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The Contribution of Islamic University of Andalusia to Revival Western World

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Abstract- This article is discussing about the contribution of Islamic University of Andalusia to revival Western World. The objective of this article is to describe the progress of western civilization as a result of the contribution of Islamic University in Andalusia. This article were discussed with historical method, those were the efforts to reconstruct the past time of the study object. Meanwhile, in collecting the data, the author used the library research to explore and study the relevant resources, books and any supporting writings. The results that found by the writer such as the contributions of Islamic universities to revival the Western world consist of orbiting a formidable human resources. Their existence is not only in the field of intellectual maturity but also the depth of morality. Not a bit of Spanish Islamic university alumni who came from non- Muslims, and when finished learning period, they returned to their countries and established colleges. Several universities in Europe in the late Middle Ages born of the spirit-Spanish Muslim intellectual who transformed through western students whom studying at Islamic universities in Andalusia. From here, the scientific and philosophical traditions of thought penetrated into the European world.

Keywords: *islamic university, progress, resurrection, the western world.*

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Abstract- This article is discussing about the contribution of Islamic University of Andalusia to revival Western World. The objective of this article is to describe the progress of western civilization as a result of the contribution of Islamic University in Andalusia. This article were discussed with historical method, those were the efforts to reconstruct the past time of the study object. Meanwhile, in collecting the data, the author used the library research to explore and study the relevant resources, books and any supporting writings. The results that found by the writer such as the contributions of Islamic universities to revival the Western world consist of orbiting a formidable human resources. Their existence is not only in the field of intellectual maturity but also the depth of morality. Not a bit of Spanish Islamic university alumni who came from non-Muslims, and when finished learning period, they returned to their countries and established colleges. Several universities in Europe in the late Middle Ages born of the spirit-Spanish Muslim intellectual who transformed through western students whom studying at Islamic universities in Andalusia. From here, the scientific and philosophical traditions of thought penetrated into the European world.

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I. INTRODUCTION

The great improvement of empire of Islamic University of Andalusian based on recorded history occurred in Spain at Abdurrahman III era (912-961 AD), who was called "al-khalifa al-Nasir li Din Allah" ruling until Islamic rule in the shade of al-Hakam II (961-976 AD). This period is the era of the rise of science in the Islamic world with the founding of the university as a vehicle Cordova intellectuals devote their knowledge to students who not only come from Muslims themselves but also of the Jews and Christians. Al-Hakam II's own personal collection of manuscripts in the library of some 600,000 manuscripts and he fully understand the contents of the books are collected (Karim, 2009: 242).

The genuineness of the Islamic empire majesty is shown on the amount of attention and support given by the caliph to the world of science. University of Cordova, which was founded originally in the main mosque by Abdurrahman III, continued apace in the era of the Caliphate the son and successor of al-Hakam II to expand the university's mosque, supplying water to it

through lead pipes, also adorn the mosque with mozaik-mosaic artist who brought the Byzantine spending costs 261 573 dinars and dirhams 1.5, in addition he also invited professors from the university to the East and budgeted their salaries (Hitti, 2010: 675).

Basic construction strong intellectual force initiated by the second Umayyad caliph is through higher education institutions, will be an impact on the enlightened Western world who was then still in the era of darkness. Philip K. Hitti illustrated the influence of thought and civilization of Muslim Spain at that time with an expression of Arab students have been busy studying about Aristotle when Charlemagne and enlarger-magnifying still fun to learn to write his name (Hitti, 2010: 10). There were so many students from different parts of the European continent to fish science at the universities of Andalusia and the incessant activity of the translation of the source texts of Arabic scientific works of Muslim scientists in the language A'jam (Europe) presents the figure of the Western world civilization freed from the confines of old-fashioned and backward (Amin, 1962: 303).

Climate science and civilization highlights the country emitted in Andalusia in the tenth century had spread enlightenment bridge for children in continental Europe countries such as Britain, Italy, and France. Many figures of European scientists and religionists born from the womb of a Muslim Andalusian universities, such as Pope Sylvester III before becoming Pope, an alumni of the university Cordova (Bakri, 2011: 100). Other names such as Adelard of Bath, Robert of Chester, Hernan from Cathiria, and Gerand of Cremona. Meanwhile, from the local people whom are Christians Gondisalvi Dominicus, Hugh of Santalla, Peter Alphosi, John Seville, Savasonda, and Abraham Ezra (Amin, 2009: 184). They are alumni of universities in Andalusia highly meritorious open the gate of knowledge transformation from Andalusia to the European continent. This effort will bring alumni renansains movement followed by other scientific movements so they managed to outperform the Islamic world, especially from the aspect of science and technology.

In addition to the famous University of Cordova in quality and quantity is able to match the position of the existence of al-Azhar University in Cairo and the University Nizamiyah in Baghdad, there are also several other universities that also have a very large share of the people in the process of enlightenment. University of

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Sevilla, Malaga, and Granada is a university that not only taught ukhrawi sciences such as monotheism, tafsir, fiqh, and sciences which are closely related to the activity of worship, also teaches worldly sciences, such as medicine, astronomy, theology, natural sciences (chemistry, physics, and biology), sociology, anthropology, and others. Major cities throughout Andalusia as a place where the university be the best science centers across Europe. Not a bit of European Christians who study there. Science which they learn primarily medicine, mathematics, and philosophy (Laksono, 2010: 109). Globally, universities in Andalusia teach two science concentration, namely philosophy and science (Yusmanto, 2008: 100).

Spectacular historical phenomenon throughout the history of world civilization is interesting to study the involvement of universities in Andalusia Islamic Umayyad dynasty period II in Europe renansains gave birth to the birth process. Therefore, this paper will examine more comprehensively the university contributed to the revival of Islam in Andalusia Western world. The central point is based on a study of two questions, namely how the caliphs Andalusia attention to the dynamics of the development of science and what universities contribute to the revival of Islamic Andalusia to the Western world. The goal is to explain the magnitude of attention in addition to the Andalusian caliph dynamics of the development of science, also explains the universities contribute to the revival of Islamic Andalusia to the Western world.

II. RESEARCH METHODOLOGY

In eclectic, this paper belong to the research literature (Research library) which is a study that aims to collect data and information with the help of various materials contained in the library (Kartono, 1996: 33). An amount of data shown in this study derived from literature sources in the form of books, encyclopedias, journals, magazines, manuscripts, records, historical records, documents, and others that his discussion with regard to the topics raised in this research.

Meanwhile, the approach which used in this research is the historical approach (historical approach). In more detail the approach chosen to describe and analyze based on the past events (Abdurrahman, 2011: 131). This approach also an explanation of the events of the past (historical explanation) based on the scene of the time during the stretching of the intellectual movement in the form of the caliphs Andalusia attention to the dynamics of the development of science knowledge and contribution of Islamic university as an intellectual powerhouse driving dynamics of the rise of the West in the Middle Ages, in addition, because of the historical approach is an intellectual history or the history of thought which can also be interpreted as a study of

the role of thought in the events and historical processes (Koentowijoyo, 2003: 189).

To get the value of the historical writing, then attempt to reconstruct the past of the object of research was pursued with the historical method. According to the method of procedure, the first step is done with a heuristic research (data collection) (Abdurrahman, 2011: 204). This research did collecting data on written sources, organized with the use of the method by using document (Kartodirdjo, 1994: 47-58). The source of critics material includes both internally and ekstermally, conducted simultaneously in the process of data collection. Written sources were found in this study are books, journals, and literature as well as writings on the history of Islam-Andalusia. These sources will help locate the general situation with regard to the practice of Islamic intellectuals in universities in Andalusia. This study also using the resources of research scholars and researchers who are related either directly or indirectly to the information on the intellectual history of the Islamic-medieval Andalusia.

After all the data collected, the next step is to interpret the historical data. Historical research procedures must take place so, but this step was carried out in the actual process of writing history is a history of the last step method. The process of interpretation or analysis of the data is done by means of the synthesis of the facts obtained through explanation (explanation) history (Alfian, 2011: 168). Therefore, the mechanism of interpretation or analysis is done through documentary data (library materials), based on categories of problems that refers to the theoretical basis of this research. Categorization reflects the fact that this is an outline description of historiography in the logical or causal to strengthen the conclusions.

III. THE DESCRIPTION OF ANDALUSIAN CIVILIZATION PROGRESS

Geographically, first Spain (Andalusia) located in the Southwest of Europe bordering the Mediterranean Sea in the east and the South-East and the African continent that is blocked by the Strait of Gibraltar from the South position, while in the west adjacent to the North Atlantic Ocean and adjacent to the Biscy bay, while Pyrenia Mountains in Northeast Spain with the French limit (Karim, 2009: 227). The form of the Spanish state approaching a pentagon with an area of approximately 195,000 square miles. For the size of the European continent including the second largest after the mainland Scandinavia (Mansur, 2004: 39). Social conditions of Spain before the Islamic conquest is very alarming. The polarization of society can be divided into three social strata, namely the class society consisting of rulers, kings, princes, princes palace, religious leaders, and big landlords. The second class consists of

small landlords, and the third class is the slave of slaves including the fate of farmers who depend on the land, pastoralists, fishermen, blacksmiths, Jews, and the workers in exchange for two meals a day (Mansur, 2004: 228). The condition maybe make the trip over the Islamic conquest of Spain is regarded as a god by the peoples savior Spanish class two and class three. Their enthusiasm proved markedly when the Muslims arrived in their country.

In addition to forms of oppression committed by the kingdom to the lower middle class society and the Christian church Aria atrocities that continue to force the indigenous population and the Jews to convert, the kingdom's own internal factors that have cracks that lead to split and become little kings in various regions, the other becomes the deciding factor for the smooth running of the Muslim military invasions into Spain.

The weaknees of the Visigothic monarchy and the apathy of the Oppressed Hispano-Roman population offered an easy prey to the Arabs recently established on the other shore of the straits Gibraltar. Musa b. Nusayr, WHO had just triumphantly overrun Marocco, and his lieutenant, Tariq b. Ziyad, governor of Tangier (Tanja), with the complicity of the legendary Count Julian, were the fortunate conquerors of Spain (Miranda, 1989: 406).

Post to fall into the hands of the Spanish rule of the Muslims, then the Spanish public enlightenment start initiated with various activities that are beneficial to human life and well-being. As it is known that outline resounding victory of Islamic forces in the conquest of Spain due to the still dangerous confrontation even led to the split between the West Goths who entered Spain at the beginning of the fifth century as the Teutonic barbarians and the Roman-Spanish population has not disappeared altogether. Hatred of the natives who embrace Catholic Christianity to the West Gothic Christian who maMlranda takes their living as a backrest Aria. Natives claim that Christianity adopted the Gothic Aria West laden with heresy. In addition, the Gothic monarch continued injustice to the Jews by forcing them to convert. Royal decree issued in 612 ordered all the Jewish population in order to be baptized (Thomson and Ata' Ur Rahim, 2004: 98), and if not, they are punishable by exile and confiscation of wealth. This reality makes the oppressed (the natives and Jews) made a major contribution in paving the Islamic invasion of Spain to cooperate with the army even their conquerors. In addition, the political infighting between the royal family and nobles Gothic, plus a number of internal disputes, has undermined the strength of the country so that the Muslims can easily break their power (Hitti, 2010: 634).

Spain was under Islamic rule for nearly eight centuries, and during the Spanish civilization changes become very high far left position of the dignity of other European cultures. When the Europeans themselves on

the one hand is still plagued by Berber Germany and on the other, looted by the unjust nations while the priests immersed in the confines of church doctrine so close eye on the development of science in the vicinity.

IV. THE CALIPH ANDAUSIA ATTENTION TO THE DYNAMICS OF INTELLECTUAL

To determine the dynamics and trends in the intellectual community of a nation against intrelektual activity that results in a culture at a certain time is to pay attention to the support and attention given to the practice of the rulers of the scientific life. In this context, the dynamics of academic life in the socio-educational aspects can be seen from the attitude and the tendency of the caliph as a Muslim power-holders Spain in the development of the realm of science. Attention is given to both the intellectual dynamics shaped buildings as the ongoing process of learning, such as mosques, schools, and universities, procurement library complete with contents, support for academic freedom and flexibility atmosphere of academic forum, as well as in forms of business translation books, and financial support as well as other physical facilities. There are two main factors for the advancement of science-Islamic Spain, ie, internal factors and external factors. Internal factors are factors that give Islam itself wiggle room as possible for the intellectual activity of mankind. Motivation and values contained in the doctrine of the holy book of the Koran is very supportive to the implementation process of the development of science. One example of a form of motivation that is "... Allah has not changed the state of things so they changed the circumstances that exist in themselves. and if God wills the evils of something, then nobody can reject it ... " (QS. al-Ra'd/13: 11). This doctrine sparked the spirit of intellectual Muslims to be able to live a better life without having to wait for the changes made by others. The glory of the dignity of a nation is determined by how much effort the nation's desire to make a change to a more advanced. Religious spirit which had penetrated into the minds of every Muslim Spain to improve the quality of life and life through faith and mastery height value science as described in the holy word of the Supreme Court; "... Allah will exalt those who believe among you and those who are given some degree of knowledge ..." (QS. al-Mujadalah/58: 11). In addition to the doctrine of Scripture, the hadith of the Prophet were not lacking to support human intellectual development. How many hadiths that talk about the primacy of demand and transfer knowledge. All this is a key driver for the acceleration process advances Spanish-Islamic education. Muslims passion in addressing the teaching of scripture encouragement is evidenced by the effort to claim and develop science not because the world looking for the position, such as a particular position in the structure of government, but simply to run the commands of Allah and seek His good pleasure.

While external factors, a factor related to the efforts of Muslim Spain in generating advanced form of civilization. These factors, among others, are: First, the power factor. This factor is reflected in the form of policy leaders Umawiyun caliphate. The policy in the form of material donations in the form of funds and other physical facilities that support floating education, as well as donations by placing the scientists morale at a high position, or the positive attitude of the rulers towards the advancement of education, such as the high interest of the authorities in their studies or gather reference reading sources for the benefit of the people. Second, academic factors. Healthy academic atmosphere and comfortable giving stimulus for the Muslims to continue to develop education by doing a variety of research settings thus paving the way for the development of science by the scientific spirit in it. with this integrity, Islamic education is able to establish itself as an agent of social change, not as politisirizing educational institution for the benefit of certain individuals or groups (Nizar, 2008: 88-89).

Third, the positive competition factor that Muslims demonstrated in the development of science and culture as the foundation of the progress of a civilization. This dimension illustrates that the code of conduct and harmonization in the competition process in developing the intellectual world remains protected and preserved by Muslim scientists. For example, political and diplomatic relations between the Abbasids in Baghdad with the Ummayyads II in Spain is not so harmonious, but contact transformations do not form the constraints of science. The atmosphere was conducive to materialize due to lack of personal intentions and political intrigue between them in the development activities of knowledge. Fourth, tolerance and national stability factor between Islamic and non-Islamic. Muslim Spain never attempted to discredit non-Muslims in educational activities, even their mutual support for the creation of an atmosphere conducive to the enrichment of the treasures of science and Islamic civilization in Spain takes place in a harmonious atmosphere (Nizar, 2008: 89).

Abdurrahman al-Dakhil, the conqueror of Andalusia in the early era of his reign was focused on laying the foundations of the program and the development of Islamic rule in Europe. In addition, he also built mosques and university buildings as well as scientific institutions, such as the University of Cordova is very famous and childbirth many Muslims world-class scientists. Furthermore, he also built a mega irrigation project for agricultural purposes, so that almost all the fields that were previously planted, during his reign grows a variety of plants that can be utilized by Andalusian society at that time. After Abdurrahman died, Hisham ibn Abdurrahman continuing power of Islamic Spain by working hard to improve people's lives prosperous position. He was also very instrumental in

the field of education by establishing centers of science and research activities as well as the expansion of the use of Arabic as a language of science and culture and the language in everyday conversation. Thus gradually beat Latin Arabic in a variety of activities in the Iberian peninsula. In addition, he was also very instrumental in developing the school of fiqh imam Malik. Schools of Islamic law was taken and developed in Andalusia by his followers who receive protection Hisham I. In a law enforcement problem, Hisham I come to give a boost to all the rights of a person with a good note and protected. Because justice and order there, then the reign of Hisham I, which only directing seven years and seven months, going well until he died in the year 180 AH / 796 AD.

In the era of Abdurrahman al-Ausath that became known by laqab Abdurrahman II (206-238 AH / 822-852 AD) became the ruler of Muslim-Spain, Europe entered a new phase towards a new era. Many scientists visited Cordova to gain knowledge. History records; period is identical to entering a period of renaissance Europe. Abdurrahman II founded the university, expand and beautify the main mosque Cordova. Dozy's comments, as quoted by Abdul Karim, never had the court of the Sultans of Spain been so brilliant as it become under the rule of Abdurrahman II; no one else ruler of Spain that shining palace grand palace Abdrrahman II. He was influenced by four major figures in the palace, namely; (1) Yahya ibn Yahya, a scholar who was very influential in his time, (2) Abu al-Hasan Ali ibn Nafi ', known as Ziryab. A poet, singer, songwriter. he was the first to formally introduce and bring Eastern culture to the West, such as the well-dressed, eating in the dining room using the dining table (first in Europe), and seasonal songs. He wrote the song as much as 10,000 songs, and he was also the first to establish a music school, (3) Khawaja Nasir, a powerful secretary of state, and (4) Sultanah Tarub (First Lady). Both of the latter greatly affects the soul of the Amir (Karim, 2009: 239-240).

Abdurrahman II, also known as Amir were scientists. Spain is graced with a variety of scholarly study. Muslim-Christian relations are built well until the era when Christianity appeared extreme movement to undermine the integrity of Islamic Caliphate-Spain with symbols and yells "Crusade" (known as the movement of martyrdom), Christian-Spanish society and remain faithful do not help him but still keep good relationship with Amir and Muslim communities-Spain (Bakri, 2011: 99-100).

Another form of attention of the Caliph of Spain in order to encourage the smooth process of the intellectual dynamics of power in the region can be seen from the intensity of the caliphs held scientific meetings with scientists that exist in the country of Spain itself or with experts from abroad. Caliph Abdurrahman Wahid al-Nasir or III devote all his attention to the world of

education by establishing universities in the main mosque grow and achieve excellence among educational institutions in the world. He was preceded al-Azhar in Cairo and Baghdad Nizamiyah, also attract students from all walks of life both Muslims and non-muslims, not only from Spain, but also from other regions in Europe, Africa, and Asia (Hitti, 2010: 674-675). Many sciences they learn primarily medicine, mathematics, and physics. This is where the first Europeans began to learn advanced sciences (Laksono, 2010: 109).

Often discussed by many experts and observers of the history of civilization that Abdurrahman III in addition to successfully make Cordova as the grandest city in the world at that time characterized by the palace and building luxury buildings, mosques large, long and sturdy bridge that crosses Kabir river and Wail al-Zahra Medina, also managed to advance the science and civilization of Islam. He also focuses his attention on things relating to the development of science. For example, he established many educational institutions and libraries, so that in his time many scholars were born as a Muslim intellectual who has extensive knowledge. So Cordova became the center of attention and visits of scholars or seekers of knowledge from various countries in Europe, West Asia and Africa.

It is unique as well as interesting to be ibrah is Muslim-Spanish government not only gives a lot of attention in the form of subsidies to education as a quixotic reading books in stores and high reward to the author or translator of books in the form of pure gold weighing book written or translated, but also to subsidize basic foodstuffs, so that compliance with the contents of the head issue is directly proportional to the fulfillment of the stomach contents (Yusmanto, 2008: 101).

Al-Hakam II al-Muntashir, replacement of al-Nasir, further expand and beautify the university mosque built by his father, supplying water to it through lead pipes, also decorate with mosaics mosque brought by the artists Bizatium, spend costs 261 537 dinars and dirhams 1.5. He also invited professors from the university to the East, and prepare a budget for their salaries. among professors it is the historian Ibn Qutaibah, who teaches grammar, and leading philologist of the country of Baghdad, Abu Ali al-Qali, who wrote the book Amali (still in mainland studied Arabic) (Hitti, 2010: 675). It has ever been told that one dramatic episode in the life of al-Qali was when he was stricken with stage fright when it comes to speech spontaneously without proper preparation at the grand reception in the presence of the ambassadors were invited to the Caliph al-Nasir. He can not continue his words after Thanksgiving and said selawat Prolegomena, so he immediately replaced by Sa'id ibn Munzhir, that "without preparation" capable of very fluent speech (Hitti, 2010: 675).

Other forms of attention to the development of the caliphate tradition of science is to build sophisticated libraries complete with its contents. Abdurrahman III fill many library with quality books are imported from Baghdad, including Greek philosophical works that have been translated into Arabic. Before having the time the inception of the university library in Spain has collected hundreds of thousands of books of various types of disciplines.

While al-Hakam II, a caliph who was in love with the intellectual world established more than 70 pieces in the library when Spain handheld power. In the history of world civilization officials acknowledged that the enthusiasm among the Caliphate to establish the library when it is very prominent, both for private and significant of public. To be understood that there are three types of libraries in the early centuries of Islam, which is a general, semi-public, and private. Public libraries are usually associated with school, high school, or mosque, but it is also open to the public. Semi-public library is only open to a particular group or a select few, while private library, owned by scholars for their personal consumption needs (Sholeh, 2005: 113).

In addition, al-Hakam II love the academic world is evidenced by the existence of a personal library filled with books class and quality. The employees explore every bookstore in Alexandria, Damascus, and Baghdad, to buy or copying various manuscripts. The library is led by a staff consisting of librarians, copyists, and bookbinding in the Scriptorium (Sholeh, 2005: 114). Al-Hakam regarded by historians as the best scholar among the Muslim Caliphs. He was not just buying and writing these texts, but also he personally read and study the works of it (Hitti, 2010: 675). Based on the initiative, scientific works and books of philosophy imported from the East in large numbers, so that libraries and Cordova universities can rival the fame and grandeur of Baghdad as the center of the Islamic world science (Sholeh, 2005: 113).

Other libraries are quite prominent and popular among Muslims when it is the library that was built by Abu Mutrif, a judge in Cordova. Many classical literature and rare books adorn the shelves of books in the library, as well as available-masterpieces of calligraphy masterpieces. He employs six people copyists who worked full-time (full-time). Unfortunately since he was passed a way, this library has been sold in an open auction in the year 1011 for 40,000 dinars (Sholeh, 2005: 114). Besides personal library owned by the caliph al-Hakam II, as well as many other private individuals who provide library as a reference individual readings. In Cordova there's private library ibn Futai, in Granada dalah of Joseph ibn Ismail and also belonged to a woman of intellect Aisha bint Ahmad Muhammad Khadim. They are very aware that the library is a container for storing and collecting books / book as a source of knowledge, and also was instrumental in the

development of science pengetahuan. Perpustakaan Caliph al-Hakim (w. 976) in Cordova, a library which contains over 600,000 volumes, the liver fastidiously selected by expert booksellers from all markets Islamic books. Led by a very large staff, consisting of librarians, copyists, and bookbinding in the Scriptorium (Nakosteen, 1995: 96).

Other forms of care offered by the Andalusian caliphs towards the development of science and the world as a medium of intellectual progress of Islamic civilization in Spain is providing several laboratories in order to carry out various series of scientific experiments. Aqli observatory sciences translations of the works of the ancient Greeks and Persians then analyzed in the framework of Islamic teachings comprehensive which produce new works by packaging Islamic values. Results were then written off and distribute them to the public as well as reading material and scientific reference sources.

History of Islamic Civilization Islam also record contribution in the field of laboratory scientists who have the full support of the rulers of Spain. For example, laboratory equipment used in that era still in use up to now. Erick John Holmyard in his book, *Alchemy* sincerely acknowledge the contribution given that Al-Razi in chemistry was incredible important. Thanks to al-Razi also appeared in the world of pharmacology industry. al-Razi not only the inventor of a number of modern laboratory equipment supplies, but he is also the inventor of the water distillation system, the identification of alkali, acid, salt, process sulfuric acid, caustic soda, acid solvent nitrihidroklorik metals and mercury (long before Mary Mercurie), maker of the mixture complex to paint. Muslim chemists figure Equally popular is Al-Majriti (950 AD-1007 AD). Muslim scientists from Madrid, Spain, this managed to write a book titled chemistry, *Rutbat Al-Hakim*. In the book, he describes the formula and procedure for purification of precious metals. He was also noted as the first scientist to prove the principles of conservation of the next eight centuries developed chemist Lavoisier named the West. All of them are the result of experiments Muslim chemists in the laboratory.

In general, given the attention that the caliphs who had ruled the Muslim empire-Spain in the Middle Ages to the dynamics of intellectual activity and the development of science has brought Spanish-Islamic civilization at a very impressive rate. The caliphate was not drowned and swept away the atmosphere of busy that they forget to take care of the administrative aspects of the state of knowledge, but precisely cotributed the time for the development of science as the media and the welfare of the people living preferred. It is part of an effort to implement a moral responsibility to the mandate of the caliph brought by him, which presents a caliphate which upholds the values of

science as universally inherited and also inherited by the teachings of Islam.

Development for development-oriented intellectual development has resulted in not only the physical buildings with beautiful architecture and charming reliefs, but also has spawned scholars who are able to scent the Muslim intellectuals in the Western world, so that its action is precisely the inspiration for the rise of Europe from backwardness due to the rigid dogma and doctrine are relativized many knowledge. Recognized or not, many facts and historical data reveals that European enlightened after Spain was under Arab-Islamic rule for nearly eight centuries.

V. ISLAMIC UNIVERSITY-ANDALUSIA DONATION TO THE WESTERN WORLD RESURRECTION

In the era of Islamic Caliphate-Spain held by Abdurrahman al-Nasir, where the university has become a symbol of Islamic civilization and a symbol of light waving in the area of intellectual progress of the world children of Ummayads-daulah Spain. University of Cordova has been a center of science movement is very famous so many students and young people from all over Europe came to study there. Contributions of Islamic universities in Spain in the process of empowering and enlightening human beings are very real and beneficial to the people all over the world. Even the impact is still felt to this day. Cordova and Seville universities fame as a center of world civilization barely dims name a few universities in Baghdad bazaar. It is said that even historians reveal that the scientific climate and vibrant intellectual stretching Baghdad when it has migrated to Cordova.

Iluustrasion of Cordova as serene gardens for science lovers often pinned by historians. The development of the scientific world was marked by widespread scientific studies that produce branches of science such as medicine, astronomy, history, and philosophy. The significance of the scientific progress presented by Muslim scholars-Spain felt by the whole community of Spain and even Europe all communities. One again, the development of science in Spain was also marked by numerous scholars who study abroad, not only in Baghdad, but also to China. In addition, the Egyptian intellectual of Baghdad and many are invited to teach at universities in Spain, such as Toledo, Seville, Granada, and of course at the university of Cordova (Laksono, 2010: 108). Stretching intellectual development found a climax because the holder of the power of science lovers. Al-Hakam II, for example, he was known for his love of the very large to science, he build a personal library with a collection of around 400,000 books in it the best book sought from all corners of the world. He even sent his men in particular

to get the early edition of the book al-Aghani by paying the author of 1000 dinars (Laksono, 2010: 109).

Progress of Islamic civilization Spain are processed through university as container the scholars, such as Cordova, Granada, Seville, Valencia, and Toledo, became the target of the European youth. since the X century, many students from various countries in Europe came to study at Islamic universities in several countries Spain is already quite advanced. Later, when it was returned to the country of origin with the provision of a variety of knowledge gained from Islamic University, they established their own university led by the students for the support of Christian rulers, when they took over the reins of power from the hands of Muslims, especially in the western part, namely Spain, Sicily, and surrounding areas (Syam, 2008: 145).

The University of Toledo is famous for his translation of the works of Greek thinkers like Plato and Aristoteles. Toledo is the center of the translation industry. Narrated in the XII century, Christian scholars who visited Toledo, Muslim countries-Spain came upon a Latin translation of the Arabic translations of Greek texts on the work of great thinkers itself (Ansary, 2010: 332). Beside the state university, at Toledo High School was also established translation led by Raymon. The translators of Baghdad, many translator moved to Toledo, especially those from the Jewish nation. They average can be mastered Arabic, Hebrew, Spanish, and Latin (Sunanto, 2003: 231), such as note that this language is the language of the fourth academic intellectual force on the world stage Spain.

From Spain, scientific thought and Islamic philosophical thought transmitted to Europe. the conquest of Toledo in 1085 and the conquest of Saragossa in 1118, for example, Hispano-Islamic culture became very influential in the pattern of the Christian life-European. The nobility and the church council of Europe to build their homes with a variety of Moorish motifs and mimic the Islamic-Hispanic cultures for their science. Many Islamic scientific treasures found in major libraries Islamic Castulian translated into language and translation Latin (Lapidus, 1999: 593). Translation movement works of Muslim scientists based in Toledo (Amin, 2009: 178).

Not only that, after the Christians controlled the city of Toledo that since the rule Muslim Spain had become a city-intellectual and source of knowledge that is extremely high and abundant with scholars, libraries, and books, become an arena where youth learn Europe. Call it, Gerard of Cremona (1114-1187), an Italian scholar, began studying Arabic there and translating important Arabic works on astronomy, medicine, and many others. The book that she translations, such as the work of the Greek scholar, titled astronomy and Ptolemy Almagest Arabic, the work of al-Zarqali, Tables of Toledo, which is regarded as the most accurate astronomical work in Europe at that time, and the great

works of al-Farabi were discussing the ideas Aristotle on the basis of the philosophy of science (Laksono, 2010: 45).

One again, King Frederick II (1194-1257), the famous ruler of the Roman Empire greatly admired the Islamic sciences. He had servants to get sciences translated into Latin. one of the assistants are very smart and famous is Michael Scot, who was assigned to translate the great works of Islamic intellectuals, like Ibn Rosh, Ibn Sina, and al-Kawarizmi. Michael Scot himself is an alumnus of the college in Toledo in the field of philosophy and mathematics (Laksono, 2010: 132).

If the university of Toledo contributed a lot in the field of translation monumental works of the scientists, the university founded by Abdurrahman Cordova III takes place in mosques that have been equipped with boarding facilities for students and teachers, clean water, and other supplies where he spent funds approximately 261 537 dinars. Just knowledge alone, according to Maulana Shibli Nomani, as told by Agus pious that early education in Spain, both at the primary, secondary and higher education levels, generally carried out in mosques. Mosques became central in the development of good science or general knowledge of religious knowledge. That's where the students face to face with the teacher and then a dialogue, discussion, and even academic debates (Sholeh, 2005: 112-113), so that later gave birth to a reliable figures in the field of disciplines respectively.

Leaders in the field of medicine who are alumni of this university is Abu Marwan Abdal Malik Ibn Zuhr was also recognized as Ibn Zuhr, Avenzoar, Abumeron or Ibn zohr lived around the year 1091 until the 116. He is a Muslim of Arab scientist known in the field of medicine, surgery, parasitology and teachers in Andalusia. He was born in Seville and later studied at Cordova. He commences practice the medicine under the supervision and guidance of his father Abu Ala Zuhr is also co-Abu Jafar ibn Harun of Trujillo in Cordova. Ibn Zuhr masterpiece is al-Taisir where he introduced kaedah experiments on surgeri cause surgeri father held his experiments.

Cordova has a university library holds about four million books and book covers astronomy, mathematics, medicine, theology and law, his number reaches a thousand people. As students studying education at a low level (Kuttatb) also have greater opportunities to continue higher education at the university level the Cordova mosque stands side by side with less Abdurrahman III in Spain (Ali, 1997: 309-310). Students reach thousands of people who come from different parts of the European continent. Post out of the university, the student returned to his country to devote his knowledge to the people there. Since then, the symptoms would emergence of age renainsance in Europe began to appear. Even when standing universities of Oxford and Cambridge in the UK exactly a

clone of educational institutions in the Andalusia region that combines education, research centers, and libraries.

One of the university's alumni of the Christian Cordova, Gerbert d'Aurillac (953-1003) who later became Pope with the name of Sylvester II title after completing his higher education at the university became a Christian scientist who was well respected and honored in continental Europe. Although before he was ever despised by many other Christians because it is the science of magic. Though they were not able to match the intelligence and the power of the mind is exceeded Gerbert public mind in his day. By teachers of Islam in Spain, especially in Cordova university, he studied a lot of mathematics, astronomy, logic, and philosophy. He was also rumored to have know astrolobe, tools are very important for ship navigation. Arabic numerals (arabic numeral), before it was popularized by Fibonacci (XII century) has been introduced by Gerbert try. Unfortunately his efforts did not produce maximum results that sinking swallowed by the waves of time (Laksono, 2010: 45).

Other characters ever born from the womb of this university is Adelard of the bath, the British scientist who studied at Cordova in the XII century. there he learned much about mathematics and systems asronomi al-Kawarizmi. Euclid's Elements Book and also later translated and began to read widely in continental Europe at that time. In the UK, Adelard of Bath regarded as a figure of the earliest British scientist. He became a reformer who sought to encourage the humans begin to think and perform analysis to deepen and strengthen religion. he believes that religion can not be simply based on blind belief that abstract and mystical, but also must be able to be explained rationally. Thoughts about logic and philosophy in general began to flourish in Europe since the XII century (Laksono, 2010: 46).

Al-Idrisi was born in Ceuta in 1100 AD one of a geographer with the full name of Abu Abdallah Muhammad al-Idrisi, who wrote Kitab al-Rujari known as Roger's Book, which is one of the books that explain the world map complete, accurate, and explain the divisions in the world's climate zones. Al-Rujari a work dedicated to King Roger II, where the book was used by the Europeans both Muslims and non-Muslims. Al-Idrisi is a diligent, hard worker and tirelessly to do something useful, he dug sciences Botany Geography and science in university Cordova.

University of Granada, founded by caliph Nasrid VII, Yusuf Abu al-Hajjaj (1333-1354), the administrative system was praised by the chronicler al-Din ibn Oral Khathib. University building has a gate flanked by statues of lions. Students who come to study in this university the majority came from the nobility and from abroad. This University, and other universities are often the scene of a meeting of academics, and public reading room, a place to read original poems, or

delivered a speech, which is usually performed by members of the faculty. One of the favorite slogans listed above university entrance portal reads; "The world only consists of four elements: the knowledge of the wise, the justice authorities, the prayers of the pious, and guts warrior" (Hitti, 2010: 716-717).

Alumnus of the University of Granada, Lisan al-Din ibn al-Khathib (1313-1374), gain an important position in the palace with the proud title dhu al-wizarataini during khalifahYusuf Abu al-Hajjaj and then continued in the era of his son, Mohammed V to power in the Kingdom Granada. He is a poet, writer, and statesman reliable which left many monumental works amazing after his death in 1374 in Fez, such as includes the study of poetry, literature, history, geography, medicine, and philosophy. But unfortunately, many of these works still remaining and there are currently only three papers. Important work that still today we get is about the history of Granada (Hitti, 2010: 722).

Ark progress of civilization presented by Islamic universities in Spain to generation descendant of Muslims in Europe and around the world today is rooted in the educational curriculum Muslin reference time. Construction of higher education curriculum formulated nicely reminiscent of the extensive nature and intentions of the curricular programs of the modern education system. Therefore, do not be surprised if on an Islamic university at that time found mathematics courses (algebra, arithmetic, geometri, and trigonometry); natural sciences (chemistry, physics, biology, and astronomy); medical sciences (anatomy, surgery, pharmacy, and other branches of medicine specialty); philosophy (logic, ethics, and metaphysics); literature (philology, grammar, poetry, and prosody); social sciences and humanities (history, geography, political science, sociology, psychology, and jurisprudence / Fiqh); and theology (the comparison of religion, history religions, Quran studies. al-Hadith, as well as other topics religion). In addition, studies are also offered professions such as medicine and legal profession (Nakosteen, 1995: 71). The large substance and depth of the curriculum of schools and universities can be found in Islamic Spain scientific references in the form of an encyclopedia of general knowledge and specific disciplines of knowledge. The very famous of Encyclopedia is the Encyclopedia of the Ikhwan al-Safa (brotherhood pure/ holy) which became the intellectual treasures among the educated in continental Europe (Nakosteen, 1995: 71).

Some analysis of the contribution of universities to the Islamic world with Western Europe as envoys drawn from the establishment of the first European universities time to coincide with the very large current-translation translations, adaptations, and review-a review of the work of Muslim scholars in science, technology, philosophy, and literature. The main goal of European universities is to hang and take advantage of new input

and be a classic science which has been available in the translations of the Latin scholars and academics. All that thanks to the efforts of Muslim scientists in producing new sciences research and contemplation of nature and the phenomenon of social circle of their lives. Sarto was quoted as saying by Mehdi Nakosteen revealed "no one can describe the good, the causes of the intellectual revolution in the Christian West over the spread of Greco-Arabic culture (Greek, Zoroastrian, Hindu-Muslim) that occur suddenly (Nakosteen, 1995: 71).

VI. CONCLUSION

Islamic universities in Spain in the medieval Islamic golden era has greatly contributed to a wide range of products for enlightenment gave birth to the Western world, especially in the beginning of the era renaisance parts of continental Europe. Out put not only a university scientists as enlightened subjects, but also in the form of ideas and results of scientific discoveries are documented in the book form, to be hold the West in formulating step further progress of Western civilization.

Andalusia elite attention to the dynamics of the development of science is very large. The seriousness of the rulers of Islamic Spain in the process of transformation of science into the Western world established evidenced by the many well-known universities in which taught a variety of science. In the early days of the emergence of Islamic power in Spain, the caliph very concerned about the things that are cemented Islamic identity. Therefore the movement of translation of Arabic texts into Latin very encouraged, although the substance of the text is an illustration of the Greek text of the Byzantine Empire era translated into Arabic.

Islamic university contributions to the revival of the Western world include human resource orbiting tough not only in the field of intellectual maturity but also the depth of morality. Not a few alumni of the university Islamic Spain from non-Muslims, when the study was completed, they returned to their respective countries and establish colleges. The presence of several universities in Europe in the late Middle Ages recognized by many Western scholars born of the spirit of Muslim intellectuals-Spain transformed with Western students studying in Islamic universities in Spain. From here, the scientific and philosophical traditions of thought penetrated into the European world.

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