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COSMOPOLITINISM ON EDUCATION AND INTELLECTUAL TRANSMISSION IN ANDALUSIA IN CONTEMPORARY ISLAMIC EDUCATION

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Abstract

The purpose of this research is regarding cosmopolitanism as an attitude of openness towards things that exist and come from outside which is very much needed in supporting the progress and development of education and science. Because it is almost certain that no single nation or society in this world is capable of developing its own knowledge base and technology. Among the causes of backwardness in a society is because society is inclusive, unwilling and not ready to accept ideas from other cultures and civilizations. This study uses a historical methodology approach with four steps: first, heuristics, namely the process of finding the necessary data sources. Heuristics are techniques or ways to find sources that can be obtained through literature studies, direct observations in the field (if possible and necessary); second, criticism of the source, namely the process of examining the source. whether the source found is genuine or fake. Source criticism consists of internal and external criticism; third, interpretation, which is an attempt to interpret by looking for relationships between the various facts found; fourth, historiography, namely the stage of writing history into historical stories or stories. The results of the study stated that the extraordinary achievements in science, education and civilization that had been achieved by Muslim communities, especially in Andalus, prompted the author to conduct research on the education and scholarly traditions of scholars in Andalusia. So that it is hoped that it will be able to reveal the secrets that made the Andalus people a society, where education, science, civilization and culture could develop brilliantly which outperformed education, science and civilization in all parts of the world at that time.

Keywords: Cosmopolitanism, intellectual transmission, Andalusian Islamic education.

A. Introduction

Towards the coming of Islam, the Arabian Peninsula was a suburban (remote) region. Arab societies are pastoral societies, camping societies, pagan societies, and politically dispersed societies. The Arabs do not belong to the peoples that have civilization; since they were non-sedentary Bedouins, they lived in caravans and moved from place to place. The Bedouins were not able to produce a materially developed culture. The Arabs, who were in the world's eyes at the time, were not nominated to rule civilization, because they did not have the main factors that could be used as a barometer of the progress of a nation. The development of culture in the Arab regions on the eve of the rise of Islam stemmed from the cultural influence of the surrounding nations that were earlier advanced than Arab cultures and civilizations. However, after the arrival of Islam, then they embraced the new religion. They were able to build a brilliant civilization and a highly advanced science that was admired and recognized by the world. After the arrival of Islam, the pre-Islamic Arabs who were looked down upon by Jews and Christians as pagans were able to step along, and even surpass other nations of the time.

In the era of Khulafaur Rasyidin (11-40 H / 661-750 AD) there was an expansion of the Muslim power area to surrounding countries, such as: the Levant (Shia), Iraq, Palestine, Egypt, Persia and Rome.¹ From then on the Arab Muslims began to come out and emigrate from the Arabian peninsula to their neighboring countries with the aim of proselytizing and spreading Islamic treatises, then they settled there. In the era of Caliph Abu Bakr, for example, he began directing Muslim communities from the Arabian peninsula to lands in the Middle East, Their culture was acculturated with local culture, one after another the local population mingled with Arab immigrants forming Muslim communities in the periphery.² Then in this new land they built civilization so that they could become world-recognized masters.

During the reign of Daulah Umayyad I centered in Damascus, Islamic religion and culture were growing and progressing. Daulah Umayyad has managed to achieve great achievements in his tenure which lasted for approximately 91 years. The Umayyad Daulah succeeded in expanding his domain stretching from the Thian Shan mountains in the East to the Pyrenen Mountains in the West,³ In developing Islamic culture and civilization, Daulah Umayyad modeled the appearance and pattern of Byzantine culture and civilization. In the Umayyad Daulah era, works of poetry and literature progressed and developed. Among the famous poets and literati are Ghayyats Taglibi al-Akhtal, Jurair and al-Farazdak.

¹Perluasan wilayah negara Islam ke negeri Syam (Syiria) dilakukan pada masa pemerintahan Abu Bakr karena beliau melihat bahwa Syam yang saat itu di bawah kekuasaan bangsa Romawi merupakan ancaman terhadap kaum Muslimin. Mereka selalu menunggu peluang empuk untuk menghancurkan kaum Muslimin. Penaklukan kerajaan Persia dilakun oleh Khalifah Umar, beliau meneruskan perluasan wilayah yang telah dirintis oleh Abu Bakar. Pada masa pemerintahannya Abu Bakar pernah mengirim tantara ke Persia di bawah panglima Khalid bin Walid. Lihat, Faisal Ismail, *Sejarah Dan Kebudayaan Islam Periode Klasik (Abad VII-XIII M)*, (Yogyakarta: IRCiSoD, 2017), h. 210-216.

² Dudung Abdurrahman, *Komunitas Multikultural Dalam Sejarah Islam Periode Klasik*, (Yogyakarta: Penerbit Ombak, 2014), h. 37-38.

³ Faisal Ismail, *Sejarah Dan Kebudayaan Islam Periode Klasik (Abad VII-XIII M)* (Jakarta; PT. Raja Grafindo, 1999), h. 268-269.

After the Islamic region converted to Persia and Romans, and its inhabitants embraced Islam, then at that time there was a massive assimilation between Arabs and non-Arabs ('Ajam). Then they gave birth to intellectuals who became pioneers of acculturation of Islamic culture and local culture. Meanwhile, in the field of science, the Greeks and Romans who first achieved scientific progress contributed to the development of Islamic science. For example, the Persian influence was very strong in the sphere of government and was instrumental in the development of philosophical science and literature. This Greek influence transmitted through the translation of science, especially philosophy and literature. Meanwhile, Indian influences are seen in the fields of medicine, mathematics and astronomy. The conquest and occupation of the Arabs, the process of social and economic change that lasted several centuries, and the formation of a cosmopolitan urban society and the formation of a vast empire according to Lapidus were the basis for the growth of Islamic civilization.⁴

History shows that the development of scientific traditions, educational activities and scientific advances in the Islamic classical period has ushered in Islam as a bridge of scientific development, from classical science to modern science. Intellectual activity in the history of classical Islamic civilization reached its peak throughout the 11th and 12th centuries due to the brilliant efforts of Muslim scientists, such as Jabir Ibn Hayyan (722-804 AD), Muhammad Ibn Musa al-Khawarizmi (780-850 AD), Abu Bakr al-Razi (865-925 AD), Ibn Sina (980-1037 AD), Ibn Thufail (1105-1185 AD), Ibn Rusyd (1126-1198 AD), and others. According to Stanton, the translation of Arabic books by Muslim intellectuals had a tremendous influence on the tradition of European intellectualism, which was only born in the middle ages. It was this tradition that prompted the emergence of educational centers in Europe.

What, then, changed them fantastically and phenomenally? The answer is Islam. The religion brought by the Prophet Muhammad Saw. had successfully led the Arabs from a very backward, uncivilized situation to an advanced nation and was reckoned with in the international scaffolding at the time. According to the author, the main reason for the tremendous progress achieved by Muslims in those golden ages was the values of cosmopolitanism and rationalism that existed in the teachings of Islam. The spirit of cosmopolitanism and rationalism encourages and motivates Muslims to continue to move dynamically to foster one highly developed culture and civilization.⁵ According to Nurcholis Majid, because the Muslims in classical times had a true cosmopolitan spirit so that they could build a unique and advanced civilization. Then, on the basis of cosmopolitanism, Muslims built a civilization of universal harmony. This cosmopolitanism by Muslims is reflected in all aspects of culture and civilization that developed in the Islamic world at that time, both from non-material aspects such as education and thought and material aspects such as architecture and building art. This spirit of cosmopolitanism in the third century Hijri reflected the process of

⁴ Ira. M. Lapidus, *Sejarah Sosial Ummat Islam*, . . . h. 123.

⁵Rusydi Sulaiman, *Pengantar Metodologi Studi Sejarah Peradaban Islam*, cet. II (Jakarta: PT. Raja Grafindo Persada, 2015), h. 100.

absorbing each other with other civilizations around the Islamic world at that time. Islam very bravely absorbed the remnants of the legacy of Ancient Greek civilization in the form of Hellenism. Likewise with the civilizations of the Romans, Persians, Egyptians, Chinese, and civilizations of the Indian subcontinents.

The cosmopolitanism disposition of Islamic civilization has been apparent since the beginning of the arrival of Islam. The cosmopolitanism of Islamic paradaban can be seen from the spirit of Medina civilization built by the Prophet Muhammad, which began with his ways of organizing the organization of medina society.⁶ The Prophet Muhammad made the city of Medina a cosmopolitan city capable of accepting and accommodating other elements of civilization. The Medina civilization that had been passed down by the Prophet Muhammad became the main basis for the birth of the cosmopolitanism of Islamic civilization in later times. Robert N Beliah. states that Medina as a modern city, can even be said to be very modern for size at that time, because of the sociological-geographical conditions at that time, the structure of the Arabian Peninsula had not been able to support the cosmopolitan structure of the city of Medina that the Prophet Muhammad raised. Then it is not an exaggeration that a prominent historian Arnold J Toynbee referring to Islamic civilization as oikumene (world justice) Islam.

In Islamic civilization, cosmopolitanism, according to Abdurrahman Wahid, appears in various dominant elements, such as the loss of ethnic boundaries, the strength of cultural plurality, and political heterogeneity. Even that cosmopolitanism, according to him, appears in the amazing dominant element, which is the electical religious life for centuries.⁷

Cosmopolitanism as an attitude of openness to things that are and come from outside is needed in supporting the progress and development of education and science. Because it is almost certain that there is not a single nation or society in this world that is able to develop its own scientific and technological base. He must make the most of the developments that have existed. People who have super feelings (superior complex) and do not tolerate dissent will not be able to do this.⁸ Among the causes of the insecurity of a society is that it is inclusive, unwilling and unprepared to accept ideas from other cultures and civilizations.

As a manifestation of the diverse and heterogeneous mixing of science, culture, and civilization, cosmopolitanism gave birth to a unique Islamic civilization that is different from previous civilizations, as a result of dynamic, dialectical, inter-determinant acculturation of Islamic culture and tradition of thought. The migration of Arabs to areas controlled by non-Arabs along with the spread of Islam, has an impact on the growth of urban societies that are open and tolerant in accepting and responding to all differences. The intermingling of Arabs and non-Arab nations led to dynamic acculturation in the struggles of the science of linkage and intellectuals.

⁶Abdurrahman Wahid, *Islam Kosmopolitan Nilai-Nilai Indonesia Dan Transformasi Kebudayaan*, cet. I (Jakarta: The Wahid Institute, 2007), h. 9.

⁷Abdurrahman Wahid, *Islam Kosmopolitan Nilai-Nilai Indonesia Dan Transformasi Kebudayaan*, . . . h. 9.

⁸ M. Umer Chapra, *Pradaban Muslim: Penyebab Keruntuhan Dan Perlunya Reformasi*, (Jakarta: AMZAH, 2010), h. 10,

Cosmopolitan cities were characteristic of Islamic state cities in their golden age. Muslim society at the time was an open society that was free to enter by diverse immigrants from different parts of the world. The love of intellectual tourism (*al-Rihlah al-'ilmiyyah*) is a phenomenon and culture that is very widespread among classical Islamic societies⁹.

B. Method

This research uses a historical methodology approach with four steps: first, heuristics, which is the process of finding the necessary sources of data. Heuristics are techniques or ways to find biased sources obtained through the study of literature, direct observation in the field (where possible and necessary); Second, criticism of sources, that is, the process of testing sources. Whether the source found is genuine or fake. Source criticism consists of internal and external criticism; third, interplay is an attempt to interpret by seeking a connection between the various facts found; fourth, historiography, which is the stage of writing history into a historical story or story.¹⁰

This research is in the style of library research, in the sense that all data sources come from written materials related to the topic discussed. Since this study concerns the history of Andalus directly, the main and first sources are the classical books on the history of Andalus, the books are: *Nafakh at-Thîb min Ghushn al-Andalus ar-Rathîb* by Ahmad ibn Muhammad al-Muqqari Al-Tilmasi; *al-Bayân al-Mughrib fî Ikhtishâr Akhbâr Mulûk al-Andalus wa al-Maghrib* by Abû al-'Abbâs Ahmad Ibn Muhammad Ibn 'Udzari; *Jadzwah al-Muqtabas fî Târîkh 'Ulamâ al-Andalus* by Abu 'Abd Allah Muhammad Ibn Futuh Ibn 'Abd Allah Al-Humaidi; *al-Muqtabas fî Akhbâr Balad al-Andalus* by Abû Marwân Hayyân Ibn Khalaf Ibn Hayyân Al-Andalusi; *Bughyah al-Multamis fî Târîkh Rijâl Ahl al-Andalus* by Ahmad Ibn Yahya Ibn Ahmad Ibn 'Umairah Al-Dhabbi; *al-Ihâthah fî Akhbâr Gharnâthah* by Abu Abdillah Muhammad Al-Khatîb; *al-Hulal al-Sundusiyyah fî al-Akhbâr wa al-Âtsâr al-Andalusiyah* by Amir Sakib Arselan.

Other sources are history books that are limited to books that are seen as representative and available, namely: *Qishshah al-Andalus min al-Fath ila al-Suqûth* by Raghîb al-Sirjani, *al-Andalus: al-Târîkh wa al-Hadhârah wa al-Mihnah* by Muhammad Abduh Hatmaleh, *Fajar al-Andalus* by Husein Mu'nis, *Juhûd al-'Ulamâ al-Muslimîn fî Taqaddum al-Hadhârah al-Insâniyyah* by Khalid Ibn Sulaiman Ibn 'Ali Al-Khauithir; *Fadh al-'Ulamâ al-Muslimîn 'Ala al-Hadhârah al-Aurubbiyyah* by 'Izz al-Dîn Farrâj; *Al-Andalus fî al-'Ashar al-Dzahabi* by Sûzî Hamûd; *History of*

⁹Linguistically, the word *rihlah* comes from the root word *rabala-yarbalu-riblatun*, meaning to move from place to place, travel, and travel. The meaning of *this riblah* can be seen in the Qur'an surah al-Quraisy verse 2 which explains the habits of the Quraysh people in traveling in the cold and hot seasons for the purpose of trading. Whereas *'ilmiyyah* is the *masbhar shina'i* of the word *al-'Science*, which means science. From here the term *rihlah 'ilmiyyah* can be interpreted as a trip or tour carried out from one region or region to another in order to study or add experience. *Rihlah 'Ilmiyyah* in the caliphate of Islamic civilization was the most important factor in encouraging intellectual and civilizational development at that time.

¹⁰ Kuntowijoyo, *Budaya dan Masyarakat*, Edisi Pripurna (Yogyakarta: Tiara Wacana, 2006), h. 15.

The Arabs by Philip K. Hitti; A History of the Arab Peoples by Albert Hourani, The Venture of Islam Conscience and History in a World Civilization, The Classical Age of Islam by Marshall G.S. Hodgson; A History of Islamic Societies by Ira M. Lapidus. Bynaming the above books, it does not mean ignoring other books, but will also continue to be tracked and used as a reference source, especially in complementing and sharpening the analysis and discussion of research.

C. Finding and Discussion

1. The concept of Cosmopolitanism

Epistemologically cosmopolitan comes from the Greek cosmos and polythetics. Kosmos means "universe" while Polites means "society" or "citizen".¹¹ Cosmopolitanism is defined as the belief that the peoples of the world are actually a unity in a global political-ethical order based on humanity. Cosmopolitanism from a practical point of view has to do with the things that people do and say positively about human diversity and the peace of world unity. Meanwhile, cosmopolitanism as a moral ideal emphasizes tolerance in differences and the possibility of forming a fairer world order as a moral ideal.¹² Pauline is a part of the people who give a small picture of a form of cosmopolitanism. According to him, until now there has been no comprehensive picture of cosmopolitanism. Pauline mentions six forms of cosmopolitanism namely: First, Moral Cosmopolitanism, which is the view that all human beings are members of a singular moral community and that they have a moral obligation to all other human beings regardless of nationality, language, religion, customs and so on; Second, Romantic cosmopolitanism, which is important components in human beings such as love, emotional bonding, beauty, shared faith, and mutual trust; Third, Legal Cosmopolitanism, states that states and individuals have the right to try to establish relations with other states and their citizens; Fourth, Cultural Cosmopolitanism, expresses the view that man expresses himself in a variety of cultural forms; Fifth, Market Cosmopolitanism, as a view that the market should be the sole global domain of free trade; Sixth, Federative International Cosmopolitanism.¹³ Furthermore, Vetroc and Cohen also divided cosmopolitanism into small forms such as, socio-cultural cosmopolitanism, philosophical cosmopolitanism, political cosmopolitanism, attitude cosmopolitanism and competition cosmopolitanism.¹⁴

Cosmopolitanism is not really a new phenomenon in the history of human civilization. According to Derryl N. Maclean and Sikeena Karmadi Ahmed, cosmopolitanism is openness to the world, experience of the world and the skill to

¹¹ Gavin Kendall dkk, *The Sociology of Cosmopolitanism*, (New York: Palgrave Macmillan, 2009), h. 1.

¹² Magdalena Nowicka dan Maria Rovisco, *Cosmopolitanism in Practice*, (Great Britain: MPG Books Ltd, 2008), h. 2.

¹³ Pauline Kleingeld, *Six Varieties of Cosmopolitanism in Late Eighteenth Century, Germany*, (Journal of the History of Ideas, Inc. 1999), h. 505-506.

¹⁴ Florian Pichler, 'Down-to-Earth' *Cosmopolitanism Subjective and Objective Measurement of Cosmopolitanism in Survey Research*, *Current Sociology*, 2009, Vol. 57(5): 704-732.

interact flexibly with the world.¹⁵ If we look from the distinctive features of cosmopolitanism is an attitude of openness and readiness to accept influences from other cultures and civilizations. So this happened thousands of years ago in the history of the Romans, when the Romans managed to conquer the Visigoths. This attitude of cosmopolitanism can also be seen from the dialogical attitude of Islam with local culture and civilization. This has happened since the time of the Prophet Muhammad where he was able to dialogue with the culture of the jahiliyyah community at that time.

2. Cultural Contact

Cultural contacts has taken place throughout the known period of human history. Such cultural contact could take place through education, travel, voyages, settlements, trade, conquests as the Roman army under the command of Iskandar the Great carried out to the land of Persia.

Non-cultural intercultural contact does not only occur between two different cultures, between a nation and another, but can also occur between a cultural unit contained in a country or region that has a level of cultural heterogeneity. In a country or region that has a diversity of tribes, races, levels of civilization and so on with different cultural backgrounds, it is very likely that intercultural contact occurs. In this case it allows the assimilation and acculturation of culture or even cultural tension.

Acculturation can be defined as a social process that arises if a group of human beings with a certain culture is faced with elements of a foreign culture in such a way, that the elements of the foreign culture are gradually accepted and processed into one's own culture without causing the loss of the personality of the culture itself.¹⁶ Or commonly also defined as a fusion of different cultures that takes place peacefully and harmoniously.

The main characteristic of the process of cultural acculturation is the acceptance of external cultures that are transformed and adapted into one's own culture without losing the personality of the original culture. The acculturation process aims to manage foreign cultures without eliminating the original culture so that the bias is accepted by adherents of that culture. The process of acculturation generally has implications for increasing the dignity and position of the two cultures to a higher level.

In terms of this process of acculturation, according to Foster, an attitude of tolerance towards foreign cultures in a society, is very helpful in the success of a process of acculturation. On the contrary, acculturation is difficult if in one society there is a sense of superiority over another culture.

The term assimilation comes from the Latin, *assimilare* meaning "to be the same". In Indonesian, the synonym of the word assimilation is intermingling. Assimilation is a social process that occurs at an advanced level. Assimilation can be defined as a social process characterized by efforts to reduce the differences that exist

¹⁵ Derryl N. Maclean dan Sikeena Karmadi Ahmed, *Cosmopolitanism in Muslim Contexts: Perspectives from the Past*, (Edinburgh: Edinburgh University Press, 2012), h.1.

¹⁶ Khomsahrial Romli, *Akulturasi dan Asimilasi Dalam Konteks Interaksi Antar Etnik*, Ijtima'iyya, Vol. 8, No 1 (Februari. 2015), h. 2.

between individuals or groups of people and also includes efforts to enhance the unity of actions, attitudes and mental processes by taking into account common interests and goals. In relation to cultural contact, assimilation is defined as a social process that arises when each other's cultures change and adjust to each other.

3. Intellectual Transmission

The science that exists today is not formed suddenly, but through a long process and occurs evolutively. If the Western world is currently in control of science and technology, in fact, the achievements they have obtained have not escaped the contributions of other nations, including Islam, which contributed a lot to the progress they have made. The acquisition and discovery of science is actually through an experimental and contemplative process. The discoveries made by man from ancient times to the present are not centered on a particular place or region. Proof of this is the spread of civilization and scientific discoveries in various parts of the world such as: Babylonia, Egypt, China, India, Greece and Rome. The science of the study is then transmitted from one generation to another and from one region to another.

The transmission of science between cultures and civilizations can be explained from various perspectives, including in terms of processes, agents (actors), transmitted materials or disclosures, and the media. According to Thomas S. Kuhn, The transmission or dissemination of knowledge through manuscripts or writings is inseparable from the role of scientists or scientists themselves, since they always write and record what they find and always associate it with the conditions in which they are.¹⁷

Since the time of the Umayyad caliphate, Muslims have been transmitting Greek thought. The work of Aristotle, as well as the last three books of Platinus Eneads, several books by Plato and Neo-Platonists, the important works of Hippocratis, Galen, Euclid, Ptolemy and others were already in the Muslims for the process of assimilation. The peak of transmission activity occurred in the era of the Abbasid caliphate. The process of transmission activities in the Abbasid era, according to Dimitri Gutas, was driven by social, political and intellectual motives.

In the process of this intellectual transmission activity, according to Oliver Leaman, the Muslims did not only carry out the activities of sharpening the Greek works. They review the texts, comment, modify and assimilate them with Islamic teachings. According to Leaman, it is a big mistake to assume that Islamic philosophy originated from the process of translating the Greek texts, or just an excerpt from Aristotle's philosophy. Leaman's statement was echoed by Ibrahim Sabra, he asserted that the transmission of ancient science would be better classed as an act of appropriation carried out by the recipients (the Muslims), then they naturalized it. What the Muslims did in the eighth and ninth centuries was to seek, rule, and finally leave their own legacy that stood out most to them; terms with a variety of practical and spiritual manfa'at.¹⁸ The Muslims dared to modify Greek thought and be able to

¹⁷ Thomas S. Kuhn, *History of Science*, dikutip dari *International Encyclopedia of Social Science*, Vol. 13.

¹⁸ Muhammad Iqbal, et al, *Sains dan Islam: Wacana, Dilema, dan Harapan*, cet. I (Bandung: Penerbit Nuansa, 2007), h. 87.

harmonize it with Islam so that revelation and reason could go hand in hand and Greek thought no longer revealed its true face.¹⁹

Cosmopolitan cities were characteristic of Islamic state cities in their golden age. Muslim society at the time was an open society that was free to enter by diverse immigrants from different parts of the world. Intellectual love of tourism (*al-Rihlah al-'ilmiyyah*) is a phenomenon and culture that is very widespread among classical Islamic societies.

Baghdad as the capital of the Abbasid Daulah and other capitals of the emirates in the East, Cordova as the capital of the Umayyad Daulah in the West, as well as other major cities of the Murabithuns and Muwahhidin are some of the cosmopolitan centers of the spread of science and civilization on the golden age of Islam. At that time, major essays in the field of science were published, such as; philosophy, literature, art as well as various religious sciences.²⁰

In the era of the Abbasid Daulah (132 H/750 AD – 656 H/1258 AD) when he was present and in power on the Persian earth, during his rule not all of them produced a new civilization, both in the fields of science, ethical development, models of government, as well as art and literature.²¹ The Abbasid Daulah is more open than the Umayyad Daulah, the Abbasid Daulah's openness is evident in terms of the placement of personnel in its bureaucratic ranks. Many of the scribes in their Abbasid bureaucracy were from Khurasan, who had entered central government during the Umayyad dynasty.²²

The presence of the Abbasid Daulah on this Persian earth can be said to be a continuation of Persian history and civilization after they were conquered by the Muslims. During the reign of the Abbasid Daulah caliphs, Islamic science, culture, and civilization continued to develop rapidly so that it reached various aspects and branches. It should be noted, not all scientists who produced major works during the Abbasid Daulah period were Islamic religious. However, because the majority of these scientists were Muslims, the culture and civilization at that time was called Islamic civilization.²³ Scientific developments at that time not only occurred in the field of general science, but also in the field of religious science thought.

Baghdad in the time of the Abbasid Daulah according to Lapidus was a heterogeneous and cosmopolitan city, consisting of Arab and non-Arab groups. Baghdad at the time was the product of upheaval, population movement, economic change, and the transition from several centuries earlier to a new Middle Eastern society. Baghdad provided prosperity and clever men who were capable of exercising the power of a vast empire, he crystallized culture into Islamic civilization.²⁴

¹⁹ Hamid Fahmy Zarkasyi, *Membangun Peradaban Islam*, Disampaikan dalam Workshop Pemikiran Ideologis Forum Ukhuwwah Islamiyyah Daerah Istimewa Yogyakarta, 15 April 2007, h. 9.

²⁰M. Arkoun dan Louis Gardet, *Islam Kemaren dan Hari Esok*, cet. I (Bandung: Penerbit Pustaka, 1997), h. 85.

²¹Dudung Abdurrahman, *Komunitas Multikultural Dalam Sejarah Islam Periode Klasik*, (Yogyakarta: Penerbit Ombak, 2014), h. 99.

²²Ira. M. Lapidus, *Sejarah Sosial Ummat Islam*, . . . h. 108.

²³Faisal Ismail, *Sejarah Dan Kebudayaan Islam Periode Klasik (Abad VII-XIII M)*, . . . h.322.

²⁴ Ira. M. Lapidus, *Sejarah Sosial Ummat Islam*, . . . h. 106.

Under the Islamic Arab empire, Baghdad City transformed into a cosmopolitan city with a heterogeneous society and culture.

In the era of Daulah Umayyad I in the East (41 H/661 AD – 132 H/750 AD), although famous for its political policies of Arabization, cosmopolitanism and social heterogeneity and multiculturalism were well actualized under the rule of this Dynasty. At this time the Muslim-Arabs began to make cultural contact with various kinds of older world civilizations, such as Persia, Egypt, and even Europe in the Iberian region. This encourages mutual borrowing and mutual influence between these cultural entities.²⁵ Daulah Umayyad's cosmopolitanism also contributed to his efforts to combine the artistic and literary content of Byzantium and Sasania. Therefore, the Umayyad Daulah mosques and palaces combined decorations and motifs derived from Christian and Byzantine elements which later gave birth to a unique Islamic architectural art. Besides, too. The Umayyad Daulah sponsored an official debate between Muslims and Christians that pushed for the absorption of the concepts of Hellenism into Muslim theology.²⁶ Greek culture was very influential on the growth of Islamic civilization. The values of Greek culture entered Islamic thought through various channels.

Daulah Umayyad II in the West (138 H/756 AD – 422 H/1031 AD), the Umayyad Caliphate based in Andalusia had great concern for the welfare of all walks of life, without discrimination. They opened the door as much as possible to the entire community in Andalus, whether Muslim-Arab, Christian, or Jewish, to actively participate in building the advancement of education, culture and civilization in Andalus. The Caliphs of the Umayyads, they had a high commitment to promote education, culture, and civilization in Andalusia.²⁷

With an attitude of openness and cosmopolitanism, the Umayyad Daulah was able to bring and construct the city of Cordova into one of the world's centers of education and civilization at that time, in addition to the city of Baghdad and other cities in the East. Cordova is a prototype of modernity in every way. His professional classes, in addition to clerics, priests, and rabbis, there are assorted; lawyer, architect, astronomer, doctor, bureaucrat, tailor.²⁸ This is because the Umayyad Daulah government in its political policy prioritizes egalitarianism and multiculturalism among various communities in Andalus. Every community in the structure of society under the rule of the Umayyad Daulah was given equal freedom and opportunity in actualizing their potentials so as to produce a unique and admirable Islamic culture and civilization.

The attitude of openness, foresight to look around, the ability to absorb, and recycle without being picky are among the highest virtues of Islamic style, and this attitude has been brought to the West (Andalusia) as the main part of the Umayyad

²⁵Dudung Abdurrahman, *Komunitas Multikultural Dalam Sejarah Islam*, . . . h. 53.

²⁶Ira. M. Lapidus, *Sejarah Sosial Ummat Islam*, . . . h. 125.

²⁷Dudung Abdurrahman, *Komunitas Multikultural Dalam Sejarah Islam* . . . h. 66.

²⁸ David Levering Lewis, *The Greatness of al-Andalus*, terj. Yuliani Liputo, (Jakarta: PT. Serambi Ilmu Semesta, 2012), h. 443.

Daulah estetics.²⁹ In developing culture and civilization, the Umayyad Daulah modeled many of the looks and patterns of Byzantine culture and civilization. It is their attitude of being open and willing to absorb elements of other cultures as well as those of the past that have resulted in monumental works. These monumental works are not only physical such as mosques, palaces, libraries, schools, and others, but also non-physical, namely science, art, and literature.

At the end of the 10th century, Cordova emerged as a cosmopolitan city that became an intellectual center in Europe. This city is a destination for claimants of knowledge from various countries. The development of scientific activity in Andalusia reached its peak during the reign of Abd al-Rahman al-Nashir (300-350 H/912-961 AD) and his son al-Hakam al-Mustanshir (350-366 H/961-976 AD).³⁰ These two Caliphs gave enormous support to the scholars of that time, such as Ibn Abu Rabbih (246-328 A.D.), al-Qali (288-356 H), and al-Zabidi (316-379 H). With that support, Andalusia began to give birth to its own original thoughts from scientists. Cordova, Savella, Granada, and other cities in Andalusia transformed into centers of science and culture in Europe. The universities became brilliant symbols for the benefit of Muslim education, and made a special contribution to the progress of Europe in the middle ages. Islam in Andalusia has formed an extraordinary civilization. Islam in Andalusia can be said to be the bridge between Greek-Arabic and European sciences.

The implication of cosmopolitanism is that Andalusia was able to give birth to world-class scientists, they were not only experts in one particular field of science, but among them there were those who were regarded as fuqaha, muhadits, philosophers, literati, historians, and linguists. Among these scholars are: Yusuf ibn Abd al-Barr (368-463 H), al-Munzir ibn Said al-Buthi (273-355 H), Ibn Khafajah al-Andalusy (450-533 H), Abu Bakr ibn al-Arabiyy (468-543 H), al-Qurthuby (600-671 H), Ibn Hazam al-Zhahiry (384-458 H), al-Syathiby (538-590 H), Ibn 'Abd Rabbih (246-328 H), Abd al-Haq al-Isybili (514-581 H), al-Tharthusyiy (451-520 H), al-Idrisiy (493-561 H), Muhammad Ibn Rusyd al-Faqih (520-595 H), Abu Hayyan al-Andalusiy (654-745 H).

The cosmopolitanism of Andalusian Islamic society opened the door to the absorption of various foreign cultures with adjustments aligned with the values of Islamic teachings. This interaction then gave birth to positive new things, because of the openness of the government and the Muslim community to accept and learn something they got. The attitude of tolerance and openness, made the Andalusian Muslims within a few centuries able to absorb all kinds of cultural manifestations and scientific insights that came from other civilizations.

The achievements of the Andalus Muslims in advancing education and science were not obtained by chance, but by hard work and through several stages of continuous development, both through adaptation and adoption of various existing civilizations. It began with various efforts in the translation of classical Greek, Roman, Indian, Persian, Egyptian and so on. The translation movement was a reference that

²⁹Maria Rossa Menocal, *Surga Di Andalus: Ketika Muslim, Yahudi, dan Nasrani Hidup Dalam Harmoni*, (Bandung: Mizan, 2015), h. 63.

³⁰Râghib al-Sirjani, *Qissab al-Andalus min al-Fath ila al-Suquth*, h. 309.

enriched the birth of intellectual and educational thought in Andalusia. The influx of culture and outside thought contributed greatly to the unprecedented rise of thought. The process of acceptance that came from outside certainly could not have gone smoothly without the cosmopolitanism possessed by the Rulers (Khakifah) and the Muslims at the time.

Almost eight centuries under the rule of the Umayyad Daulah, Andalusian Islamic civilization became an example for Europe. As a highly civilized country, advances in science, science, art and literature, Andalusia is unparalleled throughout Europe. Students from European countries such as: France, Germany, England and other European countries come to study at educational programs and Islamic universities Andalus.

History has proven that Islam has instilled the foundations of science in Andalusia, thus elevating its dignity to become a storehouse of knowledge and the center of civilization in parts of Europe. However, it was only because of religious bigotry that Europeans drove Muslim scientists out of their area.

Philip K. Hitti describes the intellectual living conditions of the Andalusian Muslim community as follows: "Spanish Muslims have set the most remarkable record in intellectual history in the Middle Ages in Europe. Between the mid-8th and 13th centuries people who spoke Arabic were the torchbearers of important cultures and civilizations that burst through all corners of the world. In addition, they were also intermediaries who connected classical Greek science and philosophy so that the ancient treasure was rediscovered. Not only did they become mediators, they also provided some additions and transmission processes in such a way as to allow the birth of enlightenment in Western Europe. In all these processes, the Arab-Spaniards had a very large share."³¹

In another passage He also states "When Arab science declined on the earth of Eastern Islam, it developed advanced on its Western earth. Cordova took over Baghdad's position as a learning center, while Toledo and Sevilla also participated in intellectual endeavors. Spanish Arab scholars build on what their brothers and sisters have built in Iraq, Syria, Egypt, and Pakistan. Their golden age lasted between the 11th and 12th centuries."³²

Hitti's statement illustrates the magnitude of Andalusian's role as the center of science and civilization in medieval Europe. Islamic rule in Andalusia that lasted for more than eight centuries – from 92 A.D. to 897 A.D. – had great significance for the development of science and culture, not only for Andalusian society, but also for European society and the world at large.

The Cordova Mosque at that time, functioned not only as a place of worship, but also as the Universitas of Science (al-Jami'ah al-'Ilmiyyah). It was the most illustrious University at the time. In addition, it is the largest science center in Europe. It was through the university of Cordova that Arab sciences transmitted to European countries. At the university of Cordova various branches of science are taught. These

³¹Philip K. Hitti, *History of The Arab*, terj. Dedi Slamet Riyadhhi Qamaruddin SF, (Jakarta: PT. Serambi Ilmu Semesta, 2005), h. 557.

³²Philip K. Hitti, *History of The Arab...* h. 112.

include anatomy, geography, chemistry, mathematics, medicine, philosophy, and others. As the teaching staff are chosen by the great clerics, while the students come from the east and west, their Muslims and Non-Muslims get the same opportunity to study there. Cordova at that time was able to spawn many famous scientists from various fields of science, such as: al-Zahrawi (325-404 H), Ibn Bajah (D. 533 H), Ibn Thufail (494-581 H), Muhammad al-Ghafiqi (D. 560 H) (co-founder of ophthalmology), Ibn Abd al-Barr (368-463 H), Ibn Rusyd (520-595 H), al-Idrisi (493-561 H), Abu Bakr Yahya ibn Sa'dun ibn Tammam al-Azdary (487-567 H), al-Qadhi al-Qurthubi al-Nahwi (600-671 H), Abu Ja'far al-Qurthubi, and others.³³

Public libraries were built in every region of Andalusia. These libraries were the forerunners of mosque libraries, because at that time each mosque had a library that included a wide variety of books, both religious books and tsaqafah books. The clerics are vying to send their books to the mosque library in the hope that their books can be well preserved and the claimants of knowledge can easily make use of them.³⁴ The Cordova Library is the largest and best library. At that time the Andalusian population had no place for political meetings and comedy buildings - as was the case in Greece and Rome - so books were the only way to add to science.³⁵ This is what led to the proliferation of libraries at that time. In the city of Cordova there were as many as 70 public libraries that could be accessed and used by the entire community at that time.

The development of civilization and science achieved by Muslims in Andalusia is inseparable from the role and policies of the government which is very consensual and supports education. Because they are lovers of science and scholars. For example, Abd Rahman Al-Dakhil (138-172 H), during his reign, He had laid a solid foundation of civilization. He was one of the andalus leaders who was an expert in the field of Balâghah and Literary sciences, and this step was followed by the Amirs and Caliphs after Him, such as Abd Rahman al Nashir (300-350 H) and his son al Hakam al Mustanshir (350-366).³⁶

The Islamic rule in Andalusia for a long time has left a variety of outstanding works that became the embryos of world civilization and modern science. The scientific work and discoveries of Muslims in Andalusia also had a great contribution in liberating Europeans from darkness.³⁷ The progress of civilization and the science of knowledge achieved by Europe today is the influence of the civilization and scientific knowledge produced by the Muslims in Andalusia. According to Raghil al-Sirjani, contemporary European history is an extension and continuation of the history of the islamic paradaban progress.³⁸ Andalusia was the main destination for

³³Raghil al-Sirjani, *Qissab al-Andalus min al-Fath ila al-Suqûth* . . . h 314.

³⁴Ridha Said Muqbil, *Tarikh al-Maktabat al-Islamiyyah fi al-Andalus*, (Tesis Fakultas Adab Jami'ah al-Manufiyah: 2001), h. 89.

³⁵Philip K. Hitti, *Sejarah Ringkas Dunia Arab*, (Yogyakarta: Pustaka Iqra, 2001), h 168.

³⁶ See, Jurji Zaidan, *Abd al-Rahm al-Nashir*, (Cairo: Hindawi Foundation for Education and Culture, 2011), p. 14.

³⁷Syauqi Abu Khalil, *Ulama Andalus; Tbd'atubum al-Mutamayyizah wa Atsaruba fi al-Nabdhah al-Aurubiyah*, (Damaskus: Dar al-Fikr, 2004), h. 26.

³⁸Raghil al-Sirjani, *Mazda Qaddama al-Muslimun li al-'Alam: Ishamat al-Muslimin fi al-Hadharah al-Insaniyah*, cet. II (Kairo: Mu'assasah Iqra, 2009), h. 692.

Europeans in absorbing Islamic civilization, both in the form of social and political relations, as well as civilization and periconomian. The Europeans witnessed the fact that Andalusia was under Islamic rule far behind its European neighbors, especially in the fields of thought and science besides physical buildings.

Charles Michael Stanton in his book *Higher Learning in Islam: The Classical Period* states that the transfer of territories from Islamic rule to Christian rule in Sicily and Southern Italy contributed to the massive activity of translating Arabic manuscripts into Latin, and its spread throughout Europe. The contribution of the Islamic classical period to the world of philosophy and science cannot be ignored. Europe according to him became poorer, if it did not receive an abundance of original interpretations and commentaries on Greek philosophy and science through Arabic works translated into Latin. In the 11th century, mathematics, as it was known in Europe, was still so basic that it had no direction to develop except in some respects. Adelard of Bath, John Seville and Robert of Chester all translated al-Khawarizmi's work³⁹ about algebra, and it was through their translation that the subject of mathematics was introduced into the curriculum. These copies remained the main text for the teaching of algebra until the 17th and 18th centuries.

From the aforementioned description, it is clear that the main reason for the educational progress that gave birth to science and the brilliant civilization achieved by the Muslims in the classical period of Islam was the fruit of the cosmopolitanism possessed by them at that time. Muslims in the heyday of Islamic intellectuals had an attitude of openness to different understandings and opinions as a consequence of racial, ethnic and cultural heterogeneity. There is a process of cultural assimilation that fills each other, due to the heterogeneity of cultures in those days. In addition, other causes are: Islamic teachings give a very high appreciation of the role of reason to develop science and civilization, the role of rulers in developing science, the existence of a large-scale translation program of Greek literature into Arabic with serious support from the rulers, and the existence of an atmosphere conducive to the development of science where at that time the atmosphere was relatively safe and peaceful did not exist upheaval and rebellion.

However, according to the author, there is one more thing that is no less important than cosmopolitanism that contributed to the advancement of the science and civilization of the Muslims in classical times, namely rationalism. The rational thinking developed by the scholars of the Classical Age brought progress in the field.

The Qur'an itself always cooperates verse words with variant forms of the word 'aqala such as: nabhara, tadabbara, tafakkara, tazakkara, and fahima. According to Aaron Nasution, the word nabhara in the sense of seeing abstractly or or thinking and pondering. In line with tadabbara, the word tafakkara means to think (to use reason), and faqiha means to understand. The word tazakkara means remembering, gaining warnings, learning lessons, paying attention and learning. The word fahima which means to understand is contained in 40 verses, while the words formed from 'aqala are found in more than 45 verses.

³⁹Izzuddin Farraz, *Fadhal 'Ulama al-Muslimin 'Ala al-Hadharah al-Aurubiyah*, (Kairo, Dar al-Fikr al-Araby: 2002), h 68.

In line with Harun Nasution, Quraish Shihab also states that all words that use the root word 'aql refer to meanings, including: 1) the power to describe one; 2) morale boost; and 3) the power to draw lessons, conclusions, and wisdom. It is also in this series of trains of thought and formulations that the Islamic scientific tradition is built so that it develops rapidly. Starting from the laying of its basic foundation in the early days of Islam to the peak of its glory as the holder of world hegemony. This tradition is also now gradually fading and almost disappearing and disappearing in the Islamic scientific world which has resulted in Islamic countries regressing and lagging behind Western countries.

The result of it all was the creation of a glorious Islamic civilization, which could surpass other contemporaries. In the context of civilization, Islam has given birth to a new civilization whose essence is different from that of the previous civilization, the civilization left by the Prophet Muhammad Saw for example, is obviously very different from the Arab civilization in the Jahiliyah era. Thus, Islam has given birth to a revolution of culture and civilization. Some of the centers of civilization in the Islamic world are: Mecca and Medina in Saudi Arabia, Baghdad in Iraq, Cairo in Egypt, Damascus in Shia, Kairawan in Magrib, Isfahan in Persia, Istanbul in Turkey, and Andalusia in Spain. Delhi in India.⁴⁰

From India was taken mathematics and star science. From Greece taken among others philosophy and science. From acculturation⁴¹ and assimilation these various cultures, civilizations and sciences are formed unique Islamic courts and sciences that are different from previous civilizations.

D. Conclusion

Based on the description above, the basic assumptions regarding the progress of education and science that have been achieved by Muslims in Andalus and in other centers of Islamic civilization in the Islamic classical period described above are inseparable from the pattern of society that existed throughout the Islamic classical period, namely a cosmopolitan, open and rational society. The city of Baghdad of the capital of the Abbasid dynasty and the capitals of other capitals of the emirates of the East, the city of Cordoba of the capital of the Daulah Umayyad II dynasty in the West as well as other cities in the territory of the Islamic world were centers of the spread of science and civilization that were cosmopolitan, plural and open at that time. The spirit of cosmopolitanism, rationalism and breadth of thinking derived from the Qur'an encouraged Arabs living in the barren desert to emerge from backwardness, then take what could be taken from old cultures that had been thousands of years old to be further appropriated and naturalized as part of their culture and civilization. For example, from Persian and Byzantine cultures were taken a wide variety of constitutional and military sciences, art and ceremonial styles.

Meanwhile, the formation of scientific traditions is directly related to the values contained in the main sources of Islamic teachings, namely the Qur'an and Hadith. The content of the command iqra' (command to read) in the verse first passed down

⁴⁰ Nurkholis Madjid, *Kaki Langit Peradaban Islam* . . . h. 21-22.

⁴¹ Koentjaraningrat, *Sejarah Teori Antropologi I*, (Jakarta: UI Press, 2014), h. 101.

to the Prophet Muhammad refers to an effort supported by the potential possessed by man himself, including reason (al-'Aql). In the Qur'an 'aql is always in the form of a verb. This hints at the relationship of the word reason to activity, namely the use of reason, referring to the meaning of understanding, understanding, and thinking.

It was the outstanding achievements in science, education and civilization that have been achieved by Muslim societies especially in Andalus that prompted the author to conduct research on the education and scholarly traditions of scholars in Andalusia. So it is hoped that it can reveal the secrets that make Andalus society a society, where education, science, civilization and culture can develop brilliantly that outperform education, science and civilization in all parts of the world at that time. In addition, research on literature review related to Islamic social and intellectual (educational) studies in Andalus is a field that is still largely untouched by researchers.

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