
ISLAMIC CIVILIZATION, PERIODIZATION, AND DEVELOPMENT IN INDONESIA AND SPAIN AND THEIR EFFECT ON WESTERN CIVILIZATION: A HISTORICAL REVIEW

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Abstract

This study aims to depict the Islam's history of development and Islamic civilization from its propagation to the present. The descriptive qualitative research approach utilized in developing this study intends to describe the development and civilization of Islam. A literature review collects data from numerous sources such as books, journals, papers, articles, and electronic media such as the Internet. The writer also employs qualitative data analysis and the deductive writing style in this study. The findings show that some of the basics of Islamic civilization proposed by Prophet Muhammad that can be known; mosque building, forming the ukhuwah islamiyah, and building relationships between non-Muslims. Therefore, during this civilization, one of the famous scholars, Nourouzabad ash-Shiddiqi, states that the periods are committed to two periodizations; the classical period of Islam (650-1250), a period of Islamic progress, and a time of disintegration modern period of Islam (1800-today) is marked by the rise of Islam in politics, military, social, and cultural spheres and the revival of philosophical thinking among some of the Arab scientists.

Keyword: Islam, Civilization, Periodizations of Islam

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Introduction

Religion today provides guidance for anyone who decides to follow it. Embracing a religion requires a great deal of religious understanding and research in order to live daily life according to the religion of many around the world today, one of which is Islam.

Any muslims who practices Islam needs to know and obey every commandment and restriction that has been decided in this religion. Moreover, it takes knowledge for Muslims to study Islam, from its history to the development of Islamic civilization from its propagation to the present.

The arrival of Islam and its spread have brought considerable influence and aspects to every Muslim, especially in the field of science. In the process of Islamic progress over the ages that islamic leaders have carried out in spreading Islam in the midst of so many

conflicts from opinions of other nations that it still survives to this day, the authors are interested in tracing the development and civilization of Islam.

Islam was a religion born in Arabia in the 7th century AD and then spread to various regions of the world. One of the areas that was once the centre of Islamic civilization was Spain. By the 8th century AD, the Spanish region had been successfully controlled by the Arabs led by Tariq bin Ziyad. Over the centuries, Spain has been a major centre of Islamic culture in the world, with innovations and advances in such fields as mathematics, astronomy, art, and literature

The Islamic civilization in Spain became one of the most important civilizations in the world at the time. In the 8th to the 15th centuries, Spain was under Islamic rule, and this civilization was known as Al-Andalus. In the early 16th century, however, Spain was taken over by Catholics, and Islamic civilization in Spain began to crumble. The influence of Islamic civilization in Spain, however, did not simply disappear. In fact, many aspects of Islamic civilization in Spain continue to affect western civilization to this day. Therefore, research on Islamic civilization in Spain and its influence on the West became critical.

The purpose of this article is to discuss more deeply the Islamic civilization in Spain and its effect on western civilization.

METHODS

The researcher uses a qualitative method to explore and describe the development and civilization of Islam. Qualitative method is a method of collecting and analyzing non-numerical data (e.g., audio, video, and text) to understand concepts, experiences, and opinions of the research objectives. It can be used to know the issues that happened in the related environment (Murray, 2010).

This study employs observation methods to obtain the data and formulate the data. The observation method is defined as a strategy for seeing and describing a subject's activity. It entails the fundamental methodology of merely monitoring the phenomenon until some intuition or insight is acquired (Zevalkink, 2021). Furthermore, the data is explored through observing the related journals and finding words and sentences.

Results and Discussion

Arabic history, also called the *date sirah* or *syajaratun (sajarah)*, which has the sense of trees and descendants or history in English, is a branch of knowledge relating to events. Whereas by *al-date*, it means a number of circumstances and events that occurred in the past and actually occur in the self or community, as they really do in the realms of nature and people.

The history of Islamic civilization has been characterized as a development that provided the advances and levels of intelligence in literature, science, and art produced by the powers of Islam within a decade, which dates from the time of the Prophet Muhammad to the present period.

The term Islamic civilization is a translation of the Arabic word *Al-Hadharah Al-Islamiyah*. This Arabic term is also often translated into English as Islamic culture. "Culture" in Arabic is *Al-Tsaqafah*. In this definition of civilization or culture, it is Islam

that was revealed to the Prophet Muhammad, who brought the Arabs, who before the coming of Islam were backward, ignorant, and unknown to any nation.

In a sense, the history of Islamic civilization can be said to be an event experienced by a society that existed at the time of the Prophet Muhammad. At that time, Islamic culture was being fought for the welfare of today's people.

In the foundations of the Islamic civilization, originally proposed by the Prophet Muhammad, it is hoped that the dawn of the underlying civilizations will strengthen the religious levels of new peoples and states. As for some of the basics of Islamic civilization that can be known, they are as follows:

1. Mosque building

A mosque is a breeding ground and a watering ground, and it guides people to be devout worshippers. The construction of this mosque is done to become a place where any community or muslim can do worship, taking advantage of time by getting to know the almighty god closely and learning his religious understanding.

2. Building the Ukhuwah Islamiyah

Ukhuwah, according to the priest Hasan al-Banna, means an attachment of the heart and soul to the aqidah bond. The original meaning of the Ukhuwah Islamiyah is when the Prophet Muhammad was to form a brotherhood between the Muhajirin and Anshar classes. The purpose of the formation of the ukhuwah islamiyah is to enable the brotherhood between fellow Muslims to be well-interwoven and properly enforced. With the formation of a bond of brotherhood between one religion and these religious differences, it is hoped that it will also be possible to avoid acts of hatred among men.

3. Building a relationship with non-Muslims

The purpose of this basic existence is so that each human can appreciate the other's differences. This means that every person has freedom of religion, and freedom in every religion allows a person to get justice and compete in a decent way.

During this period of periodization, there have been various opinions advanced by several scholars who understand the development of Islamic civilization. This is because at this time, there was a process from the rapture of the Prophet (peace and blessings be upon him) to the development of today's islamic civilization from around the world (modern).

One of the scholars for the presentation of periodization is Nourouzabad ash-Shiddiqi, who states that the periods are committed to two periodizations, which are:

1) The Classical Period of Islam (650–1250)

In this period, there are two epochs, that is, a period of Islamic progress and a time of disintegration. In this classical period, it explained how the process of Islamic progress from each era to the decline occurred.

a. Islamic progress I

In the days of Islam, represented by the umayyad, who successfully extended Islamic influence to various countries, During the classical period, there were several thriving developments that could be seen in science, art, and architecture. Arabic was being studied by many outside Arabia, and many of them delved into it to choose to convert to Islam.

With the growing allure of those outside the Arab nation who want to learn and study the Arabic language, many changes have been made by Arab poets and leaders. This started with the grammar of the language that caused the attention of the language that arose the Arabic poets Umar bin 'Ah (719 M), Jamil al-Udhri (701 M), Qays bin al-Mulawwah (699 M), Al Farazdaq (692 M), Jarir (792 M), and Al-akhtal (792 M).

In addition to changing the administration's language to science, Arab Power official Abdul Malik also made changes to the Islamic state's currency. Abdul Malik created his own money in 659 M, which gave rise to the Arabic language and words in the money. There were two types of money in those days: denarii of gold and silver dinars. During this period, Arabic began to be spoken in various countries, and Arabic became a language of science, philosophy, and diplomacy. Its mastery of Arabic as a language of administration has resulted in the integration of its culture. The land of culture is home to some of the Arab scientists who have contributed to the spread of Islam through its scientific achievements.

In the field of knowledge, there were al-Fazari (VIII Century) as Islamic astronomers who first composed the astrolabe and al-Farganus as translators who wrote a summary of the astronomical sciences into Latin, written by Gerard Cremona and Johannes Palencia. In the field of optics, there were the ashes of Ali al-Hasan ibn al-Haytam that theorized eye perception and light, and so on in the fields of science down to architecture.

b. Disintegration Period (1000–1250 M)

Entering the disintegration phase that takes place between 1000 and 1250 M, the Islamic glory begins to recede. This is due to the destruction of the city of Baghdad, which became the capital of Arab scientific advances. Moreover, political disintegration is at the root of the disunity among Muslims and has had an impact on their culture as well.

In this culture, it emerged under Persian rule and became a second language in the Islamic world. With all the conflicts, there is the expansion of Islam by the interior dynasties to various regions and countries, such as India, Africa, and Ghana.

c. Regression I (1250–1500 M)

At this time of decentralization and disintegration in the Islamic world, there is an especially high result of wars and competition for power from various dynasties beyond Arabia. At this time, there has been the destruction of the caliphate, and Islam no longer has a magnified caliph and is acknowledged by all peoples as a symbol of great influence in unity.

d. The Phase of Islamic Progress II (1500–1700 M)

This phase of Islamic progress began with several great empires that began to emerge, like the empire of Usmani in Turkey, the Safawi in Persia, and the Mughal Empire in India. This period was more prominent in the political sphere.

e. Regression Phase II (1700–1800 M)

This is because the economic trade of Muslims is lost, and military power and politics are declining, while the wealth of other nations became more visible and grew. Science in the Islamic world is stagnating.² "The fall of the Islamic center into the west, giving warnings and counsel to the Islamic world on its weaknesses, and realizing that the Muslims in the west had emerged as a higher civilization than the Islamic civilization and were a threat

to the Islamic life itself. so Muslims themselves must remain strong to maintain faith in their own people.²

2) Modern period of Islam (1800–today)

At this time, there is a revival of Islamic civilization that extends from 1800 to today. It is marked by the rise of Islam in political, military, social, and cultural spheres. Thus began a revival of philosophical thinking among some of the Arab scientists.

But with the development brought back to life by the Arabs, it does not rule out the possibility that the West will also remain in its heyday. So that both nations often get increases and decreases in trying to maintain their respective progresses.

This has enabled Islamic leaders to strategize for the decline of Islam's glory and determine if the decline can still occur properly. There are several prominent Islamic reformers and modernizers, among them Kh. Ahmad Dahlan and Kh. Hasyim Asy'ari in Indonesia.

From the foregoing, it is understandable that during the periodization of the history of Islam in 610–650 M, the Prophet (peace and order) and his people had a major influence in bringing changes to the Islamic faith so that it could flourish and survive to this day.

Political, social, and religious conditions in Andalusia before Islam entered

Before Islam entered Andalusia, the region was populated by various peoples with different customs and beliefs. In the early 8th century, the territory of Andalusia was under the control of the Visigoths, who had become Christians. During the Visigoths, Andalusia was in a bad enough condition, with widespread corruption and growing popular dissatisfaction. It was then that Islam began its entry into Andalusia through a war led by Tariq bin Ziyad in 711 AD. At the beginning of Islam, the Andalusian people were originally sufficiently resistant and resisted. Through superior military strategies and abilities, however, the Islamic army gained control of Andalusia in a relatively short period of time.

Islamic entry in Andalusia

Islam entered Andalusia in 711 AD through an attack by an Islamic army led by Tariq bin Ziyad, a military commander from Morocco. Tariq bin Ziyad crossed the Strait of Gibraltar with his forces and defeated the Visigoths who ruled the region at the time. After winning over Andalusia, the Islamic army continued to expand its control to other areas of Spain and Portugal, establishing the reigning Umayyad dynasty in Andalusia for nearly eight centuries. The spread of Islam in Andalusia is also supported by other factors, such as the trade and the exploits of Arab traders who have come into the region since the 7th century AD.

The development of Islam in Andalusia

After Islam took over Andalusia, it became a highly developed centre of Islamic civilization. Political, social, and religious conditions in Andalusia have also undergone significant changes. At its peak, Andalusia was ruled by the caliph of the Umayyad dynasty, which developed this region into a highly developed cultural and scientific centre.

The social society in Andalusia at that time also experienced considerable change. Societies that formerly lived under adverse circumstances now greatly benefit from government policies that care for the welfare of people. In addition, Islam is thriving in Andalusia, where many mosques and Islamic institutions are built.

After Islam entered Andalusia in the 8th century, the region experienced rapid growth in various areas. Political, economic, social, and religious conditions have undergone significant changes.

In politics, Andalusia was at its peak ruled by Islamic dynasties such as the Umayyads, the Abbasids, and the Zirids. Each dynasty has different policies towards the management of the region. In general, though, they put prosperity and political stability above their subjects. This is demonstrated by the building of infrastructure such as roads, bridges, and irrigation.

In the economy, Andalusia becomes a trading centre between the east and west. Agricultural products, such as fruits, vegetables, and fabrics, became a mainstay of the trade in this region. Moreover, Andalusia also traded in celadon, silver, and paper, which were important export products at the time. These stable economic conditions also contributed to advances in art, science, and literature.

Socially, the people of Andalusia were then made up of various nationalities, including Arabs, Jews, Christians, and various indigenous Spanish tribes. Nevertheless, they coexisted side by side in harmony and respected one another. This diversity also makes possible multicultural, artistic, and scientific developments.

In religion, Islam became the majority religion in Andalusia at the time. However, religious diversity continues to be recognised and respected. Many famous Muslim, Jewish, and Christian leaders of the day, such as Averroes, Maimonides, and Gerbert d'Aurillac, all contributed to the development of science and philosophy in Andalusia.

Altogether, the development of Islam in Andalusia at its height exemplified harmonious prosperity, political stability, and diversity. This affected the development of western civilization at the time, especially in the fields of art, science, and literature.

Influence of Islam in Andalusia

The influence of Islam in Andalusia is significant to the social, cultural, and intellectual development of the local people, and it affects western civilization as a whole.

Islam, socially, brings the concept of equality before God, leading to more inclusive and diverse societies. The presence of jizyah as a tax on non-Muslims in Andalusia also makes tolerance between Muslims and non-Muslims possible. In culture, Islam introduced such exquisite art and architecture as the Alhambra building and its magnificent mosques.

Intellectual development in Andalusia is rapidly developing under Islamic rule. The translation and dissemination of works of Greek and Roman philosophy, such as those of Aristotle and Plato, made up one of the great contributions of Islam's intellect. In addition, Andalusia also has many centres of scientific research that have given birth to significant discoveries in the fields of mathematics, astronomy, and medicine.

The influence of Islam in Andalusia also has a profound impact on western civilization as a whole. The translation of intellectual works from Arabic into Latin in the 12th to 13th centuries c.e. made possible the spread of knowledge in Europe.

Additionally, important discoveries in the fields of Andalusian mathematics and astronomy also affected the development of science in Europe, such as the invention of zero and decimal systems.

In art and architecture, Islam contributes greatly to the development of building art and decorative art. The famous architecture of the Cordoba mosque, with its elaborate mosaic ornaments and geometric motifs, is one of the most beautiful examples of Islamic architecture in the world.

Moreover, Islam also has significant economic and commercial implications. Andalusia becomes an important commercial centre, and trade is made primarily by sea. Many trade products were introduced by the Arabs, such as silks, spices, and other luxuries.

Education is also one of the most watched fields of Islamic civilization in Andalusia. There are many such educational institutions as madrassas, universities, and libraries founded in Andalusia, which were centres for scientific development at the time. Islamic scientists known as Ibn Rushd (Averroes) and Ibn Tufail were born and developed in Andalusia.

On the whole, the influence of Islam in Andalusia is enormous and leaves behind a cultural, social, and economic heritage that has persisted to this day.

The end of the glory of Islam in Andalusia

The destruction of Umayyah's caliph in Andalusia began in the early 11th century, when strife erupted between the various factions within the caliph. This conflict was exploited by the Christian kingdoms of Castile and Leon, who exploited the disorder in Andalusia to take over some important areas. In 1085, they took the city of Toledo, which at the time was one of the centres of Islamic culture in Andalusia.

In the 12th century, some Muslim leaders tried to restore the glory of Umayyah's caliph in Andalusia, as did Joseph bin Tasyfin of Morocco, who seized control of Andalusia and established the Almoravid dynasty in 1086. However, the dynasty was also short-lived because of strife within the royal family and attacks from North Africa by the Almohad.

In the 13th century, the caliph of Umayyah in Andalusia became weaker as it divided into rival dominions. In 1232, the Christian kingdom of Castile took the city of Valencia, and in 1492, after centuries of war against the caliph of Umayyah, the Christian kingdom of Castile and Aragon took the city of Valencia, the last centre of the Islamic caliphate in Andalusia.

With the fall of Granada came the victory of Islam in Andalusia, and an era of oppression of Muslims still living in the region began. Many Muslims are driven out or forced to.

CONCLUSION

From the foregoing exposure, it has been suggested that the development of Islamic civilization is profoundly influenced by the development of science, environmental conditions, politics, and culture. In the spread of the progress of the Islamic civilization, it was also strongly influenced by the spread of Islam by the Prophet Muhammad, who

stood shoulder to shoulder in the face of the critical and victorious Islamic religion down through the ages.

In the fight against the crisis and the triumph of Islamic civilization, it has not escaped the foundations of a well-established Islamic civilization to this day.

The glory of Islam in Andalusia has had a significant impact on the development of civilization in the western world. In such aspects as art, architecture, science, and philosophy, the influence of Islam in Andalusia can be seen to this day.

Although the glory of Islam in Andalusia eventually came to an end in the 15th century after the conquest of the Caspian kingdom, the abandoned cultural and intellectual heritage still affected the development of civilization in that region as well as in the western world in general.

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