding destruction.

The ornamentation associated with myth and science is not a discovery. There have been many authors, who have studied it with various methods and approaches. Safyul Mujab, in a journal entitled "*Eclipse; Between Myth, Science, and Islam*," has described very well how destruction has developed from its existence as an embodiment of myth towards the objectivity of science and Islam (Mujab, 2014).

This paper has a variable close to the author's title; even so, the work above does not hurt how to think about various philosophers as the author describes.

Muhammad Jayusman in his work entitled; "*Eclipse Phenomenon in Islamic Law and Astronomy Discourse*," has provided a measurable and structured dedication to how destruction has direction in the study of Islamic law. Not only that, the above works are also very consistent to describe astronomical dimensions which are no less essential to be explored (Jayusman, 2011) . Even though they both study how to structure Islam and Science in construction, this work does not discuss how the journey of the philosophers of Falam developed the concept of the sword.

Nur Atika and Salminawati entitled; "*Islamic Philosophy and Science About Natural Phenomena*," has shown that philosophy has a comprehensive object of study for readers, including the treasures of science and Islam to date (Atika & Salminawati, 2022) . This work only describes philosophers of thought in the context of science and Islam; however, it cites references to curses. The focus of study is only limited to explore the earth's orbit. A more in-depth study of analysis in philosophers of thought is not discussed coherently.

Mulyadi in his journal entitled; "*Taklif Prayer for Lunar Eclipse and Solar Eclipse According to Fiqh and Scientific Perspective*," has written systematically how it disappears from the point of view of fiqh and science. This work has the same affinity with the author's title in the context of relevance, which is destroyed as a construction of Shari'a and science (AM Mulyadi, 2019) . However, Mulyadi's work does not discuss how philosophers of thought play an essential role in human understanding of today's disasters. Based on some of the works above, the study of eruptions correlates between the thoughts of philosophers, myths, monotheism, and Shari'a has never been studied and it shows that this title has a value of novelty and originality.

### RESEARCH METHODS

This article belongs to the central research with a qualitative approach. The methodology used is a descriptive analysis study. The primary source in this article is a scientific journal that examines the discussion according to philosophers published in the last five years. In addition, some references correlate myths and sharia due to disasters. Secondary sources in this study are references that do not directly discuss the plague according to philosophers but are still relevant to the sub-theme studies. Gab's research in this article studies the construction of myths towards Shari'a, combining two concepts of Greek philosophers and Islamic philosophers.

### RESULTS AND DISCUSSIONS

#### A. Regarding The Eclipse

In the current understanding, Eclipse is not taboo and foreign. It is inseparable from the existence of scholars from the past who have previously reviewed it from various perspectives and approaches. Unsurprisingly, ordinary people, especially when technology was minimal, would perceive an exciting event as having mystical value. Thus, it is not permissible for an academic to look down on how classical society handled attacks (Mujab, 2014) . It is not impossible, if past records did not exist, today's people would also be surprised if the day suddenly got

dark (a solar eclipse), or the moon suddenly took an unusual, unusual shape. It is not impossible if records did not exist; today's people would also be surprised if the day suddenly got dark (a solar eclipse) or the moon suddenly took an unusual shape.

The name of being hit in English is called an *eclipse* without specifying the determination of the sun's termination or the moon's crash. The complete mention of sun and followed by other words, namely, *solar Eclipse* or *Solar Eclipse*. The naming for the moon's destruction is termed a lunar eclipse or lunar Eclipse. In Arabic literacy, hostility referred to as *Yusuf and specific*. Similar to the placement of words in English, if it throw the sun, it is called *Yusuf al-syams*, while the moon strikes, it is called *khusuf al-kamar* ('Alamul Yaqin, 2022).

Linguistically, *khusuf* is interpreted as 'covering'; a further extension of the word becomes; hide or block to cause darker. The *khusuf* is interpreted as 'to drown', an abstraction from the situation where seawater drowns other objects above it. This term in the Qur'anic text is taken from a meaningful verse; "*When the moon has lost its light.*" In hadith texts, the moon strokes or sun strokes tend to be the same, in contrast to the Qur'an which mentions the term moon strokes with *special designations* (Izzuddin & Yaqin, 2019). In essence, both *khusuf* and *specific* have the meaning of a celestial body that initially appears to glow and then appears to lose the intensity of its light.

Jumhur ulama emphasized the mention of *khusuf*, which means 'blacken', or the day becomes dark. While *specific* means reduced light or what is also popularly referred to as contempt. This definition is straightforward to understand, considering that a person's knowledge is narrower than his terminology (Wahyuni et al., 2020). In conclusion, when there is a solar eruption, the sun does not lose its light, only the moon covers its appearance from the earth. In contrast to the appearance of the moon, when there is a commotion, the moon actually loses its light because moonlight comes from the sun itself.

## B. History Of Eclipses

History cannot be separated from a determination related to the beginning of the first time a study is discussed. Based on historical records, the moon's journey was first known on January 29, 1137 BC. This note was found in 280 AD in Chinese manuscripts during the Zhou Dynasty (SM Russell, 1895). An Ancient Greek artist who painted an eruption in 417 BC described subsequent findings. This painting allegedly inspired a comedy-drama, 'The Clouds,' shown in 419 BC (Ismail, 2020). Furthermore, the moon disaster occurred on August 28, 413 BC at which time there was a war between Sparta and Athens.

As a region that seriously studies science, Greece is one of the oldest regions that has produced various philosophers. Regarding the theory of being destroyed, historically, the records that left the Ancient Greek era were very structured and can be consumed today. Whatever the scholars Greek interpreted the eclipse uniquely, this phenomenon encouraged scholars of the time to study and research about the stars and the movement of the heavenly bodies (Nabil, 2018). It is incredible, with the limitations of technology, you could say that Ancient Greek scholars discovered the truth about disasters, and could even predict them.

Unprecedented disasters in ancient Greek society will certainly affect anxiety and calm. Just imagine when the day suddenly becomes dark (solar eclipse), or the moon disappears as if swallowed up. So do not be surprised if a handful of people associate change with myths and superstitions. The lack of understanding of astronomy, especially scientific knowledge about the orbits of celestial bodies, is the most substantial reason for the fear of ordinary people.

As time passes, the phenomena destroyed, which have patterns and regularities of time. Hence, the intellectuals of Ancient Greece managed to find the reasons for the killings within certain limits. This is a significant finding. At least, it can treat the lingering fear when natural events occur. The findings can also prevent ridiculous acts, especially extreme events by primitive people, from disappearing. Events occurred in several African regions during the stone age. For example, several kings made human sacrifices (killed) during disasters (Mujab, 2014). This was done, so that it was thrown away quickly, even the longer the duration, the more humans were sacrificed.

Mountain phenomena are always horrendous and part of the big news. In Ancient Greece and even in modern times, destruction has always been a hot dish, and the process has never been ignored. As evidenced by the rise of research studies, and observations, it is uncommon to become a tourist destination witnessed in crowds. This shows that sliding, which was initially feared, became a momentum for fun and material for exchanging stories. This fact is the fruit of laying the astronomical foundation given by Ancient Greek thinkers (Surtiana, 2018).

If you look at other historical records, the people of Ancient Babylon were the first to try to study and record how catastrophic events could occur. In its initial phase, the Ancient Babylonians also thought that danger was closely related to a curse or disaster that would hit the Earth. In addition to natural phenomena, the predicted events are signs of impending war, murder, concealment, and various other disasters. Departing from that fear, they seriously study the patterns of destruction to prepare for the future. More than that, they even think about how to predict good weather, whether scorched by the sun or by a lunar disaster.

In the end, the seriousness paid off. Classical society could record many things, which then formulated a celestial calendar. This calendar is a collection of dates or records, in which, the sky are collected on records eventually, led classical scholars to discover polar rocks and predict their repetition. Ancient Babylonian thinkers were among those who succeeded in accurately predicting when destruction would occur. This happened in the 8th century BC where Babylonian astronomers called it the 'Saros Cycle.' The Saros cycle is a prioritization of events where it is explained that earthquakes will experience a series of repetitions (various disasters) after 18 years, 11 days, and 8 hours (Freeth, 2019).

What the Ancient Babylonians did above was a big push considering they could conclude that only by understanding time cycles. So do not be surprised if prioritization tends to see the moon because its intensity is more remarkable than solar eruptions. At least, the prediction model predicted by the cyclical observation method experienced a surprise when the Western philosopher (Isaac Newton) put forward his phenomenal theory of gravity in 1687 AD (Nabil, 2018). The concept

initiated by Newton addresses the concerns of Greek thinkers. The theory has explained the movement of the planets in a complex way. Departing from here, the Greek philosopher of the time (Aristarchus) sparked a new heliocentric theory.

The heliocentric theory was a significant discovery, and it did not even take a few lives because, at that time, this theory was contrary to what the Church group taught. This theory explained that the Earth and the planets were round, extreme. This theory is critical and is the forerunner to the birth of an understanding of scientific analysis (Nabil, 2018). Isaac Newton discovered an extension of the heliocentric theory discovered by Aristarchus (310-230 BC). In addition to accurately explaining the concepts of the Earth's rotation and revolution, Aristarchus was also able to rank accurately the names of the planets according to their distance from the sun.

Aristarchus also predicted that the stars are other suns located at great distances. It can also predict the sizes of the sun, Earth, and moon by the distance between the sun and the Earth. Aristarchus surmised that the moon's presence was the critical condition for an explosion to occur and be visible from Earth. The Greek Intellectuals who found predictions was scientifically obtained inseparable from the records of the Ancient Babylonians.

During the time of the Prophet, events also occurred and became a serious study in Islamic law. Historically, it was destroyed five times during the time of the Prophet; however, not all were destroyed, including one of which only partially destroyed the sun that was visible from Mecca-Medina. According to astronomical records, the solar eruption occurred on 10 Hijri in Medina. Southern Mecca was cast in 85% shadow in an annular solar eclipse. The solar eclipse at the time of the Prophet also showed that the sun's rocks varied when viewed from various points. It was not the temptations of the moon which tend to be universal and almost the same at the points that occur (Jayusman, 2011).

The solar eclipse at the time of the Prophet was the same as the death of the prophet's son named Ibrahim. In the morning when Ibrahim was buried, at around nine o'clock the sun also showed its existence. This phenomenon gave rise to a perception in the community that it was a sign of a miracle or evidence of the universe's sorrow for what the Prophet had experienced. After performing his prayer, the Prophet explained that this natural event had nothing to do with the death of Ibrahim (AA Yaqin & Hamdani, 2018). Eclipses are evidence of God's power over the universe and have nothing to do with the life or death of a person.

This is the only destruction of the sun that occurred when the Prophet was still alive. It was this tear that became the minutes of the prayer, which was erased because four months after performing the prayer the Prophet died. Regarding this statement, the Prophet never practiced it. Thus, this is the sincerity of the scholars to equate it with the trial of the sun. In the end, after a lengthy discussion, the prayers that affected by the moon are also being carried out to this day after seeing various instructions from the Quran, hadiths, and other reference sources of Islamic law.

Many incidents can be learned from the incident when the sun was thrown, which coincided with the death of Ibrahim, one of which informed the broader community that the myth about the explosion could not be continued. If the caliber

of the Prophet (when his child died) has nothing to do with being injured, let alone ordinary people who died at the exact moment (when they were shot) (Ismail, 2020). At present, how many people die when a disaster occurs? Through the events of the Prophet, the destroyed phenomena do not lead to deviations from *aqeedah* and monotheism, especially when mythical rumors are mixed up everywhere. Another lesson is that the destruction discussed by the Messenger of Allah upon instructions from Allah undermined the concept of exalting the sun and moon, which the ignorant people believed. Both (the sun and the moon) are not gods or gods but God's creations subject to his orders.

Myth is a term where the truth of something news is still questionable. This mindset related to classical society, where myths are crisp dishes and always interesting to listen. Although this myth is closely related to ancient times, it also still influences thinking about society in modern times. That is, myth is not a matter of time (classical-modern) but has touched the area of the human mindset, whether it hides a scientific dimension or is mere folklore (Surtiana, 2018). The proof is that many people still believe that turmoil is a magical map and used as a mystical reason that will befall someone. Even so, the percentage of humans in the modern era is more dominated by scientific circles, especially with the rapid development of technology.

A myth destroyed in China (20 centuries ago) tells that an invisible dragon is eating the sun. So that the sun would not be permanently destroyed, the people of that time were asked by the kingdom to drive away the Dragon by shooting arrows into the sky and making noise by beating drums. The practice was carried out, so the Dragon was surprised and canceled eating the sun. This myth impacts the Chinese imperial order to predict when threats will occur again (Mujab, 2014). History records that the emperor's assigned party failed to predict the threat, so the astrologers of that time (His and Ho) sentenced him to death. The fear of the mythical Dragon made the emperor quickly punish the scientific experts of the time. If only understanding myths did not exist, maybe the emperor was not so firm in giving punishment (Harum, 2019).

In classical Japan, people thought that disasters occurred due to the fall of large-scale poisons. Therefore, the Japanese would shut down the air reserves or air sources in case of a breakdown. On the other hand, when a water source forgot or did not have time to close, the Japanese would throw it away or do not use it again (Mujab, 2014). The people of India once believed that destruction occurred due to the actions of the great Dragon. As support for the sun, the people of India will soak in water up to their necks. This action continues until the sun is able to survive (the eclipse is complete).

In ancient Hindu society, vibrations are believed to be due to God Rahu being beheaded by the gods. The beheading was done because Lord Rahu, without permission, consumed God's special drink (Amrita). The beheading causes Rahu's head to bounce into the sky and devour the sun. In Mexican society, they believe that being shot is a form of the sun's anger; because of his anger, the sun leaves the world and goes to the underworld. In other areas, ordinary people of Togo believe that threats occur because of quarrels between the sun and the moon. To reconcile this, humans on Earth must forgive each other (make peace) to inspire the sun and the moon not to clash anymore (Surtiana, 2018).

Especially in Indonesia, ordinary people believe that the destruction occurred because of Buto (a big giant) who eats the sun. Therefore, the sun would not be swallowed up. The people would beat kentongan, drums, gongs, and other noisy objects, so Buto would spit out the sun again. There is also a myth that disaster occurs because lovers meet (the sun and moon), when they meet, they make love so they forget to do their duty (it gets dark or the moon loses its light).

### C. Eclipse in the construction of tawhid and sharia

It is uncommon for the human mindset to be a journey from mythical thinking to logos. At least that is what small children, where they like fairy tales or even deliberately tell mythical stories to add insight into thinking, experience. This is evident from various educational curricula; even in Islamic countries like Turkey, references to kindergarten and schoolbooks are still prone to mythical stories. (Harum, 2019). Likewise, mythical stories are heard in Indonesia, such as Timun Emas, Buto Ijo, Nyi Blorong, Queen of the South Seas, and many more (Harum, 2019). In Indonesia, mythical stories also heard, such as the stories of Timun Emas, Buto Ijo, Nyi Blorong, Queen of the South Seas and many more.

Closely related, the construction of monotheism and Shari'a is vital to prevent dangerous mythical concepts. In the Al-Quran, it is clearly stated that injury is one of the signs of Allah's power through Surah Yunus verse 5;

*"It is He who makes the sun shine and the moon shine and He appoints the manzilah (places) for the journey of the month, so that you may know the number of years and the reckoning (time). Allah did not create such things except by right. He explains the signs (of His greatness) to those who know."*

The verse above clearly indicates that Allah is in control of the universe including the circulation of the moon and sun according to their orbits. The rotation is very complex and varies from one celestial body to another. Through the regular movement of the celestial bodies, coupled with the shapes of the earth, sun, and moon which are created according to their nature, the moon is formed which can be seen from the earth. This verse also indicates that Allah's knowledge is vast, which is impossible for humans to match. This verse also tells about the expenditure of time, it is proven that the calculation of time is very urgent in the dimension of human life.

Regarding the level of hadith, Imam Bukhari is quite serious about studying the hadith regarding its weaknesses. It is recorded that it took about 16 years to collect authentic hadiths regarding the monster phenomenon. The hadith narrated by Siti Aisyah, for example, *"When you see the sword of the sun, it is recommended to pray, recite takbir, pray and give alms"*. The hadith above clearly instructs that it is sunnah for Muslims to carry out various acts of worship as part of the Shari'a (AA Yaqin & Hamdani, 2018).

Another hadith tells about the sun's eruption at the death of the Prophet's son, Ibrahim. Many Meccan people then considered this was due to the Prophet's grief. After completing the experiment, the Prophet explained that the eruption did not cause someone's death. This incident contains an apparent value of monotheism; through this event, the belief in the myths of destruction is refuted, even myths that

have long existed thousands of years BC. Furthermore, the hadith is followed by a sharia command, including prayer, as the Prophet exemplified.

Through a series of altered events, a philosophical message calls on people to leave the realm of myth to the realm of monotheism and Shari'a. Tauhid is meant for Muslims to further increase their faith through weather phenomena. The extraordinary events during disasters try to refresh the human mind that Allah is the greatest and governing of the universe; without His power, the sun, moon, and Earth could collide at any time.

The dimension of monotheism can then be perfect when it is followed by attitudes and actions that become the study of shari'a. Therefore, prayer and other acts of worship are recommended as human gratitude for the oneness of Allah SWT. Prayers performed by humans do not benefit or harm God because God does not depend on his creatures. The prayer that is ordered is precisely beneficial for the man himself because by praying, he has performed worship that has the potential to get the best reward from Allah (Jayusman, 2011). This is certainly different from the stories of Greek mythology or ancient gods. The gods would lose their power if those who believed in them decreased. It is not surprised, if in Greek mythological stories, the gods are at war with each other, in taking human beliefs.

The events outlined in the Qur'an assure that there is nothing to fear when worshiping Allah, in contrast to primitive peoples who find no reference to legitimate threats. Apart from the Al-Qur'an, the hadith also reinforces information about strength. Just imagine the information about shocks is quite clear about where their origins are in Islam, and it is evident what to do when there is a shock. The information that is attacked in the sunnah tries to strengthen the mentality of Muslims, especially in balancing the soul and rationality (Izzuddin & Yaqin, 2019).

Another dimension of the Shari'a is seen in the suggestion of 'giving alms' when a disaster occurs. Scientifically, there may not be a correlation between natural events and charity as a social dimension. However, when Allah SWT orders it, that is the truth; it is just that humans may be unable to understand these limitations due to knowledge. Even though change is natural, humans must increase friendship by giving alms (Jayusman, 2011). In essence, good deeds will bring peace and goodness, and evil deeds will bring doom and wrath to Allah SWT. History has proved how the Sodomites during the time of the Prophet Lut were cursed because of their actions.

### D. Philosophical View

Philosophers are thinkers or scholars gifted with great reasoning to study everything. The knowledge studied by philosophers is known as philosophy; this refers to the determination brought by the Greeks, where the center of philosophy was born and went through its heyday. Philosophy comes from the Greek words 'philo' and 'shopia.' These words mean love of wisdom or truth (Koamesakh, 2019). So do not be surprised if philosophers are idealistic in upholding the truth even though life is at stake

Regarding the danger, not a few philosophers have taken part in studying and thinking about it. This is under the object of study of philosophy, namely; "*what exists, what may exist, and what does not exist*". This quote shows that philosophy discusses

anything as long as it can be developed. Eclipses are natural phenomena that are felt and invite questions (Zulkarnain, 2019). According to Aristotle's records, Thales was the first person in Greece who was able to know about murder and even be able to predict when it would occur with a mere thought. Thales was a figure admired by Aristotle, even during Aristotle's heyday, he mentioned that Thales was the father of philosophy.

Thales was born in the City of Miletos (Greece) in 630 BC; he is thought to have studied in Babylon and had contact with Egyptian Science. Thales is claimed to be the father of philosophy because he focused on thinking about the universe when humans were busy surviving (looking for food). Uniquely, Thales, with the limitations of the technology of that era, was able to explain various natural phenomena, and he dared to challenge myths related to nature which had so far been controlled by the gods (Atika & Salminawati, 2022). Thales' extraordinary thinking also made him understand that the Earth is in the shape of a ball, and he thought that moonlight does not come from the moon but is a reflection of the sun.

In 585 BC, Herodotus stated that Thales was the first person to predict the date of a solar eclipse accurately. Thales used this understanding to end the war between Persia and Lydia. Some information says that when the war rages and the Earth suddenly darkens during the day, Thales asks that the war be ended if you want the sun to appear again. Thales' intelligence in taking the momentum was very effective, and he used it for good (Harahap, 2017).

Thales' intelligence in science cannot be doubted, and the proof is that he once measured the height of an estimate accurately even though he could not rise above it. He waited for the moment when the sun's shadow was as far as his own. At the same time, he measured how long the shadow's shadow was. Thales also gave various exciting theories in mathematics, which are still used today. Historical records showing Thales measuring the height of the terrain are strong indications that Thales studied with scholars from Ancient Egypt as the thinker who first solved races (Tanjung & Salminawati, 2022).

Another philosopher who also talks about it is Aristotle. Aristotle is one of the three philosophies of the golden age of Greece. He was born in Macedonia in 384 BC. His father was a royal physician who died when Aristotle was 15. At 17, Aristotle studied in Athens, precisely at Plato's academy. Aristotle scientifically obtained knowledge directly from Plato. He became a teacher at Plato's academy for 20 years while remaining as Plato's protégé ((Aryati, 2015). Even though they are teachers and students, the concept of philosophy they bring is different. If Plato is known for the philosophy of rationalism, Aristotle's teachings are the philosophy of empiricism. If Plato stated that the source of truth is the reason (ideas), Aristotle precipitated that the source of truth is precisely something captured by the senses (experience).

When associated with the changed context, Aristotle was the first philosopher to prove that the Earth is spherical. The proof was found in Plato by looking at the wall concept. According to Plato, walls can only exist because the sun, Earth, and round are shaped like a ball. If not, then the destruction will not be able to happen. In line with what is popularized by NASA today, they argue that planned phenomena provide a way for thinkers and researchers to understand more about the

Earth. Not only that but being injured can also provide an understanding related to the motion of celestial bodies (orbits), which have trajectories that intersect but do not collide.

The proof regarding the Earth's spherical shape is the result of Aristotle's thinking, which saw the form of destruction from circular Earth. Uniquely, the shape of the circle remains the same even though it is seen from any part of the world that can witness the destruction. If only the Earth were square or triangular, the translucent circular shape would not occur from various points of view. What Aristotle discovered became the basis for later philosophers in understanding the solar system. One Greek astronomer, Hipparchus, for example, discovered the concept of the Earth rotating on its axis because he saw the patterns of the stars when they were destroyed ('Alamul Yaqin, 2022).

If there was Greek philosophy in the West, then in the Islamic world, Islamic philosophy was born during the Abbasid dynasty. Islamic philosophy was born as a response to Muslim intellectuals when studying the works of Greek philosophers. Caliph Al-Makmu in the Abbasid dynasty responded to Aristotle's meaningful thoughts; *"This universe is always moving. There must be an almighty mover who cannot be moved for any reason."* Even though Aristotle did not explicitly explain that the mover was God, in Islamic teachings, no one disputes that Allah SWT regulates the universe's movement (Harahap, 2017).

In essence, caliph al-Makmu saw Islamic values (truth) in Greek philosophy. Furthermore, the caliph ordered Muslim intellectuals to compete in the disclosure of Greek books into Arabic. As for the imbalance, how many arrests are recorded on paper, and then the record will be weighed and rewarded with the gold of the same weight. This motivation gave birth to various Islamic philosophers, from Al-Kindi, Ar-Razi, Ibn Sina, Ibn Maskawaih, and many more.

Regarding the concept that is threatened, the author adopts several names. *First*, Al-Ghazali. In world philosophy, Al-Ghazali is one of the Islamic thinkers who closed the door to philosophy. Al-Ghazali forbade Muslims to study philosophy because he feared that there would be a deviation from the creed. Al-Ghazali authored the book *Taafuth al-Falasifah* as evidence that he vehemently rejects the existence of philosophical teachings (Mahfud & Patsun, 2019). As *a hujjatul Islam*, of course what was proclaimed by Al-Ghazali was very influential for Muslims in his time. Philosophy became a study that was set aside, so that Islamic civilization entered its decline.

At the opening of *Tahafutul Falasifah*, Al-Ghazali explained; *"A group of people were fascinated by the greatness of Greek philosophy. They prefer philosophical thinking rather than Islamic teachings. The names of famous philosophers such as Socrates, Hippocrates, Aristotle and others, amazed them. In fact, they don't really understand the thoughts of these philosophers,"* (Arifin & Harahap, 2021)

One of the philosophical teachings that al-Ghazali accepted was information about the phenomenon of hostility. According to him, the philosopher's thinking about swords is something that is true and not heretical. Al-Ghazali agrees that *al-kusuful qamariy (lunar eclipse) is a condition where the moon's light is lost because the sun's light*

blocks the earth's position. Regarding to Kusufus Syams (solar eclipse), it is a condition in which the sun's light falling to the earth is blocked by the position of the moon (Assyabani, 2020). Al-Ghazali emphasized that the concept of material taught by Greek philosophers needs to be understood, even according to him, if it is denied, it will make Islamic teachings shallow.

Second, it is Al-Khwarizmi, one of the Islamic philosophers, who contributed to his thoughts on the concept of matter. He is a phenomenal Islamic scholar with his significant contribution, namely the 'zero number' in mathematics. In 830 AD, Al-Khwarizmi wrote his monumental book entitled *Zij al-Sindhind* (A. Mulyadi, 2018). This book describes the concept of discussion and mathematical calculations of occurrence. This book also explains the existence of five planets that are closest to the earth.

The Third is Al-Biruni as claimed to be Islamic astronomers. The author himself believes that Al-Biruni's worthiness is called a philosopher, because something that uses the role of reason in seeking ultimate truth, then they are doing philosophy. Al-Biruni did in studying and researching the truth of science. Related to this, Al-Biruni wrote a book entitled; "*Tahdid Nihayat al-Amakin li Tashih Masafat al-Masakin*." This book is basically a series of his research on the coordinates of the distance from one city to another (Kohar, 2018).

The book above explains that solar eruptions cannot always be seen with the eye. Only the full sun when the Earth becomes dark then the edge of the sun captured by the eye. Nevertheless, it is partially blown by the sun, then the naked eye will not be able to see it. According to Al-Biruni, seeing the killing of the sun with the naked eye would harm the eyes. Therefore, in his time, Al-Biruni advised people who wanted to see solar disasters through the reflection of water (Kohar, 2018). Also, Al-Biruni could write detailed mathematical calculations regarding the stars' distances when a disaster occurred. It was his observation of the visible destruction of the Laghan area.

Moreover is Ibn Yunus, who is also known as an astronomer. He works in Cairo and contributes his ideas related to toys. Ibn Yunus wrote a book related to destruction with the title; "*Al-Zij al-Hakimi al-Kabir*." He dedicated this monumental work to the leader of that period, namely Caliph al-Hakim. The book describes various discourses about the explosion after observing more than 100 times. The book also explains various planetary movements including forty conjunctions (Qulub, 2018). The book from Ibn Yunus's research is an important reference and is widely studied by various Muslim academics.

### E. The Wisdom of The Eclipse

In various texts, it is often found that God does not prepare anything in vain or without reason. In other dictions, it is also agreed that Allah did not create the universe to play games. Like, wise phenomena that have been omitted to become interesting discourses even since thousands of years BC. At least, we need to understand some lessons from the destruction: First, Allah's omnipotence (Wahyuni et al., 2020). Eclipses prove that God can do anything, including removing the sun or the moon. In the dimension of monotheism, those who worship the sun or the moon are severely reprimanded that what they are doing is a big mistake.

*Second*, the truth of the Koran. Events that mention and explain the occurrence of events in the Qur'an cannot be denied, even though the technology is increasingly advanced. On the other hand, modern science uses the Al-Qur'an as a reference source to develop scientific treasures so that they can develop even more. What is mentioned in the Qur'an; if non-Muslim intellectuals research and explore it, they will surely realize that the Qur'an was not composed by Muhammad (Izzuddin & Yaqin, 2019). Humans can not construct such a perfect and universal reference. The end, they will realize that the god Muhammad who sent down the Qur'an is the truth.

*Third*, the motivation to continue to develop science and technology. What happens in an attack is often a key point for humans to become aware of other natural phenomena. Starting from the theory of the Earth's rotation, the arrangement and scheme of the stars, and even climate change due to the moon's gravity and the sun's gravity. It could be, through the eruption phenomenon, in the future, something new will be discovered in the universe. Islam is always happy to encourage people to do that. Technology and science are not prohibited in Islam as long as they are used for the benefit (Izzuddin & Yaqin, 2019). (Izzuddin & Yaqin, 2019). In line with the Koran verses, "O group of jinn and humans, penetrate the heavens and the earth, you cannot actually penetrate it except with strength." This verse provides the motivation that the 'power' referred to can be knowledge, science, technology, or a means of propulsion to outer space. *Fourth*, an indication that worship is a priority for Muslims. Many hadiths narrate that it is sunnah for Muslims to pray when a disaster occurs. It is even better if the prayer is done in a congregation in the mosque. Logically, if an attack is a significant phenomenon, where humans want to see it firsthand, but at the same time, Muslims are asked to pray. There is a message from the Shari'a there that Islam is teaching that prioritizes worship over other matters.

*Fifth*, contemplation that life is only temporary. Events never occur over a long period. It happened only briefly; some even happened only for a few minutes, so killing was impossible. If it is related to life, that is the essence of human life, only a short ride in the world, then it will die in another realm. Remembering death is something that the Prophet often informs about because it can be medicine for someone's heart that is too hard. Infatuation with, for example, a position, if one remembers that a position will not last forever, it will not even be brought to death, it can be material for reflection for Muslims not to exceed the limit when pursuing a position or carrying out a position.

*Sixth*, life hints that every problem is not eternal; it will surely pass (find a way out). At least that's the philosophy of the phenomenon of destruction that occurs at any time but returns to normal when each celestial body (sun, moon, EarthEarth) continues its orbital journey. *Seventh*, the lesson to be learned is how something 'small' can affect a 'big' one. This condition leads to the moon's existence, which destroys because it is aligned with larger objects (the sun and the EarthEarth). In real life, you shouldn't underestimate small people. Although initially small, one day, he could become extensive and successful. Likewise, small people must not give up and must have big goals because that is something that can be done.

*Eighth*, the importance of knowledge integration. What happens to destroyed phenomena can be seen from different angles of science. Be it in the context

of religion, science, society, culture, custom, mathematics, physics, morals, jurisprudence, and many more. What is studied by philosophers, for example, starts from scientific research and changes to the practice of worship, which is fiqh and social (charity). Eclipse forbids people's interrelated knowledge and should not be separated (Wahyuni et al., 2020). Likewise, in understanding the knowledge of the world and the knowledge of the hereafter, there is nothing superior and inferior; both are equally important and complement each other.

## CONCLUSION

The knowledge of destruction that is so clear and coherent today cannot be separated from the foundation that once existed in the age of myth and philosophy. The presence of philosophers who continue to research and think about the existence of destruction makes the study of threats measurable and targeted so that the mythical dimension can be abandoned. The first philosopher, as well as the first human to be able to predict threats precisely, was Thales. Thales was a philosopher who was brave in his time in challenging the myth of the gods about threats; he was so serious about promoting that recovery is a natural scientific event. What Thales studied has the Construction of values from the mythical mindset to the logos. If it related to the thoughts of Islamic philosophers, then, in fact, it has an endpoint in the form of urgent implementation of Shari'a. Implementing Sharia in response to the destruction phenomenon is very serious in the Islamic world. This is evident from the suggestion of prayer as a medium of gratitude that God regulates the universe's balance.

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