

ANDALUSIA: THE CENTER OF THE DEVELOPMENT OF ISLAMIC ECONOMIC THOUGHT IN EUROPE

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Abstract: Andalusia symbolizes the golden era of Islam that Muslims in Europe have achieved, which is located on the Iberian peninsula. Islam began to conquer the Iberian Peninsula during the time of Caliph Al-Walid Ibn Abdul Malik (86-96 H/705-715M) of the Umayyad Dynasty centered in Damascus under the leadership of Tariq bin Ziyad in 93 H or 711 M. The glory of Islam in Andalusia left behind a lot of history of civilization and the rise of the Islamic economy was marked by the establishment of the University of Cordova and a library that had thousands of book collections and gave birth to many scholars such as al-Ghazali, Al-Farabi, Ibn Sina, Al-Mawardi, Ibn Misakwaih, Ibn Barjjah, Ibn Thufail, and Ibn Rushd, Imam al-Shatibi, Al Ibn Khaldun who gave birth to various findings and became references in various fields of science, especially in the field of economics. This paper uses a literature review pointing to various reference sources related to Islam in Andalusia. The results obtained show that there are many relics of the glory of Islam that have made a wide contribution, including findings in the field of science that are beneficial to the development of human civilization today and the development for economic progress.

Keyword: Andalusia, cordova, ummayah.

Introduction

The great Islamic civilization is engraved both in the East and in the West in various fields of life, economic, political, social, cultural, and so on. The history of Islamic civilization during the rule of the Umayyads is one of the golden periods of the achievement of the glory of Islamic rule. Although his reign was not enough for a century (91 years), various advances it were successes in expanding the territory of the Islamic government and the number of people who converted to Islam. But Islamic rule in Andalusia lasted from 756-1031M and ended in 1492 when the city of Granada was seized by the leader of the Catholic monarchy, thus ending Muslim rule in Andalusia. During the period of the Umayyad caliphate in the economic field, there were several contributions of their ideas to the progress of Islamic economics, including improvements to the concept of implementing stock transactions, murabahah, muzara'ah and the presence of the book al-Kharaj written by Abu Yusuf who lived during the reign of the caliph Hashim which discussed economic policies, which was seen as a valuable contribution of economic thought.

In the West, the Umayyad dynasty was established in Andalusia, Spain with the University of Cordova and al-Hambra University Granada as centers of science that became a reference for Europe to know the world. Various great scientists were born from there such as al-Ghazali, al-Farabi, Ibn Sina, Al-Mawardi, Ibn Misakwaih, Ibn Barjjah, Ibn Thufail, and Ibn Rushd. In addition, the economic reforms they carried out succeeded in juggling the emergence of new economic centers that were highly calculated at that time. In addition to looking further at the economy during the Umayyad Dynasty in Andalusia with various policies issued by its caliphs and the progress achieved but also the setbacks that occurred. With the hope that it can be a valuable lesson and material for evaluation and reflection together in formatting and reconstructing

Islamic economic thinking and development and in the future can achieve a glorious period again. (Daulay et al., 2023). Currently, economic and scientific developments go hand in hand with the development of the times and technology that do not contradict the values of the Qur'an and Assunnah. (Qorib & Lubis, 2024).

Literature Review

The development of Islamic economic thought is marked by the occurrence of several changes or cycles that give birth to the contribution of ideas to the progress of the world economy. The contribution of economic thought that provides changes in the progress of the economy in the world has been made by Islamic scientists. The development of Islamic economic thought began during the time of Prophet Muhammad PBUH and continues to develop until now. The history of Islamic economic thought can be divided into 7 cycles, namely during the time of the Prophet, khulafaurrasyidin, dynasties, mercantilism, capitalists, socialists, and contemporaneous (Al Fauziah, 2021). The development of Islamic economic thought has a basis of thinking based on the Quran and Sunnah. The development of Islamic economics to date has experienced a very massive development, which is shown by more and more countries around the world that use product services and implement banking economic systems that use the sharia economic system.

Method

This research uses literature reviews obtained from the google and google scholar electronic databases in the form of e-books and journal articles that are relevant to the topic being researched. Based on the literature data obtained, it was then carried out in several stages; first, choosing data that is in accordance with the theme chosen by the Muamalah Maliyah; second, reading, classifying according to themes, studying and studying; Third, conduct a discussion by analyzing and describing the studies obtained according to the purpose of the research.

Result and Discussion

The development of Islam into Andalusia became a symbol of the golden era that Muslims had achieved in Europe. Geographically, Andalusia is the Iberian peninsula in Europe which includes the territory of Spain and Portugal, jutting to the south, the end of which is only separated by a narrow strait with the tip of the African continent. The land was inhabited by the Vandals who later mentioned the area with Vandalusia which in the Arabic spelling of Andalusian, then they were colonized by the Western Ghotians (5th century M) by building the Western Gothic Kingdom. Then Islam began to conquer the Iberian Peninsula during the time of Caliph Al-Walid Ibn Abdul Malik (86-96 H/705-715 M) of the Umayyad Dynasty centered in Damascus (Janwari, 2016). The conquest of the Andalusian Peninsula (now Spain) under the leadership of Tariq bin Ziyad in 93 H or 711 M. Economic development and the glory obtained were inseparable from the power and glory achieved by the Dynasty at Andalusia. The Umayyad dynasty in Andalusia which ruled from 756-1031 M managed to make progress by inspiring a lot of European civilization to come out of the dark age, especially when Abdurrahman I, Abdurrahman III, Hakam II, and Al-Hajib al-Mansur Billa or Muhammad II were in power. Abdurrahman ad-Dakhil was the foundation for the establishment of the Umayyad Dynasty in Spain and ruled for 90 years. Economic Development in the Umayyad Dynasty Government in Andalusia. The Umayyad dynasty was one of the Islamic dynasties that created a great civilization for the world, outside of the Abbasid dynasty in Baghdad and the Fathimid dynasty in Egypt. The progress achieved greatly inspires Europe to rise from the slump. The factors that affected the economic progress of the Umayyad dynasty in Andalusia include; 1. Independent government institutions; 2. Cordova as a

center of business and science; 3. Agrarian reform and special market opening; 4. Harmonious relationship, rulers, businessmen and scholars; and 5. Industry and Marine.(Masud, 1996)

Thinkers of the umayyad state in andalusia. Ibn Hazm (384-456 AH/994-1064 M.)has the full name Abu Muhammad Ali bin Abu Umar Ahmad bin Sa'id bin Hazm bin Ghalib Ibn Shaleh bin Khallaf Ibn Ma'dan Ibn Sufyan al-Qurtubi al-Andalusi. Abu Muhammad was born at the end of Ramadan 384H coinciding with November 7, 994 M in the southeastern area of the city of Cordova and died on Monday the 28th of Sha'ban 456H, coinciding with August 15, 1064 M at the age of 72 years, 11 months and 2 days in his hometown, Manta Lasham (Said HM, 2016). In formulating the law, Ibn Hazm referred to the Qur'an, the Sunnah. Ibn Hazm's thoughts have a great influence in the history of Muslims because of four important factors, namely; first, the great determination and enthusiasm to invite people to follow his madhhab, although the majority of scholars did not support him, but this actually increased the popularity of Ibn Hazm. Some of the thoughts of Ibn Hazm who is famous in the field of economics are. (Ali Himayah, 1983)1) The Real Sector of Land Lease and Its Correlation with Equal Opportunity Distribution; 2) Public Finance of Social Welfare; and 3) Social Security for People Who Are Unable to Overcome Poverty.

His thinking on the concept of equal distribution of business opportunities in the economic field tends to the principles of Islamic social economy. The purpose of this concept is to create the well-being of many people, but still based on social justice and balance in accordance with the guidance of the Qur'an and Hadith. The concept of economics based on the Qur'an is how wealth circulates to all circles and there is no social gap in society (Amsari et al., 2023). This Islamic economic principle according to Islamic shari'a is not a socialist system that emphasizes collective ownership and also not a capitalist system that adheres to an unlimited system of individual ownership. According to Ibn Hazm's thoughts; "Renting land is not allowed at all, either for farming, plantations, erecting buildings, or anything else, either for the short term, long term, or without exception following the following system: With regard to land, it is not allowed to do it except with Muzâra'ah (cultivation of the land) with a system of sharing the proceeds of its production or Mughârasah (cooperation in planting). (Ibn Hazm, 1429)

In the field of social welfare, especially labor welfare, Ibn Hazm stated three basic principles in realizing welfare, namely the system of ownership, development, and utilization of individual and social property rights. Substantially consists of efforts to ensure equitable distribution, improvement of the social welfare of the community, and guarantee of the property rights of individuals and the general public (Amalia, 2010). Ibn Hazm established the Islamic Social Security Instrument, this social security program can be achieved through; zakat, waqf. Infaq, alms and taxes.

Ibn Thufail (505-581H/1109-1185 M) grew and developed when the Umayyad Empire in Andalusia was in its fifth period (1086-1248 M), where the government had been fragmented and dominated by one of them by the Muwahhidun Empire (514-629 H/1120-1231 M). This state is centered in West Africa, precisely in Morocco and its territory has expanded to Andalusia, ruling for more than a century. Ibn Thufail's Economic Thought. Ibn Thufail's economic thought can be seen in the philosophical romance "Hayy bin Yaqdhan". In this story he uses "Hayy bin Yaqzhân" as a human child who was swept into the sea by his mother in a basket, because to avoid the cruelty of the king who was very arrogant and stranded on a remote island where no human beings lived (Said HM, 2016). Hayy was also discovered by an antelope and raised by it until he grew up and he learned how to meet his needs, starting from he and his mother antelope to the stage where he was independent in supporting his life. From this story, Ibn Thufail's economic thought can be explained in: 1) economic philosophy; 2) Economic Concepts and Rationality; 3) Development Economics Concept; and 4) The Concept of Ethics in Economics. Hayy's strong understanding of

monotheism is able to carry out his duties as a caliph in the right way, namely trust to the environment (Muhammad Yusuf, 2016). The story of God's search written by Ibn Thufail is inspired by the story of Prophet Ibrahim (a.s.) in seeking God, namely Q.S. al-An'am: 75-79. In Islamic economic philosophy, it does not only focus on the scarcity of goods, but rather on improving human management. (Ibrahim, 1935).

The Concept of Development Economics. The main points of Ibn Thufail's economic development thinking are; (1) The environmental condition of the surrounding community is the first step of development, paying attention to the condition of the surrounding environment is a factor in the success of development. (2) Imitating or imitating more developed countries. (3) Innovation is the key to the safety of an optimistic society or country, when "imitation" is carried out, when there are limitations, creativity is needed to be born to overcome the economic problems that arise. (4) The development of the agricultural sector and the utilization of natural resources must be strengthened by manufacturing. Qualified human resources are the key to manufacturing development. (5) Human resource development is an important factor in creating economic progress and prosperity (Tohir, 2014). Therefore, human resources according to Ibn Thufail is an adaptive and creative being. (Marnisah et al., 2019).

Next is Ibn Rusydi (520-595H). According to historian and biographer Ibn Rushdi (520-595H), such as Abd al-Wahid al-Marakusy (w.1224), Ibn al-Abbar al-Andalusi (w.1260) and Ibn Abi Ushaiba'ah (w.1270), Ibn Rushd has the full name Abu al-Wahid Muhammad ibn Ahmad ibn Muhammad ibn Rushd. He was born in Cordova, Andalusia in 520 H/1126M. Ibn Rushd was one of the genius scholars who lived in the Middle Ages. Regarding economic thought, Ibn Rushd assesses whether an economic activity is legitimate or invalid, whether the values of justice are fulfilled or not, whether the transaction is carried out in accordance with ethics in Islam, and what are the criteria for the transaction to be permissible or makruh? (Ege, 2017). As a brilliant philosopher, Ibn Rushd introduced a new concept related to the function of money, namely as a means of storing purchasing power from consumers. He emphasized that money can be used at any time to buy his living needs. Previously, Aristotle stated that there are three functions of money, namely; as a medium of exchange, a tool to measure value, and as a reserve for future consumption. (Backhouse, 2002). In this case, Ibn Rushd rejected Aristotle's opinion related to the theory of the value of money in which the value is fixed. The reason put forward by Ibn Rushd related to this issue is that money functions as a tool to measure value, so like Allah SWT, the Most Measurable, Allah SWT is fixed and unchanging. So, as a measuring device, the value of money is fixed. On the other hand, Ibn Rushd emphasized that the function of money as a reserve for future consumption, then the change in the value of money is undoubtedly unfair. Based on this reason, actually the nominal value of the money must be the same as the value contained in the precious metal in the currency (intrinsically).

Next Ibn Khaldun (732-808H/1332-1406 M). As a Muslim sociologist and historian, has the full name Wali al-Din 'Abd al-Rahman bin Muhammad bin Muhammad bin Muhammad bin Muhammad bin al-Husain bin Muhammad bin Jabir bin Muhammad bin Ibrahim ibn 'Abd al-Rahman ibn Khaldun al-Hadhrami. (Husain, 2013). Ibn Khaldun's Economic Thought. Ibn Khaldun has expertise in various sciences, such as jurisprudence, history, and sociology. In the field of economic thought he did not write specifically, but as a sociologist, he studied sociology in the field of economics. His thoughts are in his great work al-Muqaddimah. The most complete book in the 14th century M that has been translated into several languages contains the main points of thought about the social phenomena of society, the system of government and politics in society, the economy, society and the state, human phenomena and the influence of the environment, geography, and science and their tools. The Concept of Value, Price, and Money. Ibn Khaldun's economic thought is discussed in "al-Muqaddimah" related to economic motives that arise due to

the infinite human desire, while the goods or products that will satisfy his needs are very limited. Ibn Khaldun's concept of economic development is development with brotherhood that gives birth to a state and prosperity. (Yahya, 2011). The universal concept of development combines the physical and spiritual, not development that only prioritizes physical development (Tohir, 2014). The concept of development in the work of Ibn Khaldun, (al-Muqaddimah) is referred to as the term of eight main pieces of advice, including: (1) A strong government will not be realized except through the implementation of the Shari'ah; (2) Syar'at cannot be realized except through government; (3) The kingdom will not increase its power except through society (al-rijal); (4) Society will not survive except with wealth (al-mal); (5) Wealth cannot be obtained except by development (al-imarah); (6) Development cannot be achieved except by justice; (7) Justice is the criterion by which God judges man; and (8) The government is charged with the responsibility to realize justice (Chapra, 2008). These eight pieces of advice are at the heart of al-Muqaddimah, which are very complex, interrelated and inseparable in realizing development.

Conclusion

The Umayyad Dynasty in Andalusia, which ruled from 756-1031M, managed to make progress by inspiring a lot of European civilization to come out of the dark age, especially when Abdurrahman I, Abdurrahman III, Hakam II, and Al-Hajib al-Mansur Billa or Muhammad II. Abdurrahman ad-Dakhil was the foundation for the establishment of the Umayyad Dynasty in Spain and ruled for 90 years. The leadership of Muslims in Andalusia brought about the progress of civilization influenced by intellectual progress in which there were philosophy, science, jurisprudence, music and art, as well as language and literature, and the splendor of physical development. The establishment of the Umayyad dynasty in Andalusia, Spain with the University of Cordova and the University of al-Hambra Granada as a center of science that became a reference for Europe to know the world. Various great scientists were born from there such as al-Ghazali, al-Farabi, Ibn Sina, Al-Mawardi, Ibn Misakwaih, Ibn Barjjah, Ibn Thufail, and Ibn Rushd, Imam al-Shatibi, Al Ibn Khaldun whose various discoveries have become references in various fields, especially in the field of economics.

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