



## RESEARCH ARTICLE

## Renaissance Philosophy and its Impact on Cultural Evidence from the Perspective of Islamic Thought

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**ABSTRACT**

There is no doubt that the world today is suffering deeply under the burden of materialistic dominance over the minds, hearts, and bodies of human beings. Many people have assumed that civilizational progress, through scientific and intellectual advancements alone, is enough to provide well-being, comfort, and tranquility for humanity. However, they overlooked the fact that science and technological progress alone cannot address the complex issues of modern civilization that the West, in particular, is afflicted with mental and psychological disorders, the prevalence of crime, alcohol addiction, the rising rates of suicide and school shootings, the widespread use of drugs, moral decay, and unemployment, among others. Faced with these challenges, people have turned to various philosophical, psychological, and social theories in an attempt to overcome the problems of contemporary society. Yet, they have also failed to achieve all their targeted goals, and the problems have continued to grow and worsen. Neither the Freudian school, with all its theoretical concepts and complex therapeutic applications, nor the strict experimental ideas of the behavioral school have succeeded in overcoming the societal crises in the West. On the contrary, these crises have intensified and crushed people even more.

It can be said that the morals and behaviors of Western society have been in rapid decline and degradation. The outputs of the diverse cultures in the West have only contributed to increasing spiritual anxiety and psychological fragmentation, with a clear inability to create a dominant cultural alternative that could contribute to shaping an idea leading humanity towards a safe and secure civilization. Instead, the situation has reached the point of crushing Western human existence and attempting to destroy its symbolism as much as possible.

Therefore, this research aims to assert that true renaissance can only be achieved through a civilization based on four main pillars: (Faith + Religious Knowledge + Empirical Sciences + Human and Cultural Knowledge). Without these four foundations, there is no way to achieve contemporary revival and build human civilization. Hence, this research attempts to invoke the civilizational outcomes in Islam to provide a comprehensive picture of what we aim to convey to the audience regarding the necessity of integrative knowledge in achieving renaissance and its impact on civilizational presence.

We claim here that Islam is an alternative to the ideas, visions and trends that prevailed in the West and failed in preserving its dignity and humanity.

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## INTRODUCTION

In the introduction, we hinted that the West revolted and embraced science as the sole path to progress, driven by the principles of modernity and postmodernism. These principles have led to the deconstruction of texts, the death of the author, and even the "death of God." When the West liberated itself from its religious values, it perceived the religious text as the primary obstacle and major hindrance standing in opposition to the tenets of modern science. Consequently, the scientific idea prevailed, while the religious, philosophical, and metaphysical ideas failed—or at least, this is how they were portrayed. There was no integration between the sciences, and only what resulted from experimentation and was a product of it was deemed worthy of being called "science."

The Westerners have fallen into what Malcolm Muggeridge warned against when he said, "Without God, we will fall prey to megalomania or sexual lust" (Kuhne, 2005). Indeed, both have manifested in Western society. Megalomania is evident in the oppressive forces dominating the judiciary and governance in the West, producing a set of ethical values that are disintegrated and disconnected from custom and tradition, let alone religion. This has resulted in the creation of a monstrous being with perverted morals, detached from history and the inherent, upright human nature.

We also point out that the issue within the Western intellectual sphere was a conflict between what was "presumed to be science and what was presumed to be religion." The problem with what was presumed to be religion lay in the church's religious texts, which tended to detail things in a way that clearly and blatantly contradicted science. This is not found in Islamic religious texts; indeed, interpreters of Islamic religious texts have not made explicit scientific errors as seen in the exegesis of sacred texts in the West. A key difference is that Muslim scholars do not have an obligatory sanctity for Muslims, unlike their counterparts, the authors of the biblical texts, who are considered divinely inspired by God.

These interpreters included scientific errors in their writings and used the language of their era, a language that was imprecise and subject to many changes over time. These changes contributed to the loss of the original language, misunderstanding it, or failing to account for its non-aligned connotations with what the author intended. This issue is not present among Muslim interpreters, who emphasized a crucial condition for accepting interpretations: proficiency in the language, which is Arabic, and adherence to proper rules of understanding.

As a result, some empirical scientists began to disdain any thought related to the supernatural or at least confronted it with indifference, believing that empirical science holds the key to everything.

This research addresses these initial concepts within the Islamic intellectual sphere to prevent the reader from falling into the same misconceptions that Arab modernists did when they attempted to apply the contemporary Western experience to the Arab and Muslim reality.

## DEFINING THE TERM IS A COGNITIVE NECESSITY

After the dominance of phenomenological thinking (Phenomenology): as described by "Lalande" in its general sense, it is a "descriptive study of a set of phenomena as they manifest in time or space, in contrast to either the abstract and constant laws of these phenomena, the transcendent truths that may arise from them, or the normative critique of their legitimacy." As a method, it is an effort to grasp the "phenomena" through practical events and occurrences, i.e., to uncover ideal intellectual meanings.

These are directly apprehended by intuition through unique examples, studied in detail and in a very tangible way. Lalande's *Philosophical Encyclopedia*, (André Lalande, André Lalande) in modern studies and knowledge, especially in philosophy, it has become clear that European science is

experiencing a crisis, as stated by "Edmund Husserl" in his book "The Crisis of European Sciences." Philosophy has become a rigorous discipline, yet it is not entitled to aspire to scientific status or claim validity beyond its historical condition. Philosophy's task is to establish knowledge that is radically free from all opinions and prejudices.

To support this idea, Husserl pointed out the dominance of the classical tendency in philosophy. This tendency is dangerous, extreme, and relative; it even leads to skepticism, which undermines the ambition of science to create knowledge with objective validity. The primary and fundamental orientation of psychological tendencies is to consider logical operations as psychological processes occurring in the human mind, and the so-called logical laws are merely the general laws according to which these processes occur. Psychological tendencies confuse the question of correct thinking with the empirical description of mental processes. In other words, they mix the concept of an idea as something thought about with the process of thinking itself. To illustrate this, Husserl uses the example of judgment, wherein psychological tendencies do not distinguish between judgment as a psychological process occurring in reality and judgment as an objective content independent of the actual execution of this process by some consciousness.

The first can be described experimentally, while the second does not accept this type of description. The first is a practical process that occurs in time, while the second possesses validity beyond temporality. For example, the judgment that  $(2+2=4)$  in the first sense is a practical process that may occur today or tomorrow, and it may be performed by me or by someone else. As for the judgment  $(2+2=4)$  in the second sense, it is an objective content that does not repeat, and it enjoys objective validity regardless of whether it has been performed or not.

Judgment in the first sense falls within the field of interest of psychology, but in the second sense; It belongs to the field of logic (Husserl, No date).

Hence, the first meaning overwhelmed science and knowledge in Europe, throwing it into a crisis from which it could not be overcome.

On the other hand, Paul Hazard asserts in his book "The Crisis of European Consciousness" that the crisis is not in the sciences, as Husserl believes, but rather in human beings themselves. It lies in their inability to confront the ongoing problems of civilization, which constantly agitate people. These include the problems of existence, the nature of God, the problem of being, phenomena, the problem of good and evil, the problem of freedom and fate, the problem of the ruler's rights, and the problem of social governance formation—all vital issues. What should we believe in? And how should we act?

The question that some believed had been definitively settled always resurfaces: What is the truth?

Here precisely occurred the crisis of European consciousness, and its problem became entrenched in the living reality over time when a group of new philosophers attempted to replace a civilization based on the concept of duty—duty towards God, duty towards the king—with a civilization based on the concept of rights: individual consciousness rights, rights of criticism, rights of reason, and human and citizen rights. (Hazard, No date).

Therefore, discussing the prominent aspects of the crisis of civilization in the Islamic world involves invoking the epistemological and cultural duality that has become clear in the West. The complete separation between what is humanistic and what is scientific in educational curricula was the biggest challenge facing education in our Arab countries and Islamic societies.

Some leading countries and research centers in our societies have contributed to reinforcing this separation by linking the renaissance of countries and their progress towards civilization to the scientific aspect. This idea was further promoted by opening numerous channels to attract individuals inclined towards scientific fields and employing them in various state facilities, thereby maximizing their status and emphasizing their intellectual trajectory in fields such as medicine,

engineering, physics, and chemistry, while simultaneously belittling and disregarding humanities, metaphysics, religion, and similar disciplines. This mirrors what America and Europe have been doing in their treatment of intellectuals, as previously noted in the significant books "Cultures" by Sennett and "Three Cultures" by Kagan.

However, the difference between the two experiences is that Westerners have indeed benefited from the scientific path, leading to material prosperity but with a noticeable and observed spiritual emptiness. In contrast, in the contemporary intellectual sphere in our Arab and Islamic countries, the experiment has only succeeded in invoking the idea with its pedagogical complexities, creating a dangerous negative stratification entrenched over time in education and society. Moreover, the distinguished class within this sphere has been unable to produce anything that could justify the privileges granted to them. This has led many to lament this outcome, which has only served to reinforce the division between sciences and has made a segment of society live, or perceive themselves, in a grandiose but shallow palace. The attitude of superiority, disdain for others, and the refusal to recognize them and their intellectual outputs are not meaningful, as we will elaborate on later.

Indeed, religious, metaphysical, and humanities knowledge, which are not related to what is called scientific knowledge, have been marginalized. This was facilitated by several channels that reduced their attraction to state facilities.

The concept of civilization implies living in urban areas, contrasting with nomadism, which is a noble stage in human development and embodies aspects of scientific, artistic, literary, and social progress in urban centers (The Intermediate Dictionary, No date).

The word "attend" is mentioned in the Qur'an using the term "attend" which means "to be present" as in the verse: "Prescribed for you when death approaches [any] one of you if he leaves wealth [is that he should make] a bequest for the parents and near relatives according to what is acceptable - a duty upon the righteous." (Holy Qur'an, Surah Al-Baqarah, part of verse 180), Meaning "when one of you is present", referring to witnessing situations and signs (Al-Alusi, No date). Likewise, the term "present" is used in the verse: "matter of the Sabbath" (Holy Qur'an, Surah Al-A'raf, part of verse 163), meaning "which was near" (Jabr, 1997).

From here arose various definitions of civilization among thinkers, as it is a broad term associated with the development of life. Ibn Khaldun defined it as: "extraordinary conditions beyond the necessary conditions of urban life, varying with the level of prosperity" (Ibn Khaldun, No date). Today, however, it has come to refer to modern sciences, knowledge, ethics, and customs practiced by urban dwellers (Al-Mutaafi, No date).

However, this definition does not achieve the goal sought by contemporary Muslims; it is at best merely a reflection of Western individuals. This is not what we aim for in our philosophy of Renaissance as we try to educate the generation based on it. A closer definition is what Malik Bennabi described as: "intellectual and spiritual inquiry" (Conditions of the Renaissance, 1986).

This is the appropriate definition that should be adopted, especially since Malik Bennabi refined his concept more precisely when he said that civilization is "a set of ethical and material conditions that enable a specific society to provide each individual of its members, at every stage of its existence, with the necessary assistance" (The Great Issues, 1991). This means the motivation of the Muslim individual towards making efforts to improve his life circumstances, whether the effort is intended to achieve that outcome or not, and whether the outcome is spiritual or material (Civilization, 1978).

In Islam, civilization is a social system that helps humans increase their cultural production through four resources: economic resources, political systems, ethical beliefs, and all sciences and arts (The Story of Civilization, 1988). There is no doubt that this integration between these resources is what

achieves the fruit of interaction between humans and the universe and life. This means utilizing the components around him to achieve the components of human society and spread the causes of goodness and happiness within it (The Approach of Human Civilization, n.d.).

In conclusion, civilization is the result of the civil and social human with its intellectual, spiritual, emotional, and behavioral characteristics, achieving the security goals and what this nation has accepted for itself in terms of values, ideals, and principles (Milestones of Islamic Civilization, n.d.).

Therefore, the civilization established by Islam is a faith-based civilization that originated from belief in Allah Almighty and emerged from Islamic creed, with religion being the strongest motivation for its establishment (Al-Tuwaijri, No date).

It represents a system of beliefs, values, and principles, encompassing collective human endeavors across various fields of thought, science, literature, and the arts altogether (Al-Tuwaijri, No date).

This does not mean that it is a stagnant civilization isolated unto itself; on the contrary, it is the result of interactions among cultures and peoples who embraced Islam, whether through belief, conviction, or mere association. It represents the culmination of the fusion of these cultures and civilizations that existed in the regions reached by Islamic conquests, merging them in the principles, values, and ideals brought forth by Islam as guidance for humanity (Al-Tuwaijri, No date).

## **THE ROLE OF SCIENCE IN WITNESSING CIVILIZATION**

The modern era is unique in human history due to the abundance of scientific achievements. However, all these scientific advancements witnessed in our era fall short of what was promised, imagined, or predicted before the turn of the second millennium. We once believed we would witness flying cars and space colonies, while robots would handle our household chores, children would learn about diseases from history books, and nuclear fusion reactors would be sold at Home Depot stores. Even the worst futuristic scenarios anticipated leaps in the technological and social systems, rendering our era obsolete. Yet, none of this happened. Western science, which had promised and firmly established these visions in the minds, undermined and marginalized religious, metaphysical, and humanistic sciences on the altar of empirical science.

It was able to project its ideas about these sciences and knowledge into the imagination of the Western mind as obstacles to achieving those predictions. Thus, Westerners boarded the train heading in one direction, where the captain and leader of the train was science, or more precisely, empirical science. Consequently, most perceptions regarding the relationship between science and religion, especially in the Western paradigm, are negative and stem from the denigration of science when religion is founded on empirical data and its repeated successes. Before we clarify the nature of the issue, we must agree from the outset on a central principle or overarching law that must be firmly established in our minds: there is no inherent conflict between science and religion. The apparent contradiction is between what gives humans the attribute of religion and what gives them the attribute of science. Once these two principles are established, the dust of those fierce battles raging between the supporters of each side will clear. Science and religion, both are God's signs, whether expressed in the heavenly scriptures or in the pages of creation, or, in other words, between those found on paper from obvious signs and those spread across the universe in souls and horizons as evident signs. There is absolutely no conflict between them, nor should there be, because their creator is one—God, the All-Knowing, the Wise, the Expert. The fault, if any, lies with humans when they assert that this is religion and that is science, thus creating an evident discord and contradiction.

Islam has always placed great emphasis on the importance and honor of knowledge and scholars, considering them the cornerstone for elevating and transforming the behavior of individuals and communities, as well as for nurturing and guiding their thoughts towards righteousness. The noble

Prophet Muhammad himself highly valued knowledge and elevated its status, for knowledge is one of the pillars of Islam. Our religion is inherently one of learning and understanding, and this emphasis has had a profound impact on uplifting society both materially, spiritually, and socially. Knowledge is considered one of the most valuable and beautiful treasures, light in its burden but immense in its benefit. It brings beauty to gatherings and solace in solitude (Al-Nashif, 1989).

From this perspective, it can be said that the strength of the Islamic epistemological framework arises from the very nature of the Quranic text itself, which stands in contrast to the sacred text of Christianity in the Western paradigm. The main characteristics of the Quranic text can be observed and utilized to serve a cosmic vision of the world. This vision is what contributed to the Islamic civilizational renaissance in the past. Muslims only declined and their role in life receded after they disabled the text from its function of providing a comprehensive worldview with all the meanings this term entails. The Quranic text is a collection of concepts, and each concept expands in its content, diversifies, and varies according to the conditions of the environment and its intellectual adaptation. The mistake of Muslims occurred when they looked at the text from a narrow perspective—that of the Arab confined in his desert, with his eloquence, his environment, and the nature and limitations of his thoughts. They restricted Quranic terms to those concepts and did not consider the breadth of meanings derived from the words spread throughout the Quran. They limited the Quranic concept to what was mentioned in the text itself and neglected the meanings present outside it. Instead of the text being an inexhaustible and pure source of Quranic meanings for the world, the opposite happened. The Quranic text was burdened with the meanings of the Arab and his intellectual constraints, which were mostly as limited as the poverty and limitations of the Arab's thoughts and environment.

In Islam, the pursuit of knowledge is fundamentally rooted in the respect for reason. This respect gives the discussion of reason in the context of the Holy Qur'an a distinct terminological nuance that differs from its philosophical and theological dimensions. In the Qur'an, reason is depicted as an active function rather than as an essence, substance, or physical entity. This contrasts with how it is commonly understood in various philosophical and theological schools, as well as in some legal and exegetical traditions influenced by these perspectives. Philosophers and theologians have often defined reason in many ways up to fifty different definitions or more and have debated its locus, whether in the brain or in the heart.

These debates arise from their initial assumption that reason is a substantive essence or physical entity. However, the Qur'anic perspective sees reason as a functional activity, particularly one conducted by the heart, which is responsible for multiple functions beyond just reasoning. Evidence supporting the view of reason as a functional process in the Qur'an can be seen in the linguistic use of the term. In the Qur'anic text, 'reason' does not appear as a noun or in its root form; instead, it is primarily used as a verb in the present tense (e.g., 'ya'qiloon' – they understand, or 'ya'qiloo' – they reason), with only one instance in the past tense ('a'qiloo' – they reasoned). This usage suggests that, in the Qur'an, reason is conceptualized as a specific function or an ongoing process rather than a static entity. Thus, the term 'reason' in the Qur'an signifies a unique and specific understanding distinct from broader philosophical or theological interpretations.

Thus, reasoning (ta'aqqul) is a function of the heart or one of its actions. The heart has various functions and actions, as noted by early scholars. These include love and hate, belief and disbelief, faith and unfaith, knowledge and ignorance, righteousness and corruption, hypocrisy and envy, affection and its absence, loyalty, and enmity. Reasoning is also among its functions. Many have overlooked this when differentiating between the intellect and the heart, treating them as two separate entities, whereas they are one. The intellect is a function of the heart, not something distinct or different from it. One could say that the intellect is the primary function of the heart, and due to its significant importance, it has become synonymous with the heart.

As the Qur'an states:

"Do they not travel through the land, so that their hearts may thus learn wisdom, and their ears may thus learn to hear? Truly, it is not their eyes that are blind, but their hearts which are in their breasts." (Holy Qur'an, Surah Al-Hajj, Verse 46).

This verse clearly and explicitly indicates that the seat of intellect is the heart. Any attempt to understand the logic of this intellect must not be detached from understanding the nature of the heart and its various functions!

Here, the integration between the heart and intellect, or between spirit and matter, becomes evident. If we refer to linguistic dictionaries, we find that the concept of intellect revolves around meanings such as restraint, holding back, control, preservation, and its opposite meanings like release, letting go, neglect, and laxity (Isfahani, d.i.). This implies that the intellect holds, restrains, and controls a person from falling into undesirable actions and speech. Islam imposes development on its followers by encouraging the pursuit of knowledge and directing special attention towards it. Nothing elevates and strengthens the human personality more than faith and knowledge. As Allah says in the Qur'an:

"Say: Are those who know equal to those who do not know? Only those who are endowed with understanding take heed." (Holy Qur'an, Surat Az-Zumar, part of verse 9)

In this verse, there is an honor for knowledge and scholars, as Allah distinguishes them by giving them higher ranks. Islam not only advocates for learning but also establishes principles that prevent intellectual stagnation and rigid thinking (Tabbara, No date).

Therefore, Islam encourages the acquisition of all beneficial sciences that serve humanity and society. For instance, Allah says:

"And in your own selves. Do you not see?" (Holy Qur'an, Surat Al-Dharyat, verse 21).

This verse directs a person to reflect upon oneself. This reflection is the basis of psychology, encompassing the analysis of instincts, human tendencies, motivations, the development of personality from childhood to old age, and the differences among personalities.

In another verse, Allah says:

"And among His signs is the creation of the heavens and the earth, and the diversity of your tongues and colors. Indeed, in that are signs for those of knowledge."

(Holy Qur'an, Surah Ar-Rum, Verse 22)

This verse emphasizes the signs of Allah in the diversity and complexity of creation, encouraging the study of natural sciences and the understanding of human diversity.

Through these verses, it is evident that Islam not only urges the pursuit of religious knowledge but also encourages the exploration of the natural and social sciences, recognizing their value in understanding the world and serving humanity.

Isn't natural science the study of the universe, its nature, properties, and the relationships between its elements? It explores how Allah created the heavens and the earth with their vast complexities, as well as the diversity among humans with their different tongues and colors. Consider Allah's words: "So let man consider what he was created from. He was created from a gushing fluid." (Holy Qur'an, Surat Al-Tariq, verses 5-6)

In these verses, Allah encourages humans to ponder over the process of creation, the intricacies of their bodies, and the marvels of divine craftsmanship. Islam not only urges individuals to reflect on themselves and their surroundings but also to contemplate the state of previous nations. As Allah

says: "This is Allah's promise, and Allah does not fail in His promise, but most of the people do not know." (Holy Qur'an, Surah Ar-Rum, Verse 6)

This verse relates to what we today call the study of sociology and history. It clearly indicates that Islam encourages the acquisition of knowledge about societal structures and historical processes. This serves as a clear rebuttal to those who deny that Islam promotes the study of social sciences and laws. Islam advocates for everything that advances, civilizes, and elevates societies.

## **THE CENTRALITY OF ETHICS IN RENAISSANCE PHILOSOPHY**

The first requirement: the connection between the Renaissance and the moral idea. After the light of Islam rose upon the desolate deserts and barren hearts of the Arabian Peninsula, illuminating that arid land with the teachings of the true religion, it became imperative for every Muslim to embody the values of heaven in all aspects of life. This is to realize the inherent nature of Islam, which calls for achieving standards that contribute to renaissance, construction, and cultural witness. Thus, the values of affection, love, harmony, and brotherhood were reinforced, representing the foundations of establishing Islamic civilization. This was achieved by practically applying the principles when organizing society to carry the banner of civilization. It began with fostering brotherhood, followed by defining relationships between Muslims and others living among them, culminating in the drafting of a historic document, the first official declaration of human rights, affirming complete freedom.

The term "Renaissance philosophy" is used with many facets and concepts, including renewal, revival, civilization, and others. As for the term "Renaissance philosophy," scholars have addressed it from various perspectives because the Renaissance in Islamic thought was not limited to one aspect over another. Instead, it extended to encompass all aspects of material and spiritual life in the Arab and Islamic world. Some scholars see cultural renaissance as "the theory of ascending from one level to a higher one" (Ghalioun, 1992), or as "bringing Arabs to the level of universal civilization" (Sabri, 1992). In a more precise sense, it is a collective effort and thought. No individual, regardless of their capabilities, can achieve a renaissance alone. Rather, Renaissance ideology and all great ideas are transmitted and matured from generation to generation to effect the desired change (Munis, 1996).

This is what distinguished the philosophy of the Renaissance in the Islamic paradigm when the Messenger of Allah, peace and blessings be upon him, succeeded in creating the true nucleus of civilization. Islam was not just a religion of worship; rather, it was a religion of development in various fields and aspects to achieve the goals of human advancement. It aimed to change the state of ignorance from idol worship and trivial conflicts, the burying of infant daughters, and the social fragmentation in Arab society, to unite them under the bond of Islamic unity. This bond was secured by providing the material means to strengthen it, and its essence was encapsulated in the concept of monotheism. The Prophet (peace be upon him) laid the foundation for this bond, one of the sources of strength that supports genuine persuasion by establishing the essence of Islam through the elimination of polytheism (Al-Rusafi, 1982).

Then Islamic legislation began to emerge and appear to institutionalize brotherhood of faith and achieve the principles of harmony, and created a harmony among the members of society that carries the meaning of sharing ideas, money, and everything (Malik bin Nabi, 1986).

Islam urged morality and considered it one of the pillars of the mission to preserve the entity of nations and to build a sound society. For this reason, the message of all the prophets (peace and blessings be upon them) after monotheism was virtuous morality, and the Qur'an came stressing that and adhering to it (Tabbara, No date).

Dr. Mohammed Al-Ghazali mentioned ethics as a human virtue advocated by religion, considering it the fruit of many acts of worship commanded by religion. He regarded it as a sign of human

perfection, reaching its highest levels, to the extent that the prayers and peace of Allah be upon him were described with it. Allah says: "And indeed, you are of a great moral character." (Holy Qur'an, Surat Al-Qalam, Verse 4). Societies characterized by the honor of their treatment, the beauty of their manners, and the sincerity of their attitudes are those rooted in knowledge, flourishing in well-being, where minds converge, and rights are equalized (Al-Ghazali, 1987).

True civilization is built on ethics, respect for oneself and others, and a complete sense of responsibility towards others (Al-Nashif, No date).

Islamic civilization also focused on the individual, the family, and society to achieve solidarity and integration, and it also addressed many social issues neglected by previous ancient civilizations (Al-Kharboutli, No date).

## **CULTURAL WITNESSES IN HORIZONTAL CONSTRUCTION**

Islam paid special attention to the family and society because they are the fundamental building blocks upon which society is based, developing as they evolve and as their members' progress.

Education in Islam was considered a guide for the path that civilization should follow, given the danger that education poses at the individual, family, institutional, and societal levels in generating and reinforcing values and attitudes, whether beneficial for advancing civilization or harmful, diverting the course of civilization towards the unknown (Al-Bataniya, No date).

This is how our religion has outlined a path for civilization filled with principles, values, and beauty for humanity, which God Almighty has honored. The material and spiritual aspects of Islamic civilization all aim to elevate the status of humanity, as affirmed, and decreed by the Quran. Indeed, God has provided everything for the benefit of humanity. He says: "It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you the ships to sail through the sea by His command and subjected for you the rivers" (Holy Qur'an, Surah Ibrahim, Verse 32).

Islam focused on building the individual, aiming to construct a comprehensive society based on strong foundations, each representing a believer. Therefore, we see that humanity has been granted a significant place in this universe, and the stewardship of the earth given to humanity is an honor bestowed upon them by the Almighty (Al-Matroudi, 1990).

Likewise, one of the values of Islam that it established is freedom of opinion, expression, and action. The Prophet Muhammad, may God bless him and grant him peace, used to have his companions discuss his opinions and reports, and he protected individual freedoms in every direction (Malik bin Nabi, No date).

The value bestowed upon humanity by Islam surpasses all political and social values, as evident from the Quranic verse: "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference" (Holy Qur'an, Surah Al-Isra, Verse 70). This honor bestowed upon humanity by God is immense, transcending mere rights or assurances, and it exceeds any value offered by secular models. Islam grants humanity a sense of sanctity and reverence, elevating their status to a level beyond comparison (Al-Jundi, No date).

Islam is the source of civilization that places reason as the ultimate authority in all matters and achieves perfect balance between the interests of the individual and those of society. It grants Muslims individual freedom within the framework of the public interest of society. Societies have expressed admiration for what they have found in Islamic civilization, with its broad horizons in all areas. Islam is not limited to establishing rules in civil systems but reinforces them by urging noble

ethical values, reforming thoughts, and purifying souls. Islamic civilization is characterized by realism, development, and flexibility because Islam is its source, embodying the principles of nature, evolution, eternity, and adaptability. (Al-Kharboutli, No date).

The Islamic civilization was not purely materialistic, as is the case with the civilization of the twentieth century, which satisfies the demands of the body over those of the soul. Instead, Islamic civilization was built on a precise understanding of the comprehensive nature of human beings, encompassing both the material and spiritual aspects. (Odeh, No date).

History confirms that Islam established a civilization that spanned the eastern and western regions of the earth under the creed of Islam and its values. During its prosperous eras, the Islamic nation inherited the land, led nations, and guided humanity, thanks to the high principles and righteous methodologies it established. With the capability for leadership and the elements of reform in both religious and worldly affairs, the Islamic nation achieved what was stated in the Quran: "Indeed, the earth is inherited by my righteous servants." (Holy Qur'an, Surah Al-Anbiya, part of verse 105). The nation rose based on righteousness in both religion and worldly matters, spreading its message and civilization in fulfillment of the true concept of caliphate and responsibility. God said: "You are the best nation produced [as an example] for mankind." (Holy Qur'an, Surat Al-Imran, part of verse 110). (Odeh, No date).

The Islamic civilization reached such heights of values and prosperity that it rightfully became the teacher of civilizations for extended periods of history. Humanity, both in the East and the West, drew from its pure source. Islamic civilization played a pivotal role in laying the foundations of modern European civilization, contributing from its treasures in medicine, pharmacy, chemistry, and mathematics, thus hastening the Renaissance era. (Al-Tuwaijri, No date).

## CONCLUSIONS

The results of the research can be summarized as follows:

1. True Renaissance philosophy can only be achieved by activating its four necessary elements for the establishment of civilization: faith, religious knowledge, experimental sciences, and humanities.
2. A Renaissance is incomplete and feeble when it focuses solely on the material aspect without the spiritual, the empirical without the humane, or the scientific without the faith based.
3. The Renaissance is not limited to scientific, entertainment, and technological advancements because these fields cannot address psychological illnesses, moral and behavioral problems, drug crimes, and others.
4. Islamic civilization could not uplift its people and spread its influence globally until it made religion the source of its ethics and knowledge construction.
5. Islamic civilization, with its values and prosperity, played a pivotal role in laying the foundation for modern European civilization, contributing from its treasures in medicine, pharmacy, chemistry, and mathematics, thus hastening the Renaissance era.
6. Research confirms that Islam has established a civilization encompassing high principles and methodologies for truth, providing leadership competence and reform elements in religious and worldly affairs.
7. Islam is the source of Islamic civilization, which makes reason the judge in all matters and achieves a perfect balance between the interests of the individual and society, granting Muslims

individual freedom within the scope of the community's public interest, leading societies to admire the expansiveness of Islamic civilization across all its fields.

8. Islam focused on building the individual, aiming to construct a comprehensive society based on strong foundations, each representing a believer. Therefore, humanity has been granted a significant place in this universe, and the stewardship of the earth given to humanity is an honor bestowed upon them by the Almighty.

9. Islam paid special attention to the family and society because they are the primary building blocks of society upon which it evolves and develops along with its individuals.

10. Education was an influential factor indicating the path civilization takes, as education poses a danger to individuals, families, institutions, and society in generating and reinforcing values and orientations. Whether beneficial, enhancing the momentum of civilization with strength and contribution, or harmful, diverting the civilization's trajectory toward the unknown.

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