



CONTRIBUTION OF ISLAMIC CIVILIZATION TO THE WESTERN CIVILIZATION (HISTORICAL REVIEW)

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Abstract: This paper aims to reveal the contribution of Islamic civilization to western civilization by discussing: (1) The early history of Islamic civilization; (2) The entry route of Islamic civilization to the West. The results of this study reveal that Islamic civilization entered the west, precisely in Europe in three ways, namely the channel of Islamic civilization which influenced Europe through Spain, Sicily, and the Crusade. In this route trade exchange took place, but the most important channel in this case was Islamic Spain. Spain is the most important place for the West to absorb Islamic civilization, both in political, social, economic and civilizational relations between countries. A fact of Spanish history for more than seven centuries was under Islamic rule. Western civilization was built from the early phase of Islamic history in occupying Spain. Socio-politically, Islam is in a very strong position to expand and civilization is in its golden peak. This expansion process was followed by the transfer of science from the Muslims to the Spanish population at that time. The open culture and the generosity of knowledge built by the Muslims at that time made every group, region, or ethnic group very wide open to gain knowledge from Muslim scholars, including many Europeans are studying in various fields, both 'aqli and naqli knowledge. After they returned to their respective areas, many developed this knowledge in mainland Europe.

Keywords: Islamic civilization, Islamic contribution, Muslim scholars, Western civilization

Abstrak: Tulisan ini bertujuan mengungkapkan kontribusi peradaban Islam terhadap peradaban barat dengan pembahasan meliputi: (1) Sejarah awal peradaban Islam; (2) Jalur masuknya peradaban Islam ke Barat. Hasil kajian ini terungkap bahwa peradaban Islam masuk ke barat tepatnya di Eropa dengan tiga cara yaitu saluran peradaban Islam yang memengaruhi Eropa melalui Spanyol, Sisilia, dan Perang Salib. Dalam jalur ini terjadi pertukaran perniagaan, akan tetapi saluran yang terpenting dalam hal ini adalah Spanyol Islam. Spanyol merupakan tempat yang paling utama bagi Barat menyerap peradaban Islam, baik dalam hubungan politik, sosial, ekonomi maupun peradaban antar negara. Bahwa suatu kenyataan sejarah Spanyol selama tujuh abad lebih berada dalam kekuasaan Islam. Peradaban Barat dibangun dari rahim fase awal sejarah Islam menduduki Spanyol. Secara sosial politik, Islam dalam posisi yang sangat kuat untuk melakukan ekspansi dan secara peradaban dalam puncak keemasannya. Proses ekspansi ini diikuti dengan "transfer of science" dari kaum Muslimin ke penduduk Spanyol saat itu. Kebudayaan terbuka dan sifat kedermawanan ilmu yang dibangun oleh kaum Muslimin saat itu, menjadikan setiap kelompok, daerah, atau suku bangsa sangat terbuka lebar menimba ilmu pengetahuan dari cendekiawan Muslim, termasuk banyak orang-orang Eropa yang menimba ilmu pengetahuan dalam berbagai bidang, baik ilmu-ilmu 'aqli maupun ilmu naqli dan setelah mereka kembali ke daerah masing-masing banyak yang mengembangkan ilmu pengetahuan tersebut di daratan Eropa.

Kata Kunci: cendekiawan Muslim, kontribusi Islam, peradaban Islam, peradaban Barat

Introduction

Science in the West today does not just happen or suddenly, there is a long process behind it. One aspect that cannot be separated from the birth of Western civilization is the contribution of Islam in its heyday. The entry of the Islamic kingdom to Spain was the opening of the beginning of progress at that time. History records that Islamic civilization in Spain had experienced a heyday known as the "Golden Age" even though it eventually had to collapse and even fade as we see today.

Islam is a religion that encourages the progress of all aspects of human life. This really finds evidence when we refer to a period of Islamic civilization that so dominated the world. Experts call it the golden age of Islam, the most brilliant period, and a period in which Islam and Muslims are the center of everything. If may mention that period in political terms, Islam is a superpower. How could it not be, Islam at that time almost controlled all aspects of human life and was great again to be the center and superior in every field. In terms of time span, almost nine centuries of Islam dominated the world with

its civilization, from the 8th century to the 16th century AD. Only then did the 18th century to the 19th century become a period of transition from the glory of the East (Islam) to the glory of the West. So when compared with what the West has achieved, it is very clear that there is a stark difference between Islamic Civilization and Western Civilization which in this case is represented by Europe and America, and now extends to China, which has only begun to dominate the world from the 19th century to the 21st century today.

Unfortunately, the history of Islam that once dominated the world is sometimes forgotten by history so that it seems as if the glory of the West came by itself without the contribution of Islamic civilization. So, this paper aims to reveal how the process of Islamic civilization can be adopted by the West by examining the historical aspect starting with the initial description of Islamic civilization and how Islam's influence on the glory of the West.

A. History of Islamic Civilization

Discussing the early history of Islamic civilization is very significant, considering that Islam was victorious and made a major contribution to world civilization. According to the sirah of the Prophet, his companions, and books on the history of world civilization, it cannot be denied that Islam has made the biggest contribution to civilization and progress in the Western world, just like a civilization, it has had its ups and downs in terms of progress and development of the Islamic world. Linear Theory of Evolution is a theory that argues that humans and society (including their culture) develop according to certain stages, starting from a simple form then turning into a complex form until it reaches a perfect stage, then it may experience a setback after its glory (Soekanto, 1982), so that the triumph of Islam in Europe is described as a pyramid, having experienced the peak of glory.

Harun Nasution divides the history of Muslims into three periods, namely the classical period (650-1250 AD), the middle period is a period of decline for Muslims (1250-1800 AD), and the period of revival or commonly called the modern period (1800-present). When referring to the periodization proposed by Harun Nasution, it seems that Muslims have only progressed for approximately six centuries, even less than that, when viewed from the periodization division of the Islamic daulah, such as the Abbasid daulah in Baghdad and the Umayyad daulah in Spain. When viewed from the side of politics and government, the decline of Muslims was even faster, perhaps only about four centuries with the division of Islamic power in several daulas at that time. This shows that the period of decline is longer than the period of progress. The 13th century AD was the end of the development of science in Islam, after which chaos after chaos occurred in Islam, including the Mongolian colonization of Islam in 1218-1268 and the Byzantine Constantinople crusade in 1204. This was followed by French imperialism over the Middle East. on May 19, 1798 led by Napoleon Bonaparte with 38,000 soldiers and 400 ships. Napoleon landed 4300 soldiers in Alexandria to capture the city. Napoleon built an empire in Egypt and then he brought intellectuals and with him a library full of modern European literature, a scientific laboratory and an Arabic printing press. At the time when the heyday of the Islamic ummah reached its peak, Western nations, especially Europe, were still in darkness and in decline. This is because the dogmatic teachings of the church are so strong and very influential. Church leaders at that time were directly involved in dealing with state affairs and elements, even Christian religious leaders at that time were authoritarian in imposing their will and opinions. One example of the power of the church is if it thinks it will suffer the consequences as experienced by Ilma Necolaus Copernicus (1473-1543) who said that the sun is the center of the universe and the earth has two kinds of motion. Galileo Galilei who discovered the importance of acceleration in dynamics (Nasution, 1992). Their discovery shook the church, so he had to be put to death. Because it was not in accordance with the opinion of the church at that time. Due to the dominant power of the church in various aspects of life at that time, Western nations, especially Europeans, experienced backwardness in various aspects of life, especially in terms of the development of science and civilization.

Islamic civilization has actually been built by the Prophet since the early days of Islamic da'wah. In the 6th year of Hijra, the Prophet sent his envoys to kings and queens from neighboring countries. The envoys were sent to the Emperor of Byzantium (Heraclius), the King of Cyprus or Makaokas, the king

of Abyssinia (Najashi) and to the Persian king (Kisra). So from this invitation Islam began to be known in other parts of the world. Contact between the western world and Islam reached its peak when the leadership of Umar bin Khattab, the second Caliph sent Khalid bin Walid and Amr bin Ash to launch wars in various areas around the Arabian Peninsula with the motivation to expand the territory of the Muslims. Even this war is among the wars that match the achievements of Napoleon, Hanibal and Alexander in history.

This war shook the Romans by taking their territory, namely Sham and Egypt, as is known, in the year XXX BC Egypt was ruled by the Romans and was used as an important source of grain to meet the needs of the Romans. Expansion after expansion has been carried out by Muslims, although territorial expansion was somewhat halted during the time of Utsman bin Affan and Ali bin Abi Thalib due to internal political problems (among Muslims themselves) but that did not dampen the spirit of defending the territory of the Muslims which had been taken over to their hands (Nakosteen, 1995). Subsequent conquests were carried out during the reign of the Umayyah, precisely during the Walid bin Abdul Malik, which began with the conquest of North Africa and then headed for Spain.

B. The Influence of Islam on the Glory of the West

The Islamic world has reached a golden peak in various fields, including the fields of science, technology, and philosophy, precisely under the Abbasid dynasty which ruled around the 8th century to the 15th century. Furthermore, at that time Muslim scholars became intermediaries for the advancement of science in today's modern world. From the Islamic world, knowledge experienced transmission, dissemination, and proliferation to the Western world (via European channels). Through the intermediary of the Islamic world, the west has the opportunity to access, study and develop modern science which is famous for being sophisticated today, where at this time the west is the trend center for the modern world.

It can be said that modern man owes much to medieval Islamic scholars. They became chemists, doctors, astronomers, mathematicians, geographers, other Muslim experts, not only reviving the Greek scientific disciplines, but expanding their reach, laying and strengthening the foundations, the foundation for the publication of modern science. History records that there are places and processes that influence Western thought and science by Islamic thought and science, namely: Andalusia (Spain), Shaqalliyah (Sicily), the Crusades in Syria and its surroundings. Islamic civilization entered Europe through these three routes (Asy'ari, 2018).

1. Andalusia (Spain)

Andalusia is taken from the name of the Vandals (a native German tribe). The Vandals settled on the Iberian peninsula around the 3rd century to the 5th century AD, they were called the Vandalusia which means the Vandals, the Arabs called it Andalusia or Andalus. The name Andalusia is used to refer to all the territories that were once conquered by Muslims in the Iberian Peninsula. Covers all of Portugal (more than the area of Spain today) (Fuadi, 2012). During the caliphate (X century) the Spanish territory was bordered by the Duero River (Duaruh) in the west and Barcelona in the east, while in the north it was bordered by Christian Spain, from the north to the south the area occupied by Muslims in Spain.

Muslims occupied Spain during the reign of Caliph Walid ibn Abdul Malik (705-715 AD), one of the caliphs of the Umayyads based in Damascus. In the process of conquest of Spain there were three people who could be said to be the most meritorious, they were Tharif bin Malik, Tariq bin Ziyad and Musa bin Nushair. Tharif can be called a pioneer and investigator, he crossed the strait between Morocco and the European continent with an army of war, five hundred of whom were horsemen on four ships. In the raid, Tharif did not get any significant resistance, he won and brought a lot of spoils (Yatim, 2008).

For the success of Tharif and the turmoil that occurred in the Visigothic kingdom in power in Spain at that time, Musa bin Nushair in 711 AD sent troops to Spain as many as 7,000 people under the leadership of Tariq bin Ziyad (Hitti, 1970). His troops consisted of mostly Barbarians and some Arabs who then crossed the strait to be precise in a mountain known as Gibraltar (Jabal Tariq) which was the first place where Tariq and his troops landed and prepared their troops and with the control of this area, the door was opened. widely to enter Spain. And in the end Tariq and his troops were able to conquer

important cities such as Cordova, Granada and Toledo (the capital of the Goth kingdom at that time) (Syalabi, 1983). Over the following centuries Islam spread, and when the Abbasid caliphate captured Damascus from the Umayyad caliphate in 750 AD Abdur Rahman, a member of the Umayyad family who managed to escape the pursuit of the Abbasids then fled to Spain and founded an Umayyad dynasty centered on in Cordoba in 755 AD. From there, Islam was able to dominate the entire Iberian Peninsula and Islam was able to reach its golden age and glory in Spain.

The history of Muslims in Spain can be divided into six periods, namely: the first period (711-755 AD) led by the Walis, the second period (755-912 AD) led by the Amir, the third period (912-1013 AD) Caliph, fourth period (1013-1086 AD), in this period Muslims were divided into dozens of small countries ruled by kings, so they were known as class kings. The fifth period (1086-1248 AD), in this period although Spanish Islam was still fragmented in several countries, there was still one dominant power, namely the power of the Murabithun dynasty (1086-1143 AD) and the Muwahhidun dynasty (1146-1235 AD). The sixth period (1248-1492 AD), at this time, Islamic rule only existed in the Granada area under the rule of the Bani Ahmar dynasty (1232-1492) (Syalabi, 1983).

When the Muslims mastered Spain, they experienced a lot of progress in the field of Science, even the progress is said to be able to compete with the progress in Baghdad, intellectual dynamics developed brilliantly. According to Hitti, Spain was under Islamic rule for nearly eight centuries and was recorded as the only bright page in the history of the medieval European mind (Hitti, 1970), some of which science developed so rapidly, including:

- a. Philosophy, in the IX century AD, when the reign of Muhammad Ibn Abd ar Rahman (832-886 AD) philosophy had entered the territory of Spain, as evidenced by a copy of the ancient manuscript "*Rasa'il Ikhwan al Safa*" by al Majriti. In 952 AD many students from Spain were sent to Baghdad to study Logic, so many books were transferred from Baghdad to Spain. Spain gave birth to prominent philosophers such as Ibn Thufai Hayy Ibn Yaqzan known as Abu Bacer, Ibn Rushd known as Averroes (1126-1198 AD) his famous work was *Tahafit al Tahafut* who argued with Imam al Ghazali (Fuadi, 2012).
- b. Science, in this case Mathematics, Music, Medicine, Astronomy, Chemistry etc. also developed. Abbas ibn Farnas is famous as a chemist and astronomer (the first person to discover the manufacture of glass from stone). Ibrahim Ibn Yahya al Naqqas (an astronomer who discovered when a solar eclipse occurs and the length of the process, is also an expert in making binoculars, and measuring the distance of the solar system), Arabic influence is found in many astronomical terms such as, Azimuth al Sumut, Nadir Nazir, familiar Aqrab means centipedes of the constellations (Hitti, 1970).
- c. Trigonometry, Algebra, Pharmacy (Ummul Hasan bint Abi Ja'far and her two sisters). Biology or Botany Treatise Ibn al Awwam is the best work of the Middle Ages in agriculture. In the field of History and Geography, Ibn Khatib as the Sultan of Granada wrote 60 works on History and Earth Sciences (XIV century), Ibn Khaldun *Muqaddimah* (XIV century).
- d. Religious studies, in the field of religious knowledge, was represented by Yahya ibn Yahya al La'is 912-961 AD (he was a student of Imam Malik), Isa ibn Dinar al Hidayah, then a Faqih and philosopher Ibn Rushd *Bidayah al Mujtahid*.
- e. In the field of Literature, Arabic developed in Spain and became the official language of the country. Among the figures in the field of language are Ibn al Hajj, Ibn Malik, Ibn Khurif, and Abi Hayyan al Garnati (Yatim, 2008).

Apart from the above-mentioned fields, in order to facilitate the absorption of Arabic knowledge, a High School for Translation was established in Toledo with the aim of translating Arabic books left over from burning (Suyanti, 2011). Thus, Toledo became the center of the development of Islamic knowledge to the Western world. Its role grew more complete after the Muslims were expelled from Andalusia. Other cities in Andalusia such as, Cordova, Seville, Malaga, and Granada can be utilized.

2. Shaqaliyyah (Sicily)

Sicily (Shaqaliyyah) has also become one of the gateways for the intellectual transformation of Islam to the West. Islamic control over this island was started by Muawiyah in 652 AD, then perfected in 827

AD by Amir Bani Aghlab during al-Ma'mun. For 189 years, the island of Sicily was a province of the Daulah Bani Aghlab with the capital Palermo and controlled the Italian Peninsula, the City of Nopels (Napoli), Venice, the Vatican, and the City of Rome so Pope John VIII deemed it necessary to pay tribute for two years. Even the island of Malta and the islands in the Mediterranean Sea were also controlled by the Bani Aghlab so that the Mediterranean Sea in the Middle Ages was called the Arabian Sea. When the Banu Aghlab weakened, the situation reversed. His territories in the Italian Peninsula, the island of Sicily, and Malta were recaptured by the Christian King of Normandy.

Normandy or Roger I captured the area so that in 1090 AD the rule of Bani Aghlab ended. After Italy was recaptured by the Christians, in the city of Salerno near Nepals was founded a medical school by Costantin African. This medical college was the first in Europe (Nakosteen 1995), the developer of Islamic medical science and in this area the translation of Islamic works was also carried out. As in Andalusia, the indigenous population of Christian Sicily was also fascinated by the progress of Islamic culture and science.

The king of Normandy, Roger I, who succeeded in seizing the power of the Bani Aghlab, devoted great attention to Islamic civilization, he made his palace a meeting place for philosophers, doctors, and Islamic scientists in other fields. He even appointed an official who was Muslim in running his government. At the time of his son Roger II, he chose Islamic clothes as his great clothes so that opponents called him the "*half beather king*". The church is decorated with Arabic carvings and inscriptions. Sicilian Christian woman imitates her Muslim sister in fashion. The interest in classical Islamic civilization was not only from Europeans living in areas or former areas controlled by Islam, but also from people in England, France, Germany, and Italy. From Sicily, Islamic knowledge extended to Mainland Italy since the founding of the University of Nepals by King Frederick II in 1224 AD as the first university in Europe (Hitti, 1970). Among his students was Thomas Aquinas, a well-known Catholic leader. At this university, King Frederick II, who is seen as the sultan of Islam who is still a Christian, compiled Arabic manuscripts and his books Aristotle and Averoes and then translated them. And then included as a list of lessons.

A row of Sicilian intellectuals, including Abu alhaq bin Muhammad, Ibn Zafar, and al Mazari, they are figures in the field of Kalam Science. One of al Mazari's works is writing a critique of al Juwaini's thinking. While in the field of literature there is Ali Hamzah al Basri, in the fields of Mathematics, Chemistry, Physics there are Abu Sa'id Ibrahim and Abu Bakr al Siqilli. As for the medical field, there is Abu al-Abbas Ahmad Bin Abd al-Salam who wrote a commentary on Ibn Sina in the field of medicine. Even though the political situation in Sicily was ups and downs, intellectual dynamics were preserved (Fuadi, 2012). The progress achieved by Muslims in Sicily could not be due to several things, including the Kalb dynasty who loved science, they did not hesitate to send their best sons to study in the center of knowledge (Baghdad and Cordova). Then the rulers of Sicily privileged Scientists, scientists were relieved from military duty, it became the strongest impetus for the transfer of Science in Sicily (Fuadi, 2012). In short it should be noted that Sicily had a great stake in European intellectual progress through the Italian route.

3. Crusade

Another route in the process of civilizational exchange between the two peoples living on the two shores of the Mediterranean Sea was through the Crusades. In contact after social contact there is an exchange of Eastern and Western cultures. As a result of cultural exchange and re-reading of the works of the ancient Greeks, Europeans.

The Crusade was a name for the conditions of dispute between Muslims and non-Muslims during the Fatimid dynasty, Christians did not feel free to make a pilgrimage to Baitul Maqdis (where Christians wash away sins and get eternal happiness according to their beliefs). To get freedom of worship, Pope Urban II called for a holy war (Nasution, 1985) or what is known as a crusade.

In 1095 AD, Pope Urban II addressed the Christians, the speech echoed throughout Europe. The speech was able to ignite the spirit of European Christians to carry out holy wars. In 1097 the great powers gathered that occupied Constantinople, then they carried out a series of major wars and succeeded

in capturing Jerusalem in 1099 AD and establishing the Latin Kingdom III with its king, Godfrey (Fuadi, 2012).

Apart from religious factors, political factors were also one of the causes of the outbreak of the crusades. Since the Seljuq Dynasty was able to expand its territory to Byzantium after the battle of Manzikert in 1071 AD had threatened Constantinople, so Emperor Alexius I was forced to ask for help from Pope Urban II and the Kings of Western Europe to carry out a holy war of conquest of Islamic power. The great spirit of the Christians was also supported by the success of the Spanish Christians in seizing Toledo and also the conquest of Islamic rule by the Christians in Sicily. In addition to the Christian spirit factor and some of its successes in seizing Islamic rule little by little, there are also internal factors that made the Muslims unable to maintain their greatest power in Europe, namely at that time the ruling Seljuk dynasty was divided, the danger of famine lurked and several diseases were endemic in the country. the area. Economic factors were also one of the causes of the crusade, the big traders on the East Coast, the Mediterranean, the City of Venice, Genoa and Pisa realized that the area was a strategic place for trade routes, so they wanted to control the central route of European trade by being able to fund half of the Crusade.

The Crusades lasted almost 2 centuries. According to Philip K. Hitti the war was continuous with various groups, sometimes on a large or small scale. The Periodization of the Crusades is divided into 3 Parts. *The first period* (1096-1144 AD) is known as the speech of Pope Urban, *the second period* (1144-1192 AD), this period is known as the reaction of Muslims to the crusades, several cities that were once conquered by Christians were successfully taken back by the Governor of Mosul (Imaduddin), even his son named Nur ad-Din Zanki managed to reclaim Damascus (1147 AD) and Egypt (1169 AD). *The third period* (1193-1291 AD), this period is referred to as a petty war, this war arose not because of the fighting spirit of the cross for Baitul Maqdis but some of the rulers' personal interests, such as when preparing for the conquest of Egypt but they turned and headed towards Constantinople and massacred and pillaged its inhabitants. Attempts to carry out the conquest of Baitul Maqdis and Egypt (in 1249 AD) suffered defeat, his expedition to Tunisia also experienced defeat (in 1270 AD) (Hitti, 1970).

At first the Crusaders came to the holy land with the assumption that they were far higher than the local people and saw them as pagans who worshiped Muhammad as God. But after facing each other for the first time they found the opposite. They witnessed the progress and prosperity of the East. After the invasion was over and within two centuries they had lived in the area, they began to adapt. In the end they saw the height of Islamic culture in all aspects of life and they imitated it, starting from the aspect of food, including in this case they first discovered sugar. In the textile industry such as clothing and fabrics. They found woven fabrics and looms that they had never seen before, so they imported a number of fabrics from the East such as Satin. Household utensils, perfumes and Arabic gum for air freshener, music, weapons of war, medicine, science, economy, irrigation systems in agriculture, crops, government systems, and so on. Even in their association they use Arabic, some are married to natives. No less important, many of them became Muslims.

According to Oemar Amir Hoesen, quoted by Suyanti (2011), when the Crusaders were in power, every time the Crusaders returned to Europe, they always brought products of Islamic civilization in the form of scientific books, medical instruments, compasses, and any results of Muslim progress. Likewise, the last time they were expelled from Okka, they took what they had stolen from the progress of Islam. Thus, the Crusade was one of the bridges through which Islamic culture flowed in Europe. So, it is clear that during the events of the Crusades, Europeans acquired knowledge and became acquainted with a new form of culture which they recognized as more advanced so that they naturally imitated it. This helped raise their enthusiasm to study Islamic civilization, especially in the field of science which is considered to be the cause of the progress of that civilization.

Conclusion

The spread of Islam and its expansion to various corners of the world has succeeded in bringing the greatest progress and contribution to the world, both in terms of religion and non-religion in the form of science. Various expansions of the territory of Islamic civilization caused various nations and cultures

to rub against each other. History records that there are various places and processes that influence Western thought and science by Islamic thought and science, namely: Andalusia (Spain), Shaqalliyah (Sicily), the Crusaders in Syria and its surroundings. Islamic civilization entered Europe through these three routes.

The history of the development of Islamic thought has had its ups and downs, but it cannot be denied that Islamic civilization once reached its peak of glory as a center for world civilization. The progress that has been achieved has given birth to thinkers who can develop various kinds of knowledge, both natural sciences and socio-cultural sciences that have valuable contributions to human civilization. Because the pioneers, findings, and progress that have been achieved by Islamic thinkers can be an attraction for the West to make contact with Islamic civilization. Thus, the influence of Islamic civilization on the Western world is not foreign to Islam and its people. Therefore, to all parties (Muslims and non-Muslims) so that Islamic civilizations that are still inherited until now are maintained, preserved, and developed.

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