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HUMANISM CIVILIZATION IN THE PERSPECTIVE OF ISLAMIC HISTORY

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Abstract: This article discusses about humanism civilization in the perspective of Islamic history. The approach taken in this journal is the historical narrative method by looking at universal values that favor human interests, expressed in a mindset, by not distinguishing on the basis of ethnicity, religion, skin color, and belief systems and religion. In addition, the author also explains that many aspects of humanity are recorded in Islamic history such as futuh mecca (conquerization of mecca). The author describes there are 4 leaders of Islamic leaders who describe humanitarian events contained in the history of Islam. This certainly awake and give direction to aspects relating to the general needs of humans including justice, equality (egalitarian) love and compassion, generosity, obedience to principles / law, environmental peace to the principles of chivalry and heroism. These universal principles are upheld and expressed by the Prophet Muhammad in his life and that is what he taught to his friends so that they will be passed on to the Muslims afterwards. The presence of this humanist civilization is like an oasis that gives thirst satisfaction to people who have the character of wisdom and have high ideals that all civilizations should elevate the degree of humanity. The impact of humanism civilization in the perspective of Islamic history is very useful because it refers to the principles of the Qur'an that give a universal message that can build humanism civilization that is embodied in the trajectory of Islamic history and continue the values of humanism's great and noble civilization.

Keywords: *Humanism civilization, Islamic history, conquerization of Mecca.*

Abstrak: Artikel ini membahas peradaban humanisme dalam perspektif sejarah Islam. Pendekatan yang diambil dalam jurnal ini adalah metode naratif historis dengan melihat nilai-nilai universal yang memihak kepentingan manusia, diekspresikan dalam pola pikir, dengan tidak membedakan berdasarkan etnis, agama, warna kulit, dan sistem kepercayaan dan agama. Selain itu, penulis juga menjelaskan bahwa banyak aspek kemanusiaan dicatat dalam sejarah Islam seperti futuh mecca (penaklukan mecca). Penulis menggambarkan ada 4 pemimpin pemimpin Islam yang menggambarkan peristiwa kemanusiaan yang terkandung dalam sejarah Islam. Ini tentu saja membangunkan dan memberi arahan pada aspek-aspek yang berkaitan dengan kebutuhan umum manusia termasuk keadilan, cinta dan kasih sayang kesetaraan (egaliter), kedermawanan, kepatuhan pada prinsip / hukum, perdamaian lingkungan dengan prinsip-prinsip kesatria dan kepahlawanan. Prinsip-prinsip universal ini ditegakkan dan diekspresikan oleh Nabi Muhammad dalam kehidupannya dan itulah yang ia ajarkan kepada teman-temannya sehingga mereka akan diteruskan kepada umat Islam sesudahnya. Kehadiran peradaban humanis ini ibarat oasis yang memberikan kepuasan haus kepada orang-orang yang memiliki karakter hikmat dan memiliki cita-cita tinggi bahwa semua peradaban

harus meningkatkan derajat kemanusiaan. Dampak peradaban humanisme dalam perspektif sejarah Islam sangat berguna karena mengacu pada prinsip-prinsip Al-Qur'an yang memberikan pesan universal yang dapat membangun peradaban humanisme yang terkandung dalam lintasan sejarah Islam dan melanjutkan nilai-nilai humanisme. peradaban besar dan mulia.

Kata Kunci: Peradaban humanisme, sejarah Islam, penaklukan Mekah.

A. Introduction

Samuel P. Huntington defines the civilization as an institutional values and mindset that are become the most important part of society and inherited to the next generations. If the values of a civilization are associated with universal values of humanity, then it can be said that a civilization that defends, actualizes, and offers these values in a particular institution and mindset that can be categorized as a humanist civilization. As opposed to the word of civilization which emphasizes the values of violence, dehumanization and does not provide dialogue space for universal values such as justice, peace, love and compassion in the frame of *rahmatan lil 'alamin*.

The term of humanism as it is known is the general name for various ways of thinking in the different order. Studies in problems and issues relating to complexity of human life are the main focus of humanism. Moreover, humanism, as a concept, have been developed into a doctrine which is used to express paradigm, attitude and ethic, and its scope have also been expanded to all humanity entity in this day. In short, human civilization described in this article, is a universal value that sides to humanity concerns which is expressed in a paradigm pattern which does not differ anything based on race, religion, color and believe.

B. Humanism Civilization in History

History periodization, which will be explained in this article, is for introducing and proofing that many sides of humanity is noted in Islamic history. This article starts with discussion from The Prophet Muhammad SAW period in *futuh Mekkah* (conquerization of mecca in 630 BC). Actually, Mecca conquerization is strategic achievement for Muhammad to appear at the peak of his authorization. In Muhammad's hand, there were two authorities which were as religion leader and as leader of the state. In relatively short period of time which is 23 years, Muhammad could create a new civilization between two old civilizations which were Persian Empire and Kingdom of Rome.

Mecca conquerization was also known as distribution of general amnesties from Muhammad which were forgiveness and resentment removal in history. Conquerization done by Muhammad was without bloodshed, even the arrival of Muhammad SAW brought love and mercy. Even though, Muhammad got bad treatment from Quraysh when he lived in Mecca. Quraysh in Mecca, did so much defamation and contempt to Muhammad but he never responded to their behavior. Muhammad was not type of person that liked enmity and vengeful person. Muhammad was also not a tyrant leader who was greedy for power. However, Muhammad was a figure who had noble, humble, saintly personalities.

All of these things proved that the prophet Muhammad still upholds universal human values in carrying out the message of Islam. In fact, there were much could be done by the prophet Muhammad to repay the bad behavior of the disbelievers of Quraysh while he was around and preaching in Mecca, Muhammad never did those.

Islamic historians recorded a number of Muhammad expressions when the conquest of Mecca, namely when the Prophet ascended to a high place then faced the crowd while saying: "those of you who want to maintain the belief of ignorance, go to the house of Abu Sufyan, but for those who accept myself by bringing the teachings of Islam and believe in Allah then go to Baitullah (Haram Mosque) ". Unexpectedly, it turned out that those who wanted to survive with the belief in God were very few in number. Even Abu Sufyan as a figure of influence on the Quraysh

tribe was unable to survive and finally declared to convert to Islam, thus People who chose to enter Islam were more than those who remained in disbelief. This event was recorded in the Qur'an as Asbab Annuzul:

QS: An-Nasr: 1-3; "When the help comes from Allah, and victory (is granted), and you see people entering Allah's religion in multitudes, then extol the praise of your Lord and pray to Him for forgiveness. For He indeed is ever disposed to accept repentance".

For those who were still in disbelief, the Prophet never forced them to enter Islam in any way except by giving an example that life in Islam is better than life in the ignorance. The Apostle only said: "Go you all, now you are free, " with love and affection.

At the time of Khulafa' Rasyidun precisely during the leadership of Umar bin Khattab (13-23 H/634-644 AD) there were several events that gave the values of humanist civilization, among others, those could be traced to the following events. Simplicity and strong human values in Umar bin Khattab during his second caliphate had been the subject of discussion among Persian and Roman leaders and also the application of noble values such as spreading Islam through events of war with opponents. Umar bin Khattab as an accomplished administrator as well as a warlord at the time of the Prophet now has become the supreme ruler as a caliph based in the capital city of Medina.

In his leadership career, there were many events illustrated human values which could be an example for future generations of Muslims. One of them was the conquest of holy city of Jerusalem. When the commander of the Islamic forces was encircling the siege of the holy city of Jerusalem, Abu Ubaidah bin Jarrah received an envoy out of the gate of the holy city with a white flag to propose several conditions to surrender the holy city of Jerusalem to Muslims in a peaceful manner without bloodshed. This was due to the wise consideration of the highest leader in Jerusalem at the time, Archbishop Patriarch Sophirus, who had known the strength of the Muslim community at that time. On the other hand, the defense power of the Byzantine / Roman empire was in a period of decline, so the Archbishop as a religious leader did not want bloodshed due to warfare in the holy city of 3 (three) religions.

Therefore, from Byzantium offered three conditions; first, they asked for a ceasefire. Second, this holy city would be surrendered to the highest ruler of the Islamic ummah, Caliph Umar bin Khatab directly. Third, the remaining Roman troops were permitted and given full protection towards Egypt. After going through a negotiation, all conditions could be accepted by Muslim troops led by commander Abu Ubaidah bin Jarrah with the approval of Umar bin Khatab.

Umar decided to go to Jerusalem. at first, a small army was prepared as a bodyguard on the way to Jerusalem but it was rejected by the caliph. He only asked to be accompanied by a personal assistant by riding a red camel carrying a sack of wheat, a bag of dried dates, a plate made of wood, a bag of water from leather, and a prayer rug.

Seeing that, the Roman authorities in Jerusalem were very surprised and amazed to see the simplicity of the attitude and personality of the supreme leader of the Muslim community who had the title *Amirul Mu'minin*. Apparently, behind that simplicity showed nobleness, greatness of the soul and upholds human values, especially with regard to differences in religion and belief. The momentum of the surrender of the holy city of Jerusalem took place very peacefully, full of friendship and tolerance. Umar bin Khatab and the commander, Abu Ubaidah bin Jarrah, were followed by all Islamic forces entering the holy city and hailed by people who were mostly Christians as expressions of joy and hope, after Islam fully controlled the city of Jerusalem.

Umar bin Khatab never forced people to change their beliefs, nor did impose tax burdens on the people and did not make radical changes to the local traditions they had been doing. Umar advised the Palestinian Governor at that time to give more good examples in leadership and uphold humanity values as taught by Islam. This became the peak of the achievement of the glory of Islam in Palestine, led by Abu Ubaidah bin Jarrah as governor at the time. Thus, Islam was admired for its armed forces, economic justice and upholding human rights values, even they have different religions and beliefs.

After the successful conquest of Palestine, the next region that still suffered greatly was Egypt as one of the provinces of the Eastern Roman Empire (Byzantium) due to the implementation of an authoritarian system of power, very high tax collection and political fighting between the Christian sects of the Copti tribe in Egypt, who knew how free and open the leadership system in Islam was and the application of a just leadership. Therefore, the Muslims were asked to enter their territory with military and logistical assistance from the Kopti tribe.

This was done purely on the basis of humanity and to consider Humanistic civilization. From this description, something unique happened especially in the liberation of the holy cities of Jerusalem and Egypt during the reign of Caliph Umar bin Khatab. Supposedly, people who were controlled by a power of the same ideology (Christian) would prefer to be led by leaders who hold the same beliefs. But in this case, the population preferred to be led by Islam. Why was that? The answer was a society, whatever its religion and beliefs would feel displeased if the problems of welfare and human values were ignored or even harassed, causing a social reaction to the previous government namely the Romans and they voluntarily accepted the presence of Muslims.

The next Humanist civilization in the course of Islamic history occurred at the time of the Umayyad Daula, precisely during the leadership of Umar bin Abdul Aziz (99-110 H). Umar bin Abdul Aziz was seen as the best caliph among a number of large caliphs of the Banu Umawiyah. He was known as a polite, clean, sincere religious activist, had a simple personality, and had made the most improvements in his relatively short reign.

Umar bin Abdul Aziz inherited his grandfather's leadership, Umar bin Khattab r.a. His mother Umi Ashim was the grandson of Umar bin Khattab who was the second Arrasyidin caliph, after Abu Bakar Shiddiq r.a. During his reign, he brought a happy new era for all his people as well as for the Umayyad Daula. Umar bin Abdul Aziz's personal piety and simplicity deserved to be an example. He devoted all activities of his life to improve the welfare of his people.

Therefore, Umar bin Abdul Aziz was considered by the Muslims to be the fifth Khulafaurasyidin. Even the very fanatical Khawarijs recognized Umar bin Abdul Aziz as a legitimate Islamic caliph among their rejection of all the Umayyad caliphs after the Takhim (Arbitration) at Daumatul Jandal during the Shiffin war.

Umar bin Abdul Aziz was a leader who left behind all worldly splendors that had been displayed by the previous Umayyad caliphs. When he accepted the position of caliph, many events touched on human values and fostered a sense of spiritual, compassion, and justice. However, behind it all, he had an uncompromising assertiveness in all forms of deviation.

The following are the events carried out by Umar bin Abdul Aziz in his leadership; When he accepted the position as caliph, the royal horsemen brought before him the royal horse brought before him the best horse to choose from. However, he preferred his humble horse. He ordered all the horses in the kingdom to be auctioned to the public and the proceeds of the sale were handed over to Baitul Mall. He also ordered his wife to return valuable jewelry and gifts obtained from her father and siblings to the State treasury. He also called on all Bani Umawiyah relatives to surrender their assets to the State. A plot of land that belonged to the family of the Holy Prophet who had been taken by Marwan bin Hakam from the Muawiyah family was returned to the heir of the Holy Prophet. He is a caliph who is known to stop the habit of condemning the calming sanctity of the caliph Ali bin Abi Talib and his grandchildren from the Friday pulpit which has been a required reading due to the grudge and enmity towards Ali and his family. That curse sentence, he replaced with lafaz holy verses of the Qur'an al-Nahl letter: 90. Meaning: *"Verily, Allah commanded you to do justice and do good, to give to relatives and to forbid cruel and unjust acts and hostility. He gave a lesson to you so that you always remember"*.

His sense of justice was so high and Umar considered a Qodhi religious leader to be more important and more powerful than a governor. Umar bin Abdul Aziz was a true father of the nation to his people, but at the same time very strict in punishing dishonest officials. Therefore, one of the State officials in his reign, Yazid bin Muhallab was imprisoned on charges of embezzlement of state money / corruption. In addition, the governors of the caliph, Umar bin Abdul Aziz always controlled and provided instructions in carrying out leadership duties.

Historians noted a very famous speech of Umar bin Abdul Aziz addressed to all officials so that discipline and not playing in carrying out the mandate given by the people. The speech reads as follows:

"Do not underestimate any sin, do not try to reduce the rights of the people which will affect their welfare. Do not ask anything from the people beyond their ability to take from them what they give and do everything to improve their lives of prosperity and prosperity, lead with love, tenderness and avoid acts of violence. Never give presents at party events, do not sell the holy books to share with the people for free. Do not impose taxes on travelers / tourists or marriage tax, camel milk tax, nor do you claim taxes on people who have converted to Islam."

Another interesting thing about Umar bin Abdul Aziz's leadership concerns about the issue of religious tolerance. Although he was a devout Muslim, historians wrote that Umar had a very high tolerance towards Christians and Jews. Christians in Damascus once asked him to return the Cathedral Church of St. Johannes, who was seized by Walid and has been converted into a mosque. At first it was difficult for Umar to allow this request but he allowed Christians to have the church of St. Thomas which actually does not belong to Christians.

Another example was tolerance to the Jews of Bani Najran who had to pay almost 2, 000 pieces of cloth as tribute even though their numbers had been greatly reduced. Then, Umar reduced their tribute from 2000 pieces of cloth to only 200 pieces. However, Umar never agreed that Jews and Christians were given duties in government. He ordered his governors that no one except Muslims be appointed to occupy strategic positions and take full responsibility for him.

However, in terms of tolerance he restored the internal positions of Christians and Jews as they had before in the past. He also restored the churches and synagogues which were the right of Christians and Jews who had been surrendered or were robbed from them. Thus, it impressed the personal caliph Umar bin Abdul Aziz in carrying out his leadership which was so impressive his attention to the values of humanist civilization which had been ignored by many leaders before his leadership.

The next trajectory of Humanist civilization in Islamic history occurred during the leadership of Harun Al Rasyid (170-194 H / 786-809 AD) precisely during the reign of the Abbasid Daula in Baghdad. The government of the Caliph Harun Al-Rasyid was the best and most respectable, clean, full of policy and the most extensive of his territory. There was no caliph who was most loved by alim Ulama, poets, Jurists, Al-Qur'an readers, poet writers and friends of his time apart from the caliph Harun Al-Rashid. He has a close relationship with everyone and is always flattering and praising others for his kindness and achievements. He himself was a writer, poet, creator of old stories and poems, with sharp and subtle feelings so that he was respected by friends and opponents of each group.

In the reign of the caliph Harun Al-Rashid, Baitul Mall was assigned to bear prisoners by giving everyone adequate food and summer and winter clothing. Before that, the Caliph had previously done so, but in the name of giving. Meanwhile, the caliph Al-Rasyid made it a duty and responsibility of the state. In addition to this, there were many other factors that made Harun Al-Rasyid so famous such as, the attention and appreciation that were very high for scientists and scholars. He realized this by building a scientific institution called Baitul Hikmah.

This institution was a brilliant cultural and civilizational institution at that time that had pioneered the path of European pride in the future. Historians described the care and depth of appreciation for each scientist who gave birth to a work. The work was appreciated by the state with a very high appreciation so that it could describe the welfare of scientists so that the passion to give birth to the best works of his time was very prominent and was the desire of everyone to compete to become a scientist and scholar.

It was said that a book produced by an author was weighed by building gold and then valued by money and given entirely to the authors. Not only that in the Baitul Hikmah institution, it was Harun Al-Rasyid's custom to collect philosophical books in Persian and Latin (Roman) to be translated into Arabic to be developed and analyzed into a new work that was given an Islamic nuance.

Another thing that caught the attention of historians during his reign of 23 years that was full of events and the majesty of Islam even in his personality depicted a person who has a diplomatic attitude that could establish cooperation with other nations outside his leadership. Ninth century there were two names of kings who stood out in world affairs namely Charlemagne also known as Charles / karel regal, king of Franka who later became the Roman emperor.

One of the two person was Harun Al-Rasyid who was the most powerful king and reflected a higher civilization. The two great leaders were also in their relationships and friendships that were driven by their respective interests to face their allies. Charlemagne strengthened Harun's position as a person who had the possibility of becoming his ally in the face of Byzantium who was also hostile to Harun Al-Rasyid. Harun Al-Rasyid, on the other hand, wanted friendship with Charlemagne to face his most dangerous rival and enemy, the rulers of the Banu Umayyiah in Spain and also not befriend Charles. Friendship of the two leaders gave birth to exchange ambassadors and prizes. The unique international achievements obtained by Harun Al-Rasyid caused him to be approached in the diplomatic field by several Chinese kings. In this case, it was illustrated how truly a Harun Al-Rashid had good diplomacy skills and could carry out not only domestic relationships that prospered the people but could also establish political communication with the rulers outside the kingdoms of the Abbasids.

The historians, among others, Ibnu Khaldun explained that when a people had achieved victory and had everything that was in the previous kingdom, then it arose luxury and pleasure as well as many benefits. Their lives transcended the boundaries of necessity and lifestyle as well as small unimportant matters, such as luxury in terms of food, clothing, carpet, plates, cups and jewelery items that depict pride and luxury.

All of that was possessed during the peak of the kingdom of the Umayyad dynasty during the reign of Harun Al-Rasyid. From the description above it could be concluded that during the reign of Harun Al-Rashid, the atmosphere of the city of Baghdad was very sparkling which was often used as inspiration for poetical writers and novels as a city of one thousand and one nights. It illustrates the prosperity, prosperity, diplomatic relations and attention to the values of science and civilization have become the main characteristics of his leadership.

This was realized due to two important factors, namely the first factor in the personal strength of Harun Al-Rasyid who was pious, polite, intelligent, had high human values and thirst for knowledge which he believed to be important for the advancement of a civilization and this he has proven in his leadership. The second factor is the situation of security, welfare, orderly administration of government and political stability in the country causing his focus to focus on developing and integrating matters relating to the process of progress in the country.

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As a comparison, in the early reign of the Abbasid dynasty, many of the main allied rebels were the Umayyad dynasty in Damascus and in Spain. The stable political conditions contributed greatly to Harun al-Rasyid to concentrate on building social civilization and reducing civilizations with political nuances.

C. Conclusion

This article would prove that from the time of his leadership the apostle saw when *Futuh al-Makkah*, the leadership of Khulafa' Rasyidun during the Caliph Umar bin Khattab, the period of Umar bin 'Abd al-Aziz's leadership from the Bani Umayyah Daula to the leadership of Harun Al-Rashid during the Bani Abbasid era, Islamic history was not as understood so far. Islamic history has always been positioned only in the history of elite or political history which mostly described the succession process of leadership from one leader to another, describing wars from one war

to another, insurgent activities and acts of violence. This was certainly inversely proportional to what has been done by at least four figures that have been described previously which showed that they were more interested and cared about events that had nothing to do with the history of Islamic civilization so far that was impressed that Islam only exposed and told things negative thing.

Basically, if it was analyzed and explored one by one carefully, fairly and honestly, there were many historical fragments that told stories and inspire historians to write and to describe humanist civilizations that favor the values of goodness, truth, tolerance which described inclusive civilizations. This inclusive humanist civilization is very much needed in today's modern life which is individualist, materialist and the process of human interaction that further emphasizes the pragmatic and transactional cultural elements.

The presence of this humanist civilization is like an oasis that gives thirst satisfaction to people who have the character of wisdom and have high ideals that all civilizations should elevate the degree of humanity rather than otherwise humiliate and deliver humans to values that can damage ethics, morals and denial towards common sense and conscience. How can humanist civilization be formed in the course of history and Islamic civilization? The answer is that from the time of the Prophet until the governments that followed have always held to the universal values of the Qur'an which basically not only be addressed to Muslims specifically but is a guide for all humans.

This certainly awake and give direction to aspects relating to the general needs of humans including justice, equality (egalitarian) love and compassion, generosity, obedience to principles / law, environmental peace to the principles of chivalry and heroism. These universal principles are upheld and expressed by the Prophet Muhammad in his life and that is what he taught to his friends so that they will be passed on to the Muslims afterwards.

Similarly, the example of the Prophet Muhammad is used as an example in the lives of Muslims who are known as sunnah or tradition, the way of life that is inherited from the Prophet in his daily life. At least there are five basic principles that are set as an example in leadership to realize the values of humanist civilization that are in favor of humanity, from the life and great and noble qualities of the Messenger of Allah. First, he appreciates any small and simple positive activities. Second, he is sincere. Third, he never puts a burden beyond the limits of other people's abilities. Fourth, he never uttered harsh words in the form of insults that can hurt the hearts and feelings of others. Fifth, in carrying out the task of Islamic treatise, he is known to be a bit of theorizing but rich in action in the sense of working seriously and giving examples and examples to others.

From the basic principles of the Qur'an which give a universal message and moral greatness in the leadership of the Prophet is laid as the foundation for building a humanist civilization that was once manifested in the trajectory of Islamic history and civilization. May it provide an inspiration for future generations to be able to continue the values of humanist civilization that have been engraved in the history of the great and noble Islamic civilization.