

Economic Development's Place in Islamic Civilization

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ABSTRACT

The glory of Islamic civilization since the year 750 AD has shown that the economic institutions of Islam brought by the very strong and managed to survive so many years. This paper aims to explore the development of economic institutions in the glory of Islamic civilization. This study used qualitative methods, through literature review and document analysis of past studies. The results showed that the economy is one factor that contributed towards the rise of Islam in line with the administrative aspects, political, military and others. In addition to not shirk their duties within the community, economic development should be incorporated with Islamic values outlined by the Qur'an and Hadith.
Keywords: Economic development, Economic Role, Islamic Civilization.

Introduction

Islam is a religion that leads to truth. Truth brought in a ray of Muslim society is based on two major sources of Qur'an and Hadith. Since the first revelation of Surah Iqra', Islam has found a place in the hearts of his companions, even though at the beginning with the rise in the time of the Prophet only among slaves and poor people who believe and follow the teachings of the Prophets. Before the advent of Islam, the Arabs have already emerged as a skilled merchant class and dominate world trade routes. They have dominated the foreign trade of their borders, such as Europe, China, Persia and Africa. After the emergence of Islam, Mecca became an important religious center in the Arabian Gulf, and the Arabs have taken advantage and opportunity to conduct trade, especially during the Hajj season. Mecca was at the time of peace and security as a worship center has attracted other traders to do business there. This makes a Mecca as a commercial hub. At that time, the tribe of Quraish was the most honorable in Mecca and was developed from the business. This makes them as people who are respected and revered by the entire community at the time. Messenger SAW Uncle's Abu Talib was also included among the very wealthy Arab merchants. Messenger is the children of Hashim has been directly involved in the business since his childhood.

At the early age of 12, he showed strong interest and are willing to accept challenges in business. After he was appointed as a prophet and the 14 years he was in Mecca, strong opposition from the pagan Quraysh cause God had commanded him to migrate to Medina to protect Islam. Migration He has received the good responses from the Ansar in Medina. Islam grew well and spread the message of Islam to the area of development within Islam, which is based in Medina. Various aspects which are emphasized by him for the life he was in this second holy city. Among the emphasis is on economic factors. In reality, the economy and wealth in the early Islamic period are dominated by a small band of pagan. They controlled the business activities based on *riba*' (SMSA t.th). However, this contradicts the rejected and transmitted by Islam (Al-Baqarah 2:275). Islam urges its followers actually strive to improve the standard of living for its people hard working and lazy people who refuse work or heavy bones. Provision to be undertaken must be from a halal source which is not a result of a forbidden even to the eye it can bring prosperity to human life.

The Concept of Economic Development

Economy is a matter relating to issuing and manage the physical and physiological needs of human life by using all the resources available on the world lives. In the context of today's world, the activities carried out within a particular economic system involving agricultural, industrial, trade and commerce that are commercial in nature (Shukri & Rosman 2003). These activities contributed to the smooth and economic growth of a country. In terms of individuals and families, the economic development associated in the effort to find the world's material wealth consists of money, jewellery, land, farms, homes and buildings, shares and other. The economic affairs is more focused on human activities to benefit from natural resources to meet the physiological needs and social and self-satisfaction.

However, the overall economic development should include individuals, families and even communities can avoid poverty as expressed by Todaro and Smith (2009) in his book on economic development provides a clearer interpretation and specific. They said; "The ultimate purpose of development economics, however, remains unchanged: to help us understand developing economies in order to help improve the material lives of the majority of the global population." (Todaro & Smith 2009). Islam has its own perspective on economic development. According to Shukri and Rosman (2003) economic development from an Islamic perspective is that economic activity based upon the principle of Islamic teachings contained in the Qur'an and Hadith. Indeed, economic development in Islam does not deny responsibility for self, family and community but economic activity is an essential element of a claim *kifayah* obligatory in Islam. However, one must balance the interest of both worlds at the same time not neglecting his responsibility toward self, family, community and country. These are good economic principles and capable of developing a civilization and give a blessing to mankind.

The Role of Economic Development

In Civilization Economic factors play an important role in assisting the progress of a civilization. In addition, the economy also has a big impact in realizing the further development of enhancing the performance of a civilization (Mustafa 1999). The scholars of Islam nor the West has listed the aspects that can help in building a civilization to grow to bring progress to the people who live in it. Arnold Toynbee (1972) in his book 'A Study of History' states that the development of civilization was based on a community that will help human to increase production or productivity. This item consists of four elements, and the economy is one of the elements. Will Durant (1975) also stated that economic resource is one important element in the regulation of society. Economic elements that can help improve the lives of people as well as the increase of production of culture. In addition, Will Durant also stressed on the political, moral and artistic traditions. These aspects are seen as a factor in increasing the civilization of a society. Islamic scholar like Jurji Zaidan (tt) explains in more detail about the development of a civilization, especially in promoting Islam.

Zaidan Jurji put four main concepts and features of Islamic civilization. Among the features described are centered on divinity (rabbaniyyah), humanity (insaniyyah), temporal (dunyawiyyah) and holistic (syumuliyah). All of these features to be emphasized by him in building a developed Islamic country, and generating a strong economy. In addition, an increase of a civilization can be identified and measured in performance in three main aspects, one of which is economic (Akashah 2009). Geographical and environmental conditions also affect the activity and the economy of a place which is the aspect of human dependence on the results of agriculture, gardening, pets and water resources for survival of a society (Abramyan 2009). The increase of a civilization that influenced the results of these economic factors associated with the new ideas that fit with the increase of humane thought, who want a more comfortable life.

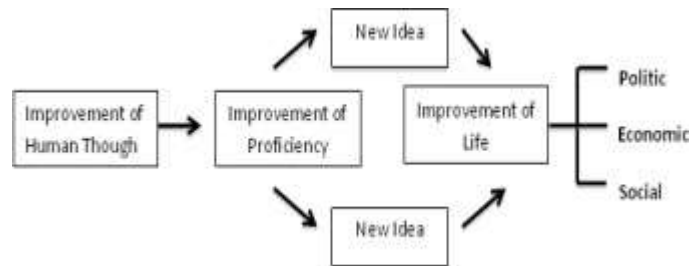


Figure 1. Process Improvement of Human Civilization Source: Akashah 2009

In fact, the history of Islam since the time of the rise of Islam in Medina itself prove that the economic interests in the development of a civilization. The proof is in the Medina Charter contained 47 clauses, which completely cover the various aspects of the guidelines, one of which is economic management (Endut et al., 2009). Medina Charter is a social contract drawn up by the Prophet to the practice in Medina. This Charter accepted and agreed by all the people of Medina to ensure human cases, all races and religions.

Procurement of Economics on Islamic Civilization Era Currency Quality

Currency plays an important role in generating economic system. Rise and fall of currencies will affect the country. 14th century history display in the Maldives, many Muslim traders, including Islamic scholar named Ibn Batuta, using the shells as currency at which time a shell is a highly quality and valued (AlHassani, 2006). Research proved that the shells of very high quality and valued because it is also used as currency by many countries, including China and Africa (www.britishmuseum.org).

Agriculture

Farming and agriculture are one of the most important industries in every civilization, especially in the Islamic civilization. Farming and agricultural activities contribute to government revenue through marketing and commercial products such as cereals, dairy, poultry, cattle, buffalo, fruits and vegetables. Ibn Bassal is a farmer from the Emir of Toledo has produced a book entitled A Book of Agriculture in 10. The book is written on the types of land suitable for cultivation according to the season of the year. Book produced by Ibn Bassal as botanist's first Muslim to be a significant reference by the farmers and peasants to increase their productivity. Ibn Bassal also be important to carry out pilot studies on commercial farming and agriculture. The study was a positive impact on the farmers and local farmers to commercialize their products as commodity's trading.

Fabrics and Textiles

In the middle of the nineteenth century, fabrics and textiles are produced by Muslim Spain has grown up to international level (Al-Hassani, 2006). After three centuries later, the production of woven fabric's skills by Spanish Muslim community is a very high standard of quality. Spanish skills in silk and other fabrics to the market for Portugal. Queen Beatrix of Portugal in Spain used silk as silk Spanish wedding ceremony has its own pattern of golden, beautiful, and high-quality craftsmanship. Spanish Muslim community skills are not limited to the production of silk and fabric, but also smart and skilled in produce carpets, prayer mats, scarves, cushions, silk curtains and products produced from the skin (Al-Hassani, 2006). At that time, there are more than 3000 people in Cordoba who are involved in the textile industry, and this makes the Cordoba as a trading center of Islamic fashion. The success in the textile industry had expanded the influence of the Spanish government through the fabric trade, in which products had been growing up to Europe. In Andalus, designs and patterns of the middle east has been produced in the city of Malaga and Almeria. Both the city's main retail trade industry is textiles, the city of Malaga and Almeria's prior pattern of new fabrics and clothes from other areas. The industry is growing rapidly because it is one of the most important industries of government can open more business opportunities as well as producing creative people.

Barter System

The exchange of goods with other goods or known as the barter system has been applied in Islam. Even the Prophet himself and his companions also use this practice barter system (Al-Hassani, 2006). Barter system actually helps people to each other in their daily life. Islam permits this practice, as long as they are not detrimental to either party and the consent of both individuals involved. The Difference Between Islamic Economics and Western Economics. From the history that can be seen to this day, there is a significant distinction between the practice of Islamic economics and conventional economics (West). Rational concept of Islam in contrast to the economic rationale in the West today. West are more likely to emphasize the accumulation of wealth by individuals who seeks profit solely. Unlike Islam, Islam is realistic in profitable action in the world as a reward in the hereafter, even under normal economic arrangements, it is also considered rational. Calculation of cost-benefit analysis or costbenefit analysis, in Islam, taking into account the importance of accountability in the Hereafter is more important (Mohd Liki 2003). Moreover, the economy in the West to ignore aspects of the distribution and division. The main focus is the optimal production with existing resources. This contrasts with the Islamic economy in which Islam regards as important as the distribution of income production. As a result, there are institutions such as treasury, charity, and the endowment is evidence that Islam emphasizes the concept of wealth distribution (Mohd Liki 2003). Distribution of property to others is very important because it can help achieve economic development and reduce the income gap each other (Asmak 2009; Patmawati 2008). This is because Islam is not measured in economic development from the results of purely materialistic profit but in the hereafter and seek Allah's pleasure. Allah said in Qur'an:

“But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters.” (Al-Qasas 28:77).

In addition, objects in the center of the western economic paradigm of human behavior in the marketplace. Variables-variables that are included in this model related to economic factors that are influenced by the quantity. Islam considers life as a union in which the economic system is subsystem only. Variable-economic variables studied in all perspectives of life in this world and hereafter based on the principles of faith, morals and sharia.

Conclusion

The achievement of Islamic civilization in economic development is undeniable. Results from a combination of material and spiritual values based on religion, achievement of Islamic civilization was more evident in the increase of the society or the development of a civilized community. In contrast, in conventional economic models, the development is emphasized in the material, and physical aspects alone would have resulted in the development of unstable, dysfunctional social development and certainly

not focused on the development of a civilized society. Even the external and physical development of purely moral turpitude destroyed by the collapse of society and moral values. Thus, economic development according to the Islamic perspective is holistic, holistic, comprehensive and integrated between the spiritual and material aspects. Integration between these two elements made the development of Islamic civilization not only improve the material alone but in tandem with the development of spirituality. The emphasis on this factor as well as other factors such as political, military, administrative arrangements made, justice and love of knowledge make civilization conquered two-thirds of the world some time ago (Joni Tomkin 2008; Khalif Muammar 2009). Clearly, by integrating all these factors it is possible Islamic civilization would be built up again dominate the world as we dominate the West today.

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