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Islam in Europe and its Contribution to the West Nations

Abstract

When Islam began to enter a period of decline in the Arabian Peninsula, the people of Europe began to rise. Actually from its long slumber, the which was then little known to the Renaissance. The resurrection is not only in political field, with the success of Europe beat Islamic Kingdoms and the rest of the world, but Especially in the fields of science and technology. It must be admitted, that it is precisely in the field of science and technology That support the success of the new nations of Europe. European progress can not be separated from Islam's role as master of Spain. Of Islamic Spain That draws many European science.

Key Words: Islam, Spain, Europe

Introduction

When Islam reached its golden ages, the city of Cordoba and Granada in Spain are centers of Islamic civilization is very important at the time and considered to rival Baghdad in the East. At that time, the Europeans Christians, Catholics and Jews from many different regions and countries studied at the universities of Islam there. Islam became the Teacher for Europeans (BadriYatim, 2003).

The Entry of Islam Into Europe

Islam entered Spain in the year 93 AH (711 AD) through North Africa under the leadership of Tariq ibn Ziyad (Philip K. Hitti, 1970). They landed in an area known as Gibraltar. With mastered this area, then opened the door widely to enter Spain. Then they master the Cordova, Granada and Toledo. Before conquering the city of Toledo, Tariq seize Saragosa area to Navarre, Pyrenia and mountains of southern France and few of Italian territory (BertolSpuler, 1960).

The victories achieved Muslims caused by several factors: *external factors* which the conditions contained within the country itself is Spanish social conditions, politics, and economics of this country who are under the authority of hand receipts terloyak *Visigothic ruler* (Thomas W. Arnold,

1983). Poor social conditions, economic, and religious was mainly caused by the chaotic political situation. The worst conditions occurred in the reign of King Roderick, the last King of the Goths who defeated Islam. Early destruction of the kingdom when King Roderick Ghot is moving its capital from Seville to Toledo, while Witiza, who was a ruler of the territory of Toledo, was dismissed just like that. This incurred the wrath of Oppas and Achila, brother, and son Witiza. Both then rose gather strength to overthrow Roderick. They went to North Africa and joined with the Muslims. Meanwhile, there is also conflict between the Queen of Julian Roderick, a former ruler of Septah. Julian also joined with the Muslims in North Africa and support the efforts of Muslims to master Spanish. Julian even lend four ships used by Tharif, Tariq, and Moses.

Development of Islam in Spain

Since it was first set foot on the ground of Islamic Spain until the last Muslim kingdom jatuhnya there for about seven half-centuries, Islam plays a major role, both in the field of intellectual progress, the splendor of the building physical in Cordova and Granada. The long history through which the Muslims in Spain it can be divided into six periods, namely:

First Period (711-755 AD)

In this period, Spain was ruled by the trustees who are appointed by Bani Umayyad Caliph in Damascus centered. In this period of political stability the country has not achieved a perfect Spanish, disturbances still occur, either from within or from outside. Among other disturbances in the form of dispute among the ruling elite, mainly due to differences in ethnicity and class. In addition, there is a difference of views between the Caliph of Damascus and the governor of North Africa, based in Khairawan. Political dissent that led to the frequent occurrence of civil war. This is something to do with ethnic differences, particularly between North African Berbers and Arabs. In the Arab ethnicity itself there are two groups that are constantly competing tribes Qaisy (Arab North) and the Arab Yamani (South Arabia). These ethnic differences often lead to political conflict, especially when there is no formidable figure. That is why in Spain at that time there was no governor who maintained his power for a rather long period of time (David Wessenstein, 1985). This period ended with the arrival of Abd Al-Dakhil to Spain in 138 H/755 AD.

Second Period (755-912 AD)

In this period, Spain was ruled by an *emir* who holds (commander or governor) but not subject to the central Islamic government, which was then held by the Abbasid caliph in Baghdad. Amir Abdur-Rahman I was the first who entered Spain in 138 H/755 AD and given the title of *Al-Dakhil* (which go to Spain). He successfully founded the Bani Umayyad dynasty in Spain. Spanish rulers during this period was Abd al-Dakhil, Hisham I, Hakam I, Abd Al-Ausath, Muhammad ibn Abdur-Rahman, Munzir ibn Mohammed, and Abdullah ibn Muhammad. Pada this period, Muslims Spain began to acquire good progress in the political field and the field of civilization. Abdur-Rahman Al-Dakhil Cordova founded mosques and schools in big cities of Spain. Hisham is known as a reformer in the military hierarchy. It was he who initiated the mercenaries in Spain. While Abdul Rahman Al-Ausath known as the ruler who love science (Ahmad Syalabi, 1983). Philosophical thinking also began at this period, especially in an age of Abdurrahman Al-Ausath.

In the mid-ninth century to the stability of the country disrupted by the emergence of fanatical Christian movement seeking *kesahidan* (Martyrdom). The most serious political disturbances in this period come from Muslims themselves. Rebel groups in Toledo in the year 852 AD to form the city states that lasted for 80 years. In addition a number of people who are not satisfied evoke revolution. The most important of which is the insurgency led by Hafshun and child-centered in the mountains near Malaga. Meanwhile, disputes between the barbarian and the Arabs are still common.

Third Period (912-1013 AD)

This period lasted from the reign of Abdurrahman III is titled "*An-Nasir*". At this period Spain was ruled by a ruler with the title of Caliph. Great caliphs who ruled during this period there were three people that Abd al-Nasir (912-961 AD), Hakam II (961-976 AD), and Hisham II (976-1009 AD). In this period the Spanish Muslims reached the peak of progress and prosperity of the good fortune to rival Abbasid glory in Baghdad. Abd al-Nasir university founded Cordova. He was preceded Al-Azhar in Cairo and Baghdad Nizamiyah, also attracted the interest of students, Christians and Muslims, not only in Spain but also from other regions in Europe, Africa and Asia. Finally in 1013 AD, the Council of Ministers who ruled Cordova caliphate abolished positions. When that Spain has been split into many small states are centered in certain cities (W. Montgomery Watt, 1990).

Fourth Period (1013-1086 AD)

In this period, Spain split into more than thirty small state under the rule of the kings of al-Mulukuth Thawaif based in a city such as Seville, Cordova, Toledo and so on. The largest of them is Abbadiyah in Seville. During this period Muslims entered a period of internal strife. Ironically, if the civil war, they asked for help from the Christian kings. Seeing the weakness and confusion that afflicts the Islamic political circumstances, for the first time Christians in this period began to take the initiative to attack. Despite the unstable political life, but the intellectual life continued to expand in this period.

Fifth Period (1086-1248 AD)

In this period of Islamic Spain fragmented in several countries, but there is one dominant force, namely Murabithun dynasty (1086-1143 AD) and the Almohads dynasty (1146-1235 AD). Murabithun dynasty was founded by Yusuf ibn Tasyfin in North Africa. In the year 1062 AD he had founded an empire based in Marakesh. During Murabithun dynasty, Saragosa fell into the hands of Christians the year 1118 AD.

Almohads dynasty founded by Muhammad ibn Tumazi. This dynasty came to Spain under the leadership of Abd al-Mun'im. In the year 1212 AD, the Christians gained the victory of Las Navas de Tolesa. The defeat caused Muwahhhidun rulers chose to leave Spain and return to North Africa in the year 1235 AD Year 1238 M Cordova fell into the hands of Christian rulers and Seville fell in 1248 AD Throughout Spain except Granada separated from Islamic rule.

Sixth Period (1248-1492 AD)

In this period, Islam is only power in the area of Granada, under the dynasty of the Bani Ahmar (1232-1492). Civilization back in the days progressed as Abd An-Nasir. The rule of Islam which is the last defense in Spain is over because of a dispute the people in the palace power struggle. As a result of Muslim rule in Spain fell to the Christian rulers Ferdinand and Isabella. The remaining p [enguasa Islamic Spain then moved to North Africa. So ended Muslim rule in Spain in 1492 AD Muslims then faced with two choices, convert to Christianity or leave Spain. In the year 1609 AD, virtually no Muslims in this area (Harun Nasution, 1985).

Progress of Civilization

In a period of more than seven centuries of Muslim rule in Spain, Muslims have achieved glory there. Many of the achievements that they are getting, even, its influence to bring Europe and then the world, to more complex progress.

Progress of Intellectual

Spain is a fertile country. Fertility is high economic income generation and in turn generate a lot of thinkers. Spanish society of Islam is a pluralistic society made up of Arab

communities (North and South), *al-Muwalladun* (Spaniards who converted to Islam), Berbers (Muslims from North Africa), *al-Shaqalibah* (among area residents Constantinople and Bulgaria who became German prisoners and sold to the Islamic rulers to serve as mercenaries), Jewish, Christian Muzareb civilized and Christian Arabs who still oppose the presence of Islam. All communities, except the last, giving shares to the formation of intellectual Andalus cultural environment that gave birth to the rise of scientific, literary, physical development in Spain (Lutfi Abd Al Badi, 1969).

Philosophy

Islam in Spain has recorded a very brilliant piece of cultural history in the expanse of Islam. He serves as bridge crossings through which the Greco-Arab science into Europe in the 12th century. Interest in philosophy and science were developed in the 9th century AD, during the reign of the Umayyad ruler of the 5th, Muhammad ibn Abd al-Rahman (832-886 AD) (Masjid Fakhri, 1986). On the initiative of Al-Hakam (961 -976 AD), the works of scientific and philosophical imported from the East in large numbers, thus, Cordova with university libraries and universities are able to rival Baghdad as a major center of science in the Islamic world. The first major figure in the history of Arab-Spanish philosophy was Abu Bakr Muhammad ibn al-Sayigh better known as Ibn Bajjah. Born in Saragossa, he moved to Sevilla and Granada. Died of poisoning in Fez in 1138 AD in a young age. Such as Al-Farabi and Ibn Sina in the East, he presented an ethical problem and eschatological. His *magnum opus* is *tadbir al-Mutawahhid*.

The second main character is Abu Bakr ibn Thufail, a native of Wadi Ash, a small hamlet in the east of Granada, and died at an advanced age in 1185 AD He wrote many medical problems, astronomy, and philosophy. Philosophy works very well known is the *Hay ibn Yaqzhan*.

End of the 12th century AD saw the rise of a follower of Aristotle's biggest arenas in Islamic philosophy, namely Ibn Rushd of Cordova. He was born in 1126 AD and died in 1198 AD His trademark is the accuracy in interpreting the

texts of Aristotle. He is also expert with Fiqhhis work *Bidayah al-Mujtahid*. Ibn Rushd has an attitude of realism, rationalism, positivism, Aristotelian science. Skeptical attitude toward mysticism is a basis in which he attacks the philosophy of Al-Ghazali (Mehdi Nakosteen, 1996).

Science

Medical sciences, music, mathematics, astronomy, chemistry and Iain are also progressing well. Abbas ibn Farnas famous in chemistry and astronomy. He was first to discover the manufacture of glass from stone. Ibrahim ibn Yahya Al-Naqqash well known in the science of astronomy. He can determine the timing of the eclipses of the sun and determine how long. He also managed to create a modern binoculars that can determine the distance between the solar system and stars. Ahmad ibn Ibas of Cordova is an expert in the field of medicine. Umm Al-Hasan bint Abi Ja'far and Al-Hafidz sister were two medical experts from among women.

Of physics. Book of *MizanulHikmah* (The Scale of Wisdom), written by Abdul Rahman al-Khazini in 1121, is a fundamental work in the physical sciences in the Middle Ages, embodying the "table specific gravity liquids and solids. Trigonometry Introduction to the astronomical treatises of Jabir ibn Aflah, of Seville, written by al-Islah Majisti twelve mid-century, containing about trigonometrikal theories. Hasan al-Marrakusy have been completed in the year 1229 in Morocco, an astronomical treatise with information trigonometry. His work contains "sine table for every half a degree, also tables to get to know really sine, arc sine and arc cotangent "Maragha Observatory, established in 1259 in Azerbaijan, Persia, became the center of astronomical studies and tools (new) or to improve the tools of astronomy, creative and well-known for a brief period. Center of interest to astronomers and astronomical instruments maker of Persia and perhaps China (Mehdi Nakosteen, 1996).

In the field of history and geography, western Muslim region gave birth to many famous thinkers. Ibn Jubair of Valencia (1145-1228 AD) wrote about the Muslim countries of the

Mediterranean and Sicily and Ibn Batutah of Tangier (1304-1377 AD) reached Pasai Ocean and China. Ibn al-Khatib (1317-1374 AD) compile a history of Granada, while Ibn Khaldun of Tunis is the formulator of the philosophy of history. All of the above historian residing in Spain, which then moved to Africa.

Geography. Zamakhsyari (d. 1144) of a Persian, wrote *Kitaab Amkina waljibal wal Miyah* (The Book of Places, Mountains and Waters). Yaqut write *Mu'jamul Buldan* (The Persian Book of Places), 1228, in the form of an extensive list of geographical data in alphabetical order, including the facts of human and natural geography, archeology, astronomy, physics and geography history. *Aja'ib al-Buldan* (The Wonders of Lands), the work of al-Qazwini, the year 1262, written in seven sections related to climate. Muhammad ibn Ali az-Zuhri from Spain, wrote a treatise on the theory of geography after the year 1140. Al-Idrisi of Sicily, wrote to the king of Normandy, Roger II, who became known as a geographical description of the most rigorous in the world. He also composed the encyclopedia of geography between the years 1154 and 1166 to William I. Al-Mazini in Granada has written a geography of Islam East and Volga regions.

Music and Art

In the field of music and sound art, Islamic Spain reached brilliance with the character of Al-Hasan ibn Nafi, nicknamed Zaryab. Every time held meetings and banquets, Zaryab always demonstrate his skill. He was also known as a composer of songs. Islamic musical studies, as has been initiated by the theoreticians of al-Kindi, Avicenna and Farabi, has been translated into Latin until the Hebrews and the period of European enlightenment. Many writers and musicologist West after the year 1200, Gundi Salvus, Robert Kilwardi, Ramon Lull, Adam de Fulda, and George Reish and Iain, pointing to the Latin translation of the writings of Farabi musical. Two of his most frequently mentioned is *De Scientiis* and *De OrtuScientiarum*. Music Muslims also disseminated throughout the continent of Europe by the "singer-wanderer" from the medieval period introduced many instruments and elements of Islamic music. Instruments of the more famous is the

lute (al-Lud), pandore (tanbur) and guitar (gitara). Muslim contributions are important to the musical heritage and the West is mensural music mensural values in noot and rhythmic fashion. Morris dancing in England comes from the Moorish orders yet (Morise). Spain many models apply musical rhyme for rhyme and poetry of Muslim culture. Many musical treatises have been written by Muslim leaders such as Nasir al-Din Al-Tusi and Qutubuddin more Syairazi develop theories of music Mehdi Nakosteen, 1996).

Language and Literature

Arabic has become the language of administration in the Islamic rule in Spain. It would be accepted by Muslims and non-Muslims. In fact, a native of Spain menomor emphasized their native language. They are also a lot of skilled and proficient in Arabic, both speaking and grammar skills. They include: Ibn Sayyidih, Alfiyah author Ibn Malik, Ibn Khuruf, Ibn al-Hajj, Abu Ali al-Isybili, Abu al-Hasan Ibn Ustur, and Abu Hayyan al-Gharnathi.

The Splendor of Physical Development

Aspects of physical development that gets the attention of Muslims very much. In trade, the streets and markets are built. Agriculture as well. The new irrigation system was introduced to Spanish society who did not know before. Dams, canals, channels secondary, tertiary, and water bridges established. High places, by so doing, also received a water allocation. The Arabs introduced the hydraulic arrangement for irrigation purposes. If the dam is used to check bulk water reservoir was made for conservation (water storage). Hydraulic arrangement was constructed by introducing a water wheel Persian origin called na'urah (Spanish: Noria). Development-physical development of the most prominent is the construction of buildings, such as the construction of cities, palaces, mosques, residential, and parks (BadriYatim, 2003). Among the magnificent building is the Cordova mosque, Al-Zahra town, di Saragosa Ja'fariyah Palace, the walls of Toledo, the palace of Al-Ma'mun, Seville mosque, and Al-Hamra palace in Granada.

Cordova

Cordova was the capital of Spain before Islam, which was then taken over by the Umayyads. By Muslim rulers, the city was built and embellished. Large bridge built over the river that flows in the middle of town. The gardens are built to adorn the capital of Islamic Spain. Around the capital city stands the majestic palaces that increasingly beautify the landscape, every palace and the park was given its own name and at its peak Damsik. Di palace stuck between the other is the pride of the city Cordova Cordova mosque. According to Ibn Al-Dala'i, there are 491 mosques there. In addition, a special characteristic of Islamic cities is the existence of baths. In Cordova alone there were about 900 bather's that channeled water from the mountains 80 km in length.

Granada

Granada was the last defense of Muslims in Spain. The city's architecture-architecture of the building known throughout Europe. Al-Hamra palace beautiful and majestic is the center of the peak height and architecture of Islamic Spain. The palace was surrounded by gardens that are not less beautiful. The story of the progress of physical development can still be extended by the city and the palace of Al-Zahra, the palace of Al-Gazar.

The Factors of Supporting Progress

Islamic Spain, progress has been determined by the presence of strong rulers and authoritative, capable of uniting the forces of Islam, such as Abd Al Rahman Al-Dakhil, Abd Al-Rahman Al-Wasith and Abd al-Nasir al-Kahman. The success of political leaders are supported by the wisdom of other rulers who pioneered the scientific activities of the most important among the ruling Umayyad dynasty in Spain in this respect is Muhammad Ibn Abd Al-Rahman (852-886) and Al-Hakam II al- Muntashir (961-976).

Religious tolerance enforced by the authorities against the Christian and Jewish faiths, so, they took part embody the Arab Islamic civilization in Spain. For Christians, as well as Jews, provided a special judge who handles the issue in accordance with the teachings of their religion masing. Masyarakat Islamic Spain is a

pluralistic society, composed of various communities, both religion and nation. With the enforcement of religious tolerance, the communities can work together and contribute their respective strengths.

Although there is fierce competition between the Abbasids in Baghdad and the Umayyad in Spain, the relationship of Eastern and Western cultures is not always a battle. Since the 11th century AD and onwards, many scholars traveling from the western end of the Islamic territory to the east end, carrying books and ideas. This suggests that, although the Muslims are divided in several political unity, there is fire called cultural unity of the Islamic world (Masjid Fakhri, 1986).

Political divisions on the Al-Muluk Thawa'if and thereafter did not cause the decline of civilization. Time, even, is the peak advancement of science, art, and culture of Islamic Spain. Each dynasty (kings) in Malaga, Toledo, Sevilla, Granada, and Iain tried to compete with Cordova. If previously Cordova is the only center of science and Islamic civilization in Spain, Muluk al-Thawa'if managed to establish new centers of civilization of which are even more advanced (LutfiAbd. Al-Badi, 1969).

Causes of Decline and Destruction Islamic Conflict With the Christian

Muslim rulers did not perform perfectly Islamization. They're satisfied with only collect tribute from Christian kingdoms conquests and let them maintain their laws and customs, including traditional hierarchical position, as long as there is no resistance bersenjata.³⁸ Nevertheless, the presence of Islam has reinforced a sense of Arab nationalism Christian Spaniards. That caused the life of an Islamic state in Spain has never stopped from the conflict between Islam and Christianity. In the 11th century AD Christians make progress rapidly, while the Muslims are experiencing setbacks (BadriYatim, 2003). Absence of Ideology Unifier. If in other places, the mukalaf Muslims are treated as equals. In Spain, the Arabs have never accepted the indigenous people. At least until the 10th century AD, they still give the term 'ibad and muwalladun to the mukalaf it, an expression which was considered

demeaning. It brings a huge impact on the socio-economic history of the country. This indicates the absence of an ideology that can give meaning unity, in addition to the lack of a figure who could become the personification of that ideology.

Economic Difficulties

In the second half of the Islamic period in Spain, the rulers built the city and develop science with a very "serious", thus fostering economic neglect (LutfiAbd. Al-Badi, 1969; 25). That places a very onerous economic hardship and affect the political and military conditions.

Clearly no Power Transition Systems

This causes a power struggle among the heirs. In fact, because this is the Umayyads collapsed and al-Muluk Thawa'if appear. Granada which is a center of Islamic power in Spain last fall into the hands of Ferdinand and Isabella, of which also caused this problem (Ahmad Al-Usayri, 2004).

The Influence of Islamic Civilization in Europe

European progress that continues to evolve to this day indebted to the many treasures of Islamic science that developed in the classical period. Indeed, how many channels of influence of Islamic civilization of Europe, such as Sicily and the Crusades, but the channel is the most important Islamic Spain.

Spanish is the main place for Europe's most absorbing of Islamic civilization, whether in the form of political relations, social, and economic, between countries and civilizations. The Europeans saw the fact that Spain was under Muslim rule left much of Europe neighboring countries, especially in the realm of thought and science in addition to the physical building (Philip K. Hitti, 1970). Most important of these are thought Ibn Rushd (1120-1198 CE). He took off the shackles of taqlid and advocated freedom of thought. He was to review the thought of Aristotle in a way that captivated the interest of all free-thinking people. He put forward the sunnatullah within the meaning of Islam against pantheism and Christian anthropomorphism. So great influence in Europe, until the movement arose

in Europe Averroesism (Ibn Rusydism) who demanded freedom of thought. The church rejected the idea of rational movement ini. Berawal Averroesism Averroesism movement in Europe later this reform was born in the 16th century AD and rationalism in the 17th century AD 41 Ibn Rushd's books printed in Vinesia years 1481, 1482, 1483, 1489, and 1500 M. In fact, the complete edition published in 1553 and 1557 M. His works are also published in the 16th century AD in Naples, Bologna, Lyonms, and Strasbourg, and at the beginning of the 17th century AD in Geneva.

The influence of Islamic civilization, including Ibn Rushd, to Europe came from many European Christian youths who studied in Islamic universities in Spain, such as universities Cordova, Seville, Malaga, Granada, and Salamanca. While studying in Spain, they are actively translating the books of Muslim scientists. Translation center is Toledo. After returning to his country, they established schools and universities alike. Europe's first university was the University of Paris, founded in the year 1231 AD thirty years after the death of Ibn Rushd. At the end of the middle ages of Europe, the new fruit stand 18 universities. In the universities, the knowledge they gain from Islamic universities are taught, such as medicine, science, and philosophy.

The influence of Islamic science on Europe that has been going on since the 12th century AD that led revival movement (Renaissance) Greek heritage in Europe in the 14th century AD The development of Greek thought in Europe this time is through Arabic translations are studied and then translated back into Latin (Bertens, 1986) Although Islam eventually expelled from the country of Spain in a very cruel, but he has gave birth to important movements in Europe. These movements were the revival of classical Greek culture (Renaissance) in the 14th century AD that began in Italy, the reform movement in the 16th century AD, rationalism in the 17th century AD, and enlightenment (aufklarung) in the fourth century 18 M.

Conclusion

Existence of the development of science which was developed by the Spanish Islamic

civilization in all fields, have made it as a superpower of his day. Its presence has been a lot of color development of science and human civilization. In the spirit of science for science they perform a series of efforts to develop scientific treasure that has been pointed out by ancient Greek thinkers without giving up on Islamic religious frame. The spirit is what they do in conducting scientific *itjihad*. Of accumulation and a harmonious relationship is later gave birth to Islamic science is very useful for further development of human culture. At the time the development of Science of reaching the golden age of this world at the same time Europe was in a state of concern. However, the velocity of the needle does not always show him the history of the Islamic world.

A short time later the Islamic world disintegrating and the scientific spirit of intellectual stagnation, especially after the attacks of Al-Ghazali who reject Muslim philosophers in doing *itjihad* of their nonsensical. This condition makes people become philosophical antipathy towards intellectual dynamics. Meanwhile, many are Muslim philosophers who have "come out" of his country who had not "friendly" again with his ideas to a safer place, namely the European Continent. There ideas were welcomed with enthusiasm, especially after European students studying in the Islamic world before. They know will benefit so much science in the Islamic world. This condition eventually treasures of knowledge must move from the world of Islam to non-Islamic world.

Round this is what marks the decline of the Islamic world, and the beginning of the golden age of European world. Setback due to the dynamics of Muslim intellectuals do not apply the values of *ijtihad* al-Qur'an in the midst of Muslim life. For that this phenomenon should provide a trigger to make people feel at once returned to the spirit of intellectual Quranic, if you want to restore the golden age of Islamic education tempo first, in order to restore the golden age of education and building a culture of the modern Islamic world in adaptik and comprehensive.

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