

## HISTORY OF ISLAMIC CIVILIZATION AND THOUGHT AND ITS RELEVANCE TO CONTEMPORARY ISLAMIC EDUCATION

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### ABSTRACT

Islamic civilization is one of the leading civilizations that has ever existed on earth besides the Roman civilization, Egyptian civilization, Mesopotamia, etc. The presence of civilization because there are thoughts, research and implementation of renewal. This Islamic civilization and thought progressed until the golden age and the decline that started from the time of the Prophet to the present. This research discusses the history of Islamic civilization and thought and analyzes its relevance to the development of contemporary Islamic education. The research design is qualitative research and the method used is library research through documentation data collection techniques. Furthermore, the data were analyzed using a descriptive analysis approach. The findings in this study that the historical path of back and forth civilization and Islamic thought is inseparable from the commitment and consistency of Muslims as historical actors in upholding and implementing Islamic teachings themselves, because Islam is not just a heavenly religion, but Islam that is carried out in a sincere manner will shape civilization. superior and rahmatan lil'amin.

**Keywords** : Education, Islamic Civilization and Thought, Contemporary Islamic Education

### INTRODUCTION

Islamic civilization is historical evidence that the teachings of Islam and the Sunnah of the Prophet Muhammad are true and worthy of being authentic data on the success of Muslims in the past and present, with the form of turats that we can still witness both directly and textually in the form of references, (Junanah 2021).

Many valuable values and lessons can be learned from understanding the history of the development of Islamic civilization, providing valuable insights for application in the present. Furthermore, it is useful for investigating and understanding the extent of progress achieved by earlier Muslims, as well as for exploring and reviewing the factors that led to Islam's progress and decline, which serve as a mirror for future generations. Studying the history of Islamic civilization and thought provides insight and allows for comparisons between civilizations inspired by Islam and those devoid of it.

The history of Islamic thought and civilization deserves positive appreciation and assessment for contemporary thought. To address current and future thinking, we should draw on past thought and civilization and build upon it in the future, fostering improvement and change for a better future in governance, politics, religion, law, and so on.

### METHOD

This research is a qualitative research with the type of *library research*. (library research) . Library research is conducted by reviewing, examining, and analyzing various written sources relevant to the research topic, including books, scientific journals, articles, and other academic documents related to the history of Islamic civilization, Islamic thought, and contemporary Islamic education, (Mestika, 2014).



The approaches used in this research are historical and philosophical . The historical approach is used to trace the development of Islamic civilization and thought from classical to modern times, while the philosophical approach is used to understand Islamic ideas that are relevant to contemporary Islamic educational concepts and practices, (kuntowijoyo, 2003).

## RESULTS AND DISCUSSION

Tracing the historical traces of Islamic thought and civilization, from pre-Islamic times to the present day. The history of Islamic civilization and thought is divided into several periods. According to Nourozzaman Shiddiqie, the periodization of Islam is divided into three periods:

1. Classical period (600-1258 AD)
2. Middle period (1259-1700 AD)
3. Modern period (1800 – present)

### History of Islamic Thought and Civilization in the Classical Period (600-1258 AD)

The classical period is the period of Islamic development that began in the 7th century AD – 12th AD, during this period Islam began to develop ideas about Islamic civilization. The classical period began during the time of the Prophet Muhammad until the Abbasid period. This classical period was a period in which the Islamic world entered a period of pioneering and progress. According to Nasution, (Harun, 1998), this classical period is divided into two periods, namely the period of Islamic progress that began from 650 to 1000 AD and the period of disintegration that began from 1000 to 1250 AD. This period of disintegration occurred in the political field, namely areas located far from the center of government in Damascus and Baghdad, breaking away from the power of the Caliph in the center so that small dynasties emerged.

The figures in this classical period were:

- a. Prophet Muhammad (570 AD – 632 AD)
- b. Companions of the Prophet
  1. Abu Bakr as Shidiq (572 AD – 634 AD)
  2. Umar bin Khottob (549 AD – 634 AD)
  3. Uthman bin Affan (577 AD – 656 AD)
  4. Ali bin Abi Talib (599 AD – 661 AD)
- c. Umayyad Dynasty
 

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| <ol style="list-style-type: none"> <li>1. Muawiyah ibn Abi Sufyan (41H/661M)</li> <li>2. Zayid bin Muawiyah (60 H/680 AD)</li> <li>3. Muawiyah II (64 AH/683 AD)</li> <li>4. Marwan I ibn Hakam (64 H/684 AD)</li> <li>5. Abdul Malik ibn Marwan (65 AH/685 AD)</li> <li>6. Al-Walidibn Abdul Malik (86 H/705 AD)</li> <li>7. Sulaymanibn Abdul Malik (96 H/715 AD)</li> </ol> | <ol style="list-style-type: none"> <li>8. Umar bin Abdul Azis (99 H/717 AD)</li> <li>9. Yazid II ibn Abdul Malik (101 AH/720 AD)</li> <li>10. Hishamib Abdul Malik (105 H/ 724 M)</li> <li>11. Al-Walid II (125 H/743 M)</li> <li>12. Yazid III (126 AH/744 AD)</li> <li>13. Ibrahim ibn al-Walid II (126 H/744 AD)</li> <li>14. Marwan II ibn Muhammad (127-132 H/744-750 AD)</li> </ol> |
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- d. Abbasid Dynasty
 

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| <ol style="list-style-type: none"> <li>1. Abu al-Abbas Abdullah bin Muhammad as-Saffah (721-754)</li> </ol> | <ol style="list-style-type: none"> <li>17. Al-Muqtadir (908-932)</li> <li>18. Al-Qahir (932-934)</li> </ol> |
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| 2. Abu Ja'far al-Mansur (750-775) | 19. Ar-Radi (934-940)         |
| 3. Al-Mahdi (775-785)             | 20. Al-Muttaqi (940-944)      |
| 4. Musa al-Hadi (785-786)         | 21. Al-Mustakfi (944-946)     |
| 5. Harun ar-Rashid (786-809)      | 22. Al-Muti (946-974)         |
| 6. Al-Amin (809-813)              | 23. At-Ta'I (974-991)         |
| 7. Al-Ma'mun (813-833)            | 24. Al-Qadir (991-1031)       |
| 8. Al-Mu'tasim (833-842)          | 25. Al-Qa'im (1031-1075)      |
| 9. Al-Mutawakkil (847-861)        | 26. Al-Muqtadi (1075-1094)    |
| 10. Al-Muntasir (861-862)         | 27. Al-Mustazhir (1094-1118)  |
| 11. Al-Musta'in (862-866)         | 28. Al-Mustarsyid (1118-1135) |
| 12. Al-Mu'tazz (866-869)          | 29. Ar-Rashid (1135-1136)     |
| 13. Al-Muhtadi (869-870)          | 30. Al-Muqtafi (1136-1160)    |
| 14. Al-Mu'tamid (870-892)         | 31. Al-Mustanjid (1160-1170)  |
| 15. Al-Mu'tadid (892-902)         | 32. Al-Mustadi (1170-1180)    |
| 16. Al-Muktafi (902-908)          |                               |

The uniqueness of the era of the Prophet and the Caliphate was the period when Medina became the center of government inspired by pure Islamic teachings. Allah SWT sent Muhammad (peace be upon him) to uphold the word of monotheism, as a center for *exemplary morals*, and to spread the teachings of Islam as *a mercy for all the worlds*. This was the time when Islamic civilization began to emerge. Islam shone a light among the Arab people, who at that time were in darkness and ignorance.

The core of religious studies is centered directly on the original sources, namely understanding and practicing the teachings of the Qur'an and the Hadith. Other Islamic sciences have not yet developed. Therefore, the Qur'an is directly studied, studied, and contemplated, so that Islamic thought and practice grow and develop synchronously. During the Prophet's time, *ijtihad* was not yet prominently developed because almost any problem could be directly asked of the Prophet, whose answer came through revelation.

However, as it developed, *ijtihad* began to develop and become highly necessary during the reign of the Rashidun Caliphate and continued throughout the Umayyad dynasty in Damascus. *Ijtihad* is the process of devoting all one's energy and thought to establishing a law. This process of *ijtihad* led to the development and renewal of Islamic law, which subsequently gave rise to Islamic thought and civilization. *Ijtihad* flourished and flourished during the reign of the Abbasids, with their capital in Baghdad.

Some evidence of *ijtihad* that occurred during the time of the Companions is

1. The *ijtihad* carried out by the caliph Abu Bakar Ash Siddiq was, (Ali Sodikin, 2009):
  - a. Laying the foundations for a democratic government with a caliphate election system based on deliberation.
  - b. Expansion into areas outside Arabia
  - c. Fighting false prophets
  - d. Fighting against the apostates and
  - e. Compiling the Quran.
2. The *ijtihad* carried out by the Caliph Umar bin Khattab, namely, (Maman, 2005):
  - a. The expansion of Islamic territory until it was able to conquer Persia, the superpower kingdom of its time.
  - b. Implementing a Modern State or Islamic State, forming executive (caliph), legislative (shura council) and judicial (*qadhi*) institutions.

- 1) The country is divided into fully autonomous provinces. The head of the provincial government is titled Amir.
  - 2) Forming a State Administration or State Administration organization
  - 3) Forming a military organization (national defense)
  - 4) Forming a state financial organization
  - 5) Forming a judicial organization
- c. Carrying out Islamic legal reforms:
- 1) Not carrying out the punishment of cutting off a thief's hand in order to free himself from hunger
  - 2) Eliminating the obligation of zakat for converts (people whose hearts are persuaded because they have just converted to Islam)
  - 3) Abolishing the law of Mut'ah (temporary marriage) which was previously permitted.
  - 4) Not distributing the spoils of war to soldiers who took part in the war
  - 5) Moving the position of the Maqam Ibrahim stone
- d. Compilation of the Hijri calendar

During the Umayyad Dynasty, several ideas were produced. Among the thoughts that emerged during this period were thoughts in the fields of tafsir, hadith, fiqh, and kalam science. The centers of this scientific activity were Kufa and Basra in Iraq. At that time, great figures were born, such as Al-Khalil bin Ahmad, the compiler of the Arabic dictionary, the book 'Ayn. Al-Khalil bin Ahmad had a student named Sibawaih who wrote a book containing Arabic grammar. Then Ibn Shihab az-Zuhri. Ibn Syihab az-Zuhri is a figure who studied the hadith of the Prophet and Islamic law and this was the beginning of the birth of historiography studies which would later give birth to the Maghazi and Sirah books. The success of the Umayyad dynasty was during the time of the caliph Zayid bin Muawiyah who succeeded in conquering Constantinople/Romans.

The Abbasid Dynasty is known as a period of integration because, for the first time in history, there was contact between Islam and Western culture, namely classical Greek culture found in Egypt, Syria, Mesopotamia, and Persia. Among the integrations that occurred during the Abbasid era were:

1. Integration in the field of language. The language of the Qur'an, Arabic, is used everywhere. Philosophy and diplomacy also use Arabic.
2. Integration in the cultural field. Islamic culture, with Arabic as its medium, spread from Spain in the West to India in the East and from Sudan in the South to the Caucasus in the North.
3. The pinnacle of reasoning, creativity, and scientific and technological discovery contributed to Western civilization.

During the Abbasid dynasty, humanity had successfully established a system of civilization. Islam during this Abbasid dynasty demonstrated its characteristic conceptions, particularly in the fields of philosophy and science. The enthusiasm for studying the fruits of ancient civilization was intense. In fact, the caliphs invited prominent scholars from throughout the kingdom, collected all classical and religious literature, and compiled Islamic legal order. This period also gave birth to great scholars whose teachings are still well-known and even widely embraced today, such as the imams of the four schools of thought: Imam Malik ibn Anas, Muhammad ibn Idris As Syafi'i, Ahmad ibn Hanbal, and Imam Hanafi. A phenomenal female Sufi figure, Rabi'atul Adawiyah, also lived during this period.

During the reign of Caliph Harun al-Rashid, he used state resources to establish hospitals and pharmacies. He also greatly appreciated scientists and scholars by providing high salaries and ensuring their welfare, as well as funding educational

activities. The state also funded the mass translation of Greek scientific books into Arabic and sent envoys to Rome to seek scientific books to be translated into Arabic. The House of Wisdom (Baitul Hikmah) was a library founded by Harun al-Rashid. He also built the Zubaidah Spring, a water channel for the holy city of Mecca, (Suwito, 2005).

During the reign of Caliph al-Ma'mun, the work of these translators intensified. He employed Christian, Sabean, and even star-worshipping translators to translate various foreign-language books into Arabic. Large libraries and translation centers were established, and important books on Western and Eastern science, medicine, and philosophy were collected and translated by Christians and Jews from Greek, Latin, Persian, Coptic, and Syriac into Arabic.

This translation activity gave birth to Muslim Philosophers, namely:

1. Al-Kindi (801-866 AD)
2. Ar-Razi (864-926 AD)
3. Al-Farabi (850-950 AD)
4. Ibn Sina (908-1037 AD)
5. Ibn Maskawaih (941-1030 AD)
6. Al-Ghazali (1051-1111 AD)

In addition to philosophy, medical science also developed with figures such as at-Tabari, ar-Razi, Ali ibn al-Abbas, Ibn Sina, Jabir ibn Hayyan, al-Kindi, and al-Farabi. Astronomy and astronomy also developed with figures such as Al-Biruni, Nasiruddin at-Tusi, and Al-Khawarizmi.

In the governmental sphere, Caliph Al-Ma'mun established intelligence agencies, both domestic and foreign, to monitor and provide information on the work and duties of appointed officials, particularly in his colonial territories, namely Byzantium. Another policy issued by Al-Ma'mun was the establishment of a state body whose members would be composed of representatives from all social groups.

### **History of Islamic Thought and Civilization in the Middle Ages (1259-1700 AD)**

Since the decline and end of the Abbasid Dynasty due to the Mongol invasion, Islamic political power has declined drastically. Many of the Islamic cultural and civilizational legacies established during the previous period were destroyed by the Mongol invasion. The region was no longer unified as a powerful force with a single leader, the caliph, as the center of government. Instead, Islamic political power was fragmented and divided into several small kingdoms, often at war with one another.

The political situation of the Muslim community as a whole began to develop again and only experienced progress after the emergence and development of three great empires located far from each other: the Ottomans in Turkey, the Mughals in India, and the Safavids in Persia. These three empires played a significant role in reviving Islamic civilization, which had been devastated by various events.

The Ottoman Empire, besides being the first to be established, was also the largest and longest-lasting of the two empires. The Ottomans are considered a dynasty capable of reunifying the Muslim community and bringing progress after a period of political decline.

The Ottoman Empire experienced its heyday during the reign of Sulaiman al-Qanuni (1520–1566 CE). During this period, his territory stretched from Budapest to Baghdad. Sulaiman also issued a legal code called *Majallah al-Ahkam al-Adliyah* (The Lawgiver). For this reason, Sulaiman received the title Al-Qanuni, meaning "Lawmaker." This period also created an official clerical corps that stood alongside the military and political bureaucracy.

The progress and development of the Ottoman Turkish expansion was very extensive and took place rapidly, the most important progress included:

- a. Military and Government Affairs. The military organization began to be reformed, not only through the transfer of leadership personnel, but also through its membership. Non-Turkish nationals were included, and even Christian children were housed and trained to become soldiers. This program gave birth to a new military group called *Jenissari*.
- b. Science and the Arts. In the world of architecture, Turkey has its own distinctive style, known as the Ottoman style or model. This field of architecture is highly sought after and has developed significantly. One mosque renowned for its beautiful calligraphy is the Hagia Sophia, a mosque that was originally a church.

### **History of Islamic Thought and Civilization in Modern Times (1800 – present)**

The 20th-century Islamic world was marked by a resurgence from cultural and political decline and weakness following European domination. Europe was able to colonize due to its success in implementing scientific and technological strategies and managing various government institutions. Islamic countries became European colonies due to their backwardness in various aspects of life. Colonized countries also had to be transformed and modernized to reflect European progress, their financial and commercial lives rationalized and integrated into Western systems, and at least some of the indigenous people had to be familiarized with modern ideas and ethos.

In modern times, the situation has reversed. It is Muslims who seek to learn from the West because of its advances in science, technology, and civilization. The portrayal of the "naivety" and backwardness of Muslims clearly calls for a growing awareness that Muslims have lagged far behind Western civilization. The relationship between Islam and the West today is very different from the relationship it had during the classical period, (Abdul Sani, 1998).

Thus, what is known as reformist or modernist thought and movement emerged within Islam. Islamic leaders reiterated their ideas on how to restore the Muslim community to its former state of progress, as in the classical period. This meant they sought to mobilize Muslims to renew their lives and encourage them to oust foreign domination in Islamic lands, (Ali Mufrodi, 2005).

Many Muslim countries followed this reform movement, giving birth to a new order in the Islamic world: the revival of the Islamic world, encompassing science, politics, education, and the rise against colonialism. The effort to restore Islamic power is known as the modernization or renewal movement, driven by three factors:

- a. Purification of Islamic teachings and foreign elements which are seen as the cause of the decline of Islam.
- c. The West drew on ideas of reform and knowledge. This was achieved through the sending of Muslim students to European countries by rulers of Turkey, Egypt, and India to study, followed by a movement to translate Western works into Islamic languages.
- d. The condition of Arab countries, such as Egypt and Türkiye, was under the colonial rule of European countries, especially France.

These Islamic reform figures each played their own roles in their home countries, but the influence of their thoughts spread widely abroad, including:

1. Egypt, namely: Muhamammad Ali Pasha, Rifa'ah Baidawi Ra 'at at-Tahtawi, Jamaludin Al-Afghani, Muhammad Abduh, Rasyid Ridha.
2. Türkiye, namely: Sultan Mahmud II, Namik Kemal.
3. India, namely Sayyid Ahmad Khan, and Muhammad Iqbal.
  - a. Muhammad Ali Pasha (1765 – 1849 AD)

Muhammad Ali Pasha was born in Kawalla, in northern Greece, in January 1765 CE. His father, Ibrahim Agha, was from Turkey. His family was economically disadvantaged. However, he was an intelligent and courageous child. These two qualities led him to become a leader in Egypt and a reformer in the Islamic world. One of his greatest contributions was successfully saving Egypt from Napoleon's occupation of France. Consequently, the Sultan of Turkey approved Muhammad Ali's appointment as regent of Egypt.

Some of Muhammad Ali Pasha's thoughts are as follows:

- 1) Sending 311 Egyptian students to France, Italy, England and Austria between 1813 and 1849
- 2) In the military field, he brought in a high-ranking French officer named Sève to train the Egyptian military. He also sent Egyptian students to study military science in France. Upon completion, they were asked to return to Egypt to teach at military schools there.
- 3) In the economic field: repairing old irrigation, creating new irrigation, planting cotton, bringing in experts from Europe, opening agricultural schools.
- 4) In the field of education: establishing modern schools, namely: Military School, Engineering School, Medical School, Pharmacy School, Mining School, Agricultural School, Translation School, Elementary School, Middle School, Polytechnic, Accounting School, Civil Engineering School, Irrigation School, Industrial School, Administration School, Agricultural School, Naval Officer School, Maritime Industry School, Medical College.
- 5) Integrating modern science into the educational curriculum. Ali Pasha categorizes it as follows:
  - a. Linguistics consists of: Italian, French, Turkish and Persian;
  - b. Social sciences consist of: history, geography, economics, anthropology, state administration, state education, community education, philosophy, military and law;
  - c. Natural sciences consist of: physics, pharmacy, natural sciences, medical sciences, engineering, architecture, and chemistry;
  - d. Mathematics with main subjects: arithmetic and mathematics;
  - e. Knowledge skills consisting of: general skills and family welfare education.

Ali Pasha's ideas influenced Egypt's subsequent development. These ideas successfully maintained Egypt's economic stability, leading to rapid growth, particularly in Cairo and Alexandria. Furthermore, his policies laid the foundation for the emergence of Islamic reformers in later periods.

b. Muhammad Abduh (1849 - 1905 AD)

His full name is Muhammad Abduh Hasan Khairullah. He was born in Mahallat Nasr, Syubra Khit, al-Bahirah Egypt in 1849 AD. He is still a descendant of Umar bin Khatab from his mother's line. Abduh studied religion with Sheikh Ahmad in 1862. Then, he continued to Al-Azhar University in Cairo in 1866. After completing his studies, he taught at Al-Azhar. At the peak of his career, he became the first mufti in Egypt on June 3, 1899. Muhammad Abduh died on July 11, 1905.

Some of Muhammad Abduh's main ideas are as follows:

- 1) In the field of education, namely:
  - a. It proposes interdisciplinary integration, namely between madrasah and school curricula, thus eliminating the dichotomy between modern scholars and scientists.

- b. Developing educational institutions, namely establishing government secondary schools in various fields, for example: administration, military, health, industry, and so on.
  - c. He developed the curriculum for elementary, secondary, vocational, and university schools at Al-Azhar. He also reformed Islamic education by incorporating mathematics, geometry, algebra, geography, history, and the art of writing into non-formal education.
  - d. Realizing a specialized pharmacy for Al-Azhar University students
  - e. Providing special funds for teacher salaries taken from the state treasury and state waqf.
  - f. Incorporating courses in philosophy, logic, and modern science into the curriculum of al-Azhar University;
- 2) The door to ijihad is still wide open for Muslims. Ijtihad is an important basis for reinterpreting Islamic teachings;
  - 3) Islam is a rational teaching that aligns with reason. Through reason, science advances.
  - 4) State power must be limited by the constitution made by the country concerned.

### Relevance to the Development of Islamic Education

Studying the history of Islamic thought and civilization will help and even facilitate our reconstruction, adapting to the needs of the times, to find synchronized relevance, thus helping us to continuously improve the situation, especially the current state of Islamic education. Some steps in this reconstruction are:

1. It is fitting that Muslims carry out a rational reconstruction of the religious attitudes of Muslims who tend to be dogmatic in maintaining the classical treasury of thought by encouraging the opening of the door to ijihad and being wise in facing modernization.
2. The advancement of science during the Abbasid era reconstructed the education system to prioritize libraries as centers of study.
3. A balance of knowledge is needed in a leader who is not only good at religious knowledge but also open to knowledge obtained from the West, such as exclusive and inclusive education.
4. Appreciation for knowledgeable people, by providing salaries and ensuring their welfare.
5. Multicultural education is essential in Indonesian schools, as ethnic, cultural, religious, and other diversity is reflected in our nation, ensuring tolerance among citizens. In response to the decline of these three great kingdoms, one of the most important factors was ethnic diversity.

### CONCLUSION

The historical path of the progress and decline of Islamic civilization and thought is inseparable from the commitment and consistency of Muslims as historical actors in upholding and practicing Islamic teachings themselves, because Islam is not merely a divine religion, but Islam, practiced comprehensively, will form a superior civilization and *a blessing for all the worlds*. Tracing the history of Islamic thought and civilization will essentially help and even facilitate us in reconstructing Islamic education to suit the needs of the times and find synchronous relevance, thereby helping us to continuously improve the situation, especially the current state of Islamic education.

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