

**DEVELOPMENT OF ISLAMIC THOUGHT AND CIVILIZATION IN
HISTORY PERSPECTIVE**

Din Muhammad Zakariya
dinmzakariya70@gmail.com

Abstract

The rapid development of Islamic thought throughout history, due to the open, tolerant and accommodating attitude of Muslims to the hegemony of foreign thought and civilization, love of science, academic culture, the work of Muslim scholars in government and social institutions, the development of streams that prioritize ratios and freedom of thought, increased the prosperity of Muslim countries, and the problems faced by Muslims from time to time are increasingly complex and require solutions. This type of research is library research, namely research whose main object is books or other sources of literature. That is, data are sought and found through literature review from books that are relevant to the discussion. All fields of science are subjected to study by Islamic thinkers, both religious and general sciences. The development of Islamic thought has implications for the development of Islamic civilization throughout the Islamic world. The development of Islamic thought and civilization was marked by the development of educational institutions, during the Umayyad and Abbasid dynasties and supported by other dynasties such as Andalusian Cordova, North Africa, Turkey and Islamic India. This has a significant impact on the lives of Muslims and has a strong influence on the progress of international civilization in general, from the classical period to the modern era. In this paper, we examine the supporting factors of the development of Islamic thought and civilization, the process of the development of Islamic thought and civilization throughout history, the scientific fields developed and its leaders, and the impact of the development of Islamic thought and civilization on the lives of Muslims and the international world.

Keywords: Islamic Thought, Islamic Civilization, History

A. INTRODUCTION

The emergence of Islamic thought as a forerunner to the birth of Islamic civilization basically existed at the beginning of the growth of Islam, namely since the middle of the 7th century M, when the Islamic community was led by Khulafa 'al-Rashidin. Then began to develop during the Umayyad Dynasty, and reached its peak in the Abbasid Dynasty. The height of Islamic civilization during the Abbasid Dynasty was a positive impact of the activities of the "freedom of thought" of Muslims at that time which flourished like mushrooms in the rainy season. After the fall of the Abbasid Dynasty in 1258 M, Islamic civilization began to retreat. This happens as a result of the decline in Muslim thought activities that tend to stagnation. After centuries of Muslims fell asleep in "long sleep", then in the 18th century M they began to wake up and rise from the stagnation of thought to catch up with the outside world (Western / Europe).

The development of Islamic thought and civilization is because it is supported by the caliphs who love science with maximum facilities and funds, established political and economic stability. This is in line with the high enthusiasm of Muslim scholars and intellectuals in carrying out the development of religious knowledge, humanities and exact sciences through the movement of research, translation and writing of scientific papers in various scientific fields. Then the movement of their real work in the field of civilization artifacts.

Through the Islamic thought movement, the developing disciplines of the religious sciences or Islamic sciences, such as the science of the Qur'an, the science of qira'at, the science of Hadith, the science of kalam / theology, science of jurisprudence, science of date, science of science and literature. In addition, social sciences and exact sciences also developed, such as philosophy, logic, metaphysics, language, history, mathematics, natural sciences, geography, algebra, arithmetic, mechanics, astronomy, music, medicine and chemistry. The exact sciences give birth to technologies that are needed to support the Islamic civilization.

The result of the development of thought that had been pioneered from the early classical period was the progress of Islamic civilization which reached its peak of glory, especially during the two caliphs of the Abbasid Dynasty, the Caliph Harun al-Rasyid (786-809 M) and his son al-Makmun (813-833 M) . When both ruled, the state was prosperous, abundant wealth, security was guaranteed, although there was also a rebellion but it did not really affect the political stability of the country, and the vast territory of the Abbasid Dynasty from North Africa to India.¹

Because the discussion of this theme is very interesting, there are four important questions that need to be given an answer in this paper, namely; What factors support the development of Islamic thought and civilization, how is the development process of Islamic thought and civilization from time to time, what fields of science are developed and who are the figures, what are the fields of civilization that developed in the Islamic world, both objects and non-objects from the beginning of their development to its full extent, and what is the impact of the development of Islamic thought and civilization on the lives of Muslims? If the discussion is often revealed Abbasid Dynasty because at the time was the heyday of Islamic thought and civilization.

B. RESEARCH METHODS

This type of research is library research, namely research whose main object is books or other sources of literature. That is, data are sought and found through literature review from books that are relevant to the discussion.

This research is a qualitative research with a type of library research. This qualitative research uses the activity procedure and the final presentation technique descriptively.²

Qualitative data analysis used in this study is in the form of words rather than numbers arranged in broad themes. In analyzing the data after the writer has collected using the following methods:

- a. Inductive method, which is used when found data that have elements in common then from there drawn general conclusions.

¹ Samsul Munir Amin, 2009, *Sejarah Peradaban Islam*, Jakarta: Amzah, p. 144

² Lexy J Moleong, (2014), *Metodologi Penelitian Kualitatif*, Bandung : Remaja Rosda Karya, p. 6.

- b. Deductive method, which is used instead the general understanding that there is already found data that can strengthen it.
- c. Descriptive Method, which is used to describe everything related to the subject matter in a systematic, factual and accurate manner about the factors of the nature and relationship of the two phenomena investigated.

From here finally taken a general conclusion that originally came from existing data about the object of the problem.

C. RESEARCH RESULTS AND DISCUSSION

1. Definition of Thought and Civilization

Etymologically, the term thought comes from the noun "thinking", the verb "thinking" (thinking). Originally derived from the Arabic "Fakara-Yafkuru-Fikran". In Indonesian, the letter "f" is changed to the letter "p" and be the word "thought". In the Big Indonesian Dictionary, the word "thought" means what is in the heart, intellect, memory, imagination; words of heart, opinions and considerations. In terminology, thought can be defined as an activity of rational power (reason) that exists in humans, in the form of qolbu, spirit, or dzihnun, with observation and research to find hidden meanings of problems that can be known, or to arrive at laws , or the relationship between something. Thought can also be defined as a series of ideas that are associated (related) or effort reorganization (rearrangement) experience and behavior that is carried out intentionally.

Then, what is meant by Islamic thought is the activities of Muslims in looking for a causal relationship or the origin of a material or essence as well as contemplation of a being, both the material and its essence, so that the cause and effect relationship of a material or essence, the origin of the event can be revealed and the substance of the being or existence of something that is the object of thought. Islamic thought is an idea or the ideas of Islamic thinkers or scholars who come from the Koran and al-Sunnah to answer the problems of humans and society that arise.

The term civilization in etymology (language), M. Abdul Karim in his book *History of Islamic Thought and Civilization* (2009: 33-34) suggests that the root word of civilization is adab, derived from Javanese Kawi (Old Javanese) which is a hybrid of Sangsekerta language namely the word adob which means politeness, respect, language, etiquette and so on. Opponent of civilization is savage, that is not knowing customs and manners. The word civilization can also be found in Arabic, as in the term al-adaab almaaidah which means the code of conduct / politeness at the dinner table. Adab means courtesy, politeness, subtlety, and kindness of character (behavior).

Associated with Islamic civilization. According to Badri Yatim, Islamic civilization is a translation of the Arabic word al-hadhaar al-Islaamiyah. This word is often translated into Indonesian with Islamic culture. Even though the word culture in Arabic is al-tsaqaafah. In Indonesia, as in Arabia and in the West (Europe and America) there are still many people who synonymize the words culture and civilization.³

In terminology, the term civilization is often used as a broader equation of the term culture which is popular in academia, *Encyclopaedia Britannica* 15th ed. Vol.

³ Badri Yatim, 2004, *Sejarah Peradaban Islam*, cetakan XVI, Jakarta: PT.Raja Grafindo Persada, p. 1

II, Encyclopaedia Britannica, Inc., 956). Where every human being can participate in a culture, which can be interpreted as art, customs, habits, beliefs, values, material behavior and habits in a tradition which is a way of life of society. However, in the most widely used definitions, civilization is a relatively complex and complex descriptive term for urban agriculture and culture. Civilizations can be distinguished from other cultures by complexity and social organization and a variety of economic and cultural activities.

The concept of civilization is also used as a synonym for culture that has the advantage of certain groups. In the same sense, civilization can mean improvement of thought, manners, or taste, Merriam-Webster's Collegiate Dictionary Eleventh Edition, Merriam-Webster, Inc., 226). Civilization can also be used in a broad context to refer to all or levels of human achievement and spread (human civilization or global civilization). The term civilization itself can actually be used as a human effort to prosper themselves and their lives. So, in a civilization certainly will not be released from the three factors that became a milestone in the establishment of a civilization. These three factors are the government system (politics), the economic system, and science and technology (science and technology).

2. Supporting Factors Development of Thought and Civilization

The development of thought and civilization has a relationship between one another. The development of thought gave birth to civilization, and vice versa, the development of civilization can give birth to thought.

When viewed in terms of Islamic thought, it can be stated that the development of Islamic thought is caused by various factors. These factors include: First; In an effort to understand or take *istinbath* (essence or teaching) of religious laws regarding human relations with their creators in matters of worship. Also human relationships in *muamalah* problems. This problem is related to economic, political, social issues, laws and so on. Second; In an effort to find a solution (a solution) from various social problems that did not yet exist in the time of the Prophet and friends, or to improve certain behaviors based on Islamic teachings. Third; As an alignment or adjustment between Islamic religious principles and teachings with foreign thought (outside of Islam) that develops and influences Muslim thought patterns. Fourth; As a defense to maintain the purity of Islamic creed by rejecting creeds or other beliefs that are contrary to Islamic teachings, and explain the true creed of Islam. Fifth; To keep the Islamic principles intact as taught by the Prophet to be carried out by Muslims throughout the period until the end of time

The development of Islamic thought and civilization reached its peak during the Abbasid Dynasty. To achieve this glory, it is illustrated that effective strategies and activities carried out by the Abbasid Caliphs were: First, openness. When compared with the Umayyad caliphate which greatly limited itself to outsiders, the state of the Abbasid Dynasty was the opposite. The Umayyad dynasty's form of government was more prominent to Arab governments, while the Abbasid Dynasty's politics were a mixed government of all nations. Second, love of science. During the Abbasid Dynasty, Islamic science was much explored by Islamic intellectuals. Because the Caliphs were very happy with science. Therefore this dynasty is very large service in advancing Islamic civilization in the eyes of the world. Third, tolerant and accommodating. The style of life of the Abbasids was more imitating

the procedures of the life of the Persians. At this time the Persian culture developed very advanced, because the Persians had a good position among the royal family. Many Persians were chosen to control the government of the Abbasid Dynasty.

According to Harun Nasution⁴, there are several factors that cause this period to be known as a period of intellectual glory, including:

First, many scholars were appointed as government employees to help the Abbasid caliphs. For example, al-Mansur appointed many Persian scholars as government employees, such as the Barmak family, the position of vizier was given to Khalid bin Barmak, who then descended on his children and grandchildren. They come from Bactra, a family that likes science and philosophy. Aside from being viziers they also became educators of the caliph's children.

Second, during the Caliph al-Makmun, the Muktaẓilah was recognized as the official mashhab of the state. Muktaẓilah is a concept that promotes freedom and freedom of thought to humans. This flow developed and promoted many intellectual movements by prioritizing ratios in translating the sciences from outside and integrating them with Islamic teachings. But at the time of the Caliph Mutawakkil this policy changed, because the caliph changed the state school from the Muktaẓilah to the Sunnis. Even so, the Muktaẓilah school continues to make a big contribution in the intellectual movement, because they have opened up the horizons of thinking, using ratios / sharp logic that are needed to understand other sciences.

Third, the increasing prosperity of Muslims at this time is also a factor in the development of Islamic thought movements. According to Ibn Khaldun, science is like industry, much or at least depends on the prosperity, culture and luxury of society. The prosperity of the Abbasid dynasty, told in the saga of Alfu Lailah wa Lailah.⁵

Fourth, after the Islamic region was converted to Rome and Persia, and its inhabitants became devout Muslims, there was massive assimilation between Arabs and 'ajam (non-Arabs). Then they gave birth to intellectuals who became the pioneers of Islamic and local cultural acculturation. This indo descendant has features in the form of the body, intellect intelligence, ability to try, organize, organize, and prominent in all fields of culture.⁶ Other nations which had experienced developments in the field of science gave a certain stake in the development of science in Islam. For example, Persian influence was very strong in the field of government and was instrumental in the development of science, philosophy and literature. Indian influence is seen in medicine, mathematics and astronomy. Whereas Greek influence entered through translation in many fields of science, especially philosophy. For example, Caliph al-Mansur brought Nubakht al-Zardasyi (astrologer) from Persia to Baghdad. Nubakht placed in the palace, then descend and gave birth to a number of governors, theologians, translators, and astronomers. Nubakht and his son, Abu Sahal, wrote a book about the movements of stars and planets.⁷

Fifth, the personality of the caliphs at the beginning of the development of the Abbasid dynasty, such as the caliphs of al-Mansur, Harun al-Rasyid and alMakmun

⁴ Harun Nasution, 1985, *Islam Ditinjau dari Berbagai Aspeknya*, jilid.I, Jakarta: UII Press, p. 69

⁵ Hasjmi, 1993, *Sejarah Kebudayaan Islam*, cet.IV, Jakarta: Bulan Bintang, p. 48

⁶ Muntoha dkk, 2002, *Pemikiran dan Peradaban Islam*, Yogyakarta: UII Press, p. 36-37

⁷ Ali Akbar Velayati, 2010, *Ensiklopedia Islam & Iran*, Jakarta: Mizan, p. 78

are personal figures who love science, so that their policies strongly support the freedom and progress of the intellectual movement.

Sixth, the problems faced by Muslims are increasingly complex and growing, so that it requires the study of knowledge in various fields, both naqli such as religion, language, etiquette and others, as well as aqli sciences such as medicine, mantiq, space and others whose studies have begun with systematic method.⁸ Therefore, a thought will develop if there are new problems that arise and require solutions.

3. History of Growth and Development of Islamic Thought and Civilization

In the history of the development of Islamic thought, at first growing and developing rational thought, but then also developed traditional thinking patterns, namely patterns of understanding that rely on the understanding of past scholars to deal with the problems faced in his time. Rational thought patterns developed in classical Islamic times, especially during the Umayyad and Abbasid dynasties. While the traditional thought patterns developed in the mid-Islamic period, namely after the end of the Abbasid Dynasty until the 18th century M Developed rational thought patterns were influenced by perceptions of the high position of human reason among Muslims at that time. This perception is in line with the same perception in Greek civilization that existed in the Islamic regions of classical times. These areas include the cities of Alexandria in Egypt, Yundisyapur in Iraq, Anthakia in Syria and Bactra in Persia. In these cities, the rational thought patterns of Greek civilization⁹ had developed.

According to Muhammad al-Bahi, an Islamic thinker from Egypt, that this activity of thought had not been seen in the history of the beginnings of Islam in the time of the Messenger of Allah and Khulfa 'al-Rasyidin, because at that time Muslims focused their attention to preach calling on the inhabitants of Makkah and beyond to embrace Islam, sowing the faith, instilling elements of faith and noble character among them based on direct guidance and guidance from the Prophet. At the time of the Prophet Muhammad was still alive and revelations were still revealed, Muslims returned all the problems to the revelations and got an explanation directly from the Prophet. Therefore Muslims do not need the ijtihad of thought from themselves, even more so in matters of faith and other religious issues. In addition, the Prophet forbade all differences in matters of creed and did not accustom debates among Muslims.

After the Prophet's death, there was a bit of chaos in the beginning but it was resolved well by Abu Bakr after he was appointed caliph. In the era of the first two caliphs, Abu Bakar Shiddiq and Umar bin Khaththab, there were not many problems. But at the time of the third caliph, Usman bin Affan began to emerge the seeds of dissension in the political field which then spread to the issues of faith. After Usman died and Ali bin Abi Talib was installed as Caliph, the situation became more serious and even a civil war between Muslims, such as the Jamal war between Ali bin Abi Talib's forces with Zubair, Thalhah and Aisha's forces from Mecca and the Shiffin war between Ali's forces bin Abi Talib with the Muawiya

⁸ M.Abdul Karim, 2009, Sejarah Pemikiran dan Peradaban Islam, cetakan II, Sleman Yogyakarta: Penerbit Pustaka Book Publisher, p. 173-175

⁹ Saiful Muzani, 1995, Islam Rasional, Gagasan dan Pemikiran Prof. Dr. Harun Nasution, cet. III, Bandung: Mizan, p. 7

army bin Abi Shufyan from Damascus. This is the starting point for the development of differences in khilafiyah and political views and then leads to the emergence of the creed.

History records that such a situation occurred in the latter half of the first century Hijrah or the seventh century M. From this time the beginning of the development of Islamic thought drastically which almost penetrated in all fields. This condition took place during the Umayyad Dynasty and reached its progress during the Abbasid Dynasty.

Activities of Islamic thought during the Abbasid Dynasty reached the progress of civilization during the seven caliphs, namely al-Mahdi (775-785 M), al-Hadi (775-786 M), Harun al-Rasyid (786-809 M), al-Makmun (813-833 M), al-Mu'tashim (833-842 M), al-Watsiq (842-847 M), and al-Mutawakkil (847-861 M). The popularity of this dynasty reached its peak at the time of the Caliph Harun al-Rashid and his son al-Ma'mun. Harun al-Rasyid's wealth has been widely used by the state to finance intellectual movements, in the form of translation, research, writing, establishment of educational institutions and libraries. In addition, state assets are also used for social purposes, such as establishing hospitals, building public baths, medical education institutions and pharmacy. At that time there were already around 800 doctors. Social welfare, health, education, science, literature and culture are in the golden age. At this time the Islamic state established itself as the strongest country in the world.

Al-Ma'mun, successor to Harun al-Rashid, was a caliph who loved philosophy very much. In his time, the intellectual movement developed rapidly, the translation of foreign books was encouraged. To translate Greek books, he hired translators from adherents of other religions who were experts. He also founded many schools, one of his major works was the construction of Bait al-Hikmah or al-Maktabah al-Shultaniyah,¹⁰ a translation center that functions as a college with a large library. Bait al-Hikmah is one of the Persian heritage which is still preserved. During the reign of the Sasaniyah Dynasty (Persian Kingdom), Bait al-Hikmah was seen as a state archive.¹¹ During al-Ma'mun's time, Baghdad began to become a center of culture and science.

According to M. Abdul Karim,¹² the progress of civilization and culture during the Abbasid Dynasty was not only identical with the golden age of Islam, but also a glorious period of progress of world civilization. One indicator of the progress of civilization is the achievement of a very high level of science. Among the famous centers of science and philosophy are Damascus, Alexandria, Qayrawan, Fustat, Cairo, al-Mada'in, Jundeshahpur and others.

As described above, that the peak of the Islamic thought movement occurred during the Abbasid reign. But that does not mean it all started with the creativity of the Abbasid rulers themselves. Some of them have started since the founding of Islam. For example, the development of educational institutions in early Islam consisted of two levels: the first level, namely maktab / Kuttab and mosque, which was the lowest educational institution, where children knew the basics of reading,

¹⁰ M. Abdul Karim, 2009, *Sejarah Pemikiran dan Peradaban Islam*, cetakan II, Sleman Yogyakarta: Penerbit Pustaka Book Publisher, p. 8

¹¹ Ali Akbar Velayati, 2010, *Ensiklopedia Islam & Iran*, Jakarta: Mizan, p. 83

¹² M. Abdul Karim, 2009, *Sejarah Pemikiran dan Peradaban Islam*, cetakan II, Sleman Yogyakarta: Penerbit Pustaka Book Publisher, p. 172

writing and arithmetic, and where teenagers learned the basics religious knowledge, such as interpretation, hadith, fiqh and language. The second level, namely deepening, where students who want to deepen their knowledge, go outside the area to seek knowledge from experts in their respective fields, generally religious knowledge. The teaching takes place in the mosques or in the houses of the ulema concerned or in the palace for the children of the ruler by summoning expert scholars to the palace.

These institutions later developed during the Abbasid era, with the establishment of libraries and academies. The library also functions as a university, because besides books, people can also read, write and discuss. The development of educational institutions reflects the development and progress of science. This is largely determined by the development of Arabic, both as an administrative language that has prevailed since the days of the Umayyads, and as a language of science.

The translation movement takes place in three phases. The first phase, during the Caliph al-Mansur to Harun al-Rashid. In this phase many works were translated in the fields of astronomy and manthiq. The second phase, at the time of the Caliph al-Makmun until the year 300 H. The translation is more in the fields of philosophy and medicine. The third phase, takes place after the year 300 H, especially after papermaking. The translated fields of science are expanding.

After the dimming of the Islamic thought movement in the Middle Ages, the movement reappeared after the rise of Muslims in the field of thought and the movement to liberate Muslims from Western colonial rule in the early modern age.

4. The Impact of the Development of Islamic Thought and Civilization

The classical era of Islam made many amazing advances in the development of thought. Damascus and Baghdad became centers of science and technology, then spread to the cities of Kufa and Basrah in Mesopotamia, Isfahan and Nisyafur in Persia, Bukhara and Samarkand in Transoxiana, Cairo in Egypt, Tunis, Toledo and Cordova in Andalusia.

Islamic civilization advanced and developed in all sectors of life because it was supported by advances in science and technology. Baghdad is the largest and cosmopolitan city that mediates between the Mediterranean world and Hindu-China in the east. The greatness of Baghdad is supported by the existence of three areas of Islamic power that triggered the development of science and technology towards progress, namely the Middle East, Egypt, the North Coast of Africa and Andalusia. At that time, the Islamic world had a unique lifestyle superior to the Western world which was still in the dark.

One example of technological development in this golden era is the development of paper making technology. The paper which was first discovered and used very limited by the Chinese was successfully developed by Muslims in the Abbasid era, after its manufacturing technology was learned through prisoners of war from China who were captured after the outbreak of the Talas War which occurred in 751 M between the Abbasid Dynasty forces with Tang Dynasty from China to fight over the Syr Darya region, including the Kazakh region. After that the Muslims succeeded in developing the paper making technology and established paper mills in Samarkand and Baghdad. Until 900 M in Baghdad there were hundreds of printing presses who employed writers and bookbinders to make books.

Public libraries at that time began to appear, including the library of books borrowing the first in history. From Baghdad the paper-making technology spread to Fez and finally entered Europe through Andalusia in the 13th century M.

The development of Islamic thought at this time did not only have a big impact on the progress of civilization in the Islamic world, it was even very influential to the outside world, especially Europe and its surroundings. This Islamic thought movement gave birth to many Muslim and non-Muslim thinkers. Scientists who are not Muslim also play an important role in translating and developing Greek and Hindu Literature, as well as pre-Islamic sciences to European Christian communities. Their contribution led to the famous Greek philosopher Aristotle in Europe.

History has proven that the progress of the Islamic world in the Middle Ages became the golden bridge of European progress. At that time the European nation did not have an advanced civilization, that era was known as the Dark Age. Not yet found areas that became centers of enlightenment except certain regions, even those occupied by priests who understood Greek and Latin. With the entry of Islamic civilization into Europe, especially through the doors of Spain, it changed the new order and enlightenment of the Europeans with a new civilization to the modern era. Therefore, it is difficult to deny that the progress of Europe cannot be separated from the progress of the Islamic world.

A historical evidence states that Egypt has helped the progress of civilization in Europe, as for cities in Europe such as: Pisa, Genova, Venezia, Naples, Florence have trade relations with Egypt. These cities later became the locomotive of the rise of Europe, known as the Renaissance, and became the forerunner of modern civilization there.

Other evidence, in the era of European revival, when they returned to classical Greek sciences, they found books that had been published in the treasures of Muslim books. The other books they wrote were philosophy and medical science. These medical books were taught on European campuses until the 18th century M, the Salerno School was considered the first medical school in Europe. The ideas of Ibn Sina and al-Razi became a reference for medical studies in Paris. Even Ibn Khaldun's theories which lay the foundation of social science are still well-known on European campuses until now. There is a theory which states that a civilization that stands at one time cannot be separated from civilizations that have developed before.

D. CONCLUSION

Starting from a discussion of the development of Islamic thought and civilization in the historical perspective above, it can be concluded as follows:

First, the development of Islamic thought and civilization from classical, middle and modern times because it is supported by several factors, including; the open, tolerant and accommodating attitude of Muslims towards the hegemony of advanced foreign thought and civilization, the love of Muslims for science, the birth of academic culture in all walks of life, the many Muslim scholars who take part in government and social institutions, the development of the flow *Muktazilah* that prioritizes the ratio and freedom of thought, the increasing prosperity of Islamic countries so as to facilitate the funding of the intellectual movement, the problems faced by Muslims from time to time are increasingly complex and growing so that

it requires the study of knowledge in various fields, because a thought will develop if there is new problems that arise and require solutions.

Second, various fields of science that touch all aspects of civilization life are the object of study by Islamic thinkers, including: the field of religious knowledge including; science of jurisprudence, the science of interpretation, the science of hadith, the science of kalam (theology), the science of Islamic dates, Arabic and other sciences. General science fields include; philosophy, medicine, mathematics, pharmacy, astronomy, geography, history, literature and so on. all fields of science were developed by reliable intellectual figures who were not only recognized by the Islamic world but also by the outside world. The rapid development of this thought gave birth to the civilization of Muslim artifacts throughout the Islamic world.

Third, the development of Islamic thought and civilization was marked by the development of very rapid educational institutions, which began during the Umayyad dynasty and culminated in the Abbasid dynasty and were supported by other dynasties such as in Cordova Andalusia, North Africa, Turkey and Islamic India . The establishment of a center for scientific activities where Muslims read, write and discuss new problems that arise, both in the religious and general fields.

Fourth, the development of Islamic thought and civilization has a significant impact on the lives of Muslims. This positive impact does not only exist in the Islamic world, it even has a strong influence on the progress of international civilization in general, from the classical period to the modern era.

REFERENCES

- Amin, Samsul Munir, 2009, *Sejarah Peradaban Islam*, Jakarta: Amzah.
- Hamzah, Abu Bakar, 1964. *Sejarah Kebudayaan Islam*, Kota Bharu: Pustaka Aman Press.
- Hasjmi, A., 1993, *Sejarah Kebudayaan Islam*, cet.IV, Jakarta: Bulan Bintang.
- Karim, M.Abdul, 2009, *Sejarah Pemikiran dan Peradaban Islam*, cetakan II, Sleman Yogyakarta: Penerbit Pustaka Book Publisher.
- Moleong, Lexy J, 2014, *Metodologi Penelitian Kualitatif*, Bandung : Remaja Rosda Karya
- Muzani, Saiful (ed), 1995, *Islam Rasional, Gagasan dan Pemikiran Prof. Dr. Harun Nasution*, cet. III, Bandung: Mizan.
- Muntoha dkk, 2002, *Pemikiran dan Peradaban Islam*, Yogyakarta: UII Press.
- Muhdar, Yunus Ali Al & Bey Arifin, 1983, *Sejarah Kesusastaaran Arab*, Jakarta: Bina Ilmu.
- Nasution, Harun, 1985, *Islam Ditinjau dari Berbagai Aspeknya*, jilid.I, Jakarta: UII Press.
- Shalaby, Ahmad, 1970. *Sejarah dan Kebudayaan Islam 1*, (terjemahan), Singapura: Pustaka Nasional Pte Ltd.

_____, 1985, *Mawsū`ah al-Tārikh al-Islāmi wa al-Hadlārah al-Islāmiyah*, Vol. III, Cet.8, Kairo: Maktabah al-Nahdlah alMisriyah.

Shiddiqie, Nourouzzaman, 1983, *Pengantar Sejarah Muslim*, Yogyakarta: Nur Cahaya.

Velayati, Ali Akbar, 2010, *Ensiklopedia Islam & Iran*, Jakarta: Mizan.

Watt, W. Montgery, 1997, *Islam dan Peradaban Dunia*, Jakarta: PT. Gramedia Pustaka.

Yatim, Badri, 2004, *Sejarah Peradaban Islam*, cetakan XVI, Jakarta: PT.Raja Grafindo Persada.