

**THE PERIOD OF ISLAMIC PROSPERITY AND THE DEVELOPMENT OF
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2026**Abstract**

The Abbasid period (750–1258 CE) marked the zenith of Islamic civilization, where the synthesis of knowledge from Greek, Persian, and Indian traditions produced a flourishing intellectual culture unparalleled in history. However, contemporary Islamic education has yet to fully integrate the epistemological values that underpinned this scientific and philosophical renaissance. This study aims to describe the characteristics and forms of scientific development during the Abbasid era, identify the main factors driving intellectual progress, analyze the contributions of Muslim scholars to global knowledge, and reveal the relevance of Abbasid intellectual values to modern Islamic education. Employing a Systematic Literature Review (SLR) method, the study analyzes 60 selected sources, including classical manuscripts and modern scholarly works, through a qualitative descriptive framework. The data reveal that Abbasid intellectual achievements were not solely products of economic prosperity or political stability, but the result of a deeply rooted knowledge culture that harmonized revelation (wahy) and reason ('aql). The study concludes that the success of the Abbasid scientific movement stemmed from an ethical epistemology emphasizing intellectual humility, academic tolerance, and interdisciplinary inquiry. Theoretically, it reconstructs an integrative model of Islamic epistemology; practically, it offers a framework for reforming Islamic education to revive the spirit of intellectual creativity and moral responsibility. Thus, the Abbasid legacy serves as both a historical lesson and a transformative paradigm for contemporary Muslim scholarship.

Keywords: Science, The Abbasids, The Glory of Islam

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INTRODUCTION

The Abbasid period (750–1258 CE) is widely recognized as the golden age of Islamic civilization when scientific knowledge flourished in both depth and diversity (Al Fahmi dkk., 2025; Erdianto & Dahlan, 2024; Niswah dkk., 2025). During this era, intellectual institutions such as Bayt al-Hikmah in Baghdad emerged as centers for translation and development of sciences from Greek, Persian, and Indian sources into the Islamic intellectual tradition (Amirudin & Supraha, 2025; Andy Riski Pratama dkk., 2023; Rahman & Sudirman, 2024). This intellectual movement produced prominent Muslim scholars who made significant contributions to medicine, astronomy, mathematics, philosophy, and technology. Nevertheless, several academic questions remain relevant, such as the nature and characteristics of scientific advancement during the Abbasid era, the factors behind this progress, and its relevance to modern Islamic education. Historical evidence indicates that this achievement was not merely due to political and economic stability, but also the cultivation of intellectual tolerance and the spirit of *ijtihad*. Unfortunately, these scientific values have not been fully integrated into contemporary Islamic education, thus necessitating a systematic literature review to reexamine the dynamics of Islamic knowledge during the Abbasid era more analytically.

Existing literature reveals that many studies have explored the scientific and cultural progress of the Abbasid period; however, most remain descriptive and fail to analyze the epistemological and socio-cultural foundations of this advancement (Hazim dkk., 2025; Hidayat, 2024; Zaitun, 2024). Theories such as Ibn Khaldun's concept of *'ashabiyyah* and Al-Attas's Islamic epistemology have been employed to explain the rise of Islamic civilization, yet they have not fully integrated political, religious, and intellectual factors in a comprehensive framework. Furthermore, previous studies seldom provide a systematic explanation of how the transfer and diffusion of knowledge across civilizations created a new scientific tradition in Islam. Therefore, a systematic literature review is necessary to reconstruct the relationship between social context, intellectual policies, and scientific development during the Abbasid era, in order to present a more holistic understanding of this intellectual renaissance.

The objectives of this study are to describe the characteristics and forms of scientific development during the Islamic golden age under the Abbasid Caliphate, identify the main factors driving this progress, analyze Muslim scholars' contributions to global science, philosophy, and technology, and reveal the relevance of Abbasid intellectual values to modern Islamic education. Using a Systematic Literature Review (SLR) approach, this study collects, evaluates, and synthesizes academic sources related to these topics. The expected outcome is a comprehensive overview of how scientific progress during the Abbasid era evolved and how its intellectual legacy can strengthen the paradigm of Islamic education in the modern era.

This study is significant because understanding the golden age of Islam is not merely a historical pursuit but a strategic necessity for developing Islamic education today. Based on historical facts and previous literature, the Abbasid golden age was built upon the integration of spirituality, rationality, and a scientific culture that valued intellectual openness. Therefore, this study argues that the revival of Islamic civilization in the future can only be realized through the reinforcement of scientific values and intellectual ethics rooted in the Abbasid legacy. Furthermore, this research contributes to the field of Islamic Education by promoting pedagogical models inspired by classical Islamic scholarship. Hence, this study serves as an

academic bridge connecting the past, present, and future of Islamic education through a systematic intellectual reflection.

The concept of Islamic glory refers to the period when Muslim civilization reached its highest achievements in various aspects of life, including spirituality, politics, economy, and intellectual development (Bustomi dkk., 2025; Elsanía Revansya Wulan Aprilia dkk., 2024; Santika dkk., 2025). This glory was not only characterized by territorial expansion but also by the advancement of culture, science, and civilization that profoundly influenced the world. In classical literature, Islamic glory is viewed as the outcome of a comprehensive application of Islamic values within society. Ibn Khaldun asserted that the rise of any civilization depends on moral strength and social solidarity, known as ‘ashabiyyah (Efendi, 2024; Handayani dkk., 2024; Mulasi dkk., 2023). Thus, Islamic glory was not merely the result of political power but also the product of intellectual vigor, social justice, and the pursuit of knowledge. This concept underlines that the progress of Islamic civilization stemmed from the integration of faith, knowledge, and action, forming the foundation of a superior and balanced civilization.

The manifestation of Islamic glory can be observed through multiple dimensions of human life that reflect both intellectual and spiritual excellence. In politics, it was represented by a just and well-organized governance system, particularly during the Abbasid Caliphate. In economics, Muslims established a trade and financial system rooted in social justice. In science and culture, institutions such as Bayt al-Hikmah and madrasahs symbolized the thriving intellectual environment. Furthermore, Islamic glory was manifested in architecture, literature, and philosophy, which demonstrated harmony between rationality and spirituality. These various manifestations highlight that Islamic glory was multidimensional, encompassing both material and immaterial aspects that complemented each other. Therefore, Islamic glory was not produced by a single factor but through the synergy of religious, intellectual, social, and cultural values.

Knowledge, in the Islamic perspective, is defined as the result of a quest for truth grounded in both revelation and reason (Iskandar dkk., 2024; Lestari, 2021; Zuhria dkk., 2025). Unlike Western epistemology, which often separates religion from science, Islamic epistemology regards knowledge as an integral part of faith. According to Al-Attas (1980), knowledge in Islam is value-laden, directed toward recognizing God and establishing justice (Maulida, 2024; Sukmana dkk., 2022; Sulistio, 2024). The Qur’an repeatedly encourages human beings to reflect, investigate, and seek knowledge as an act of worship. Hence, knowledge in Islam has dual dimensions: rational and spiritual, which together provide a holistic understanding of nature, humanity, and divinity. Historically, knowledge has served as the main pillar of Islamic civilization, as clearly demonstrated during the Abbasid period when intellectual and scientific inquiry flourished across disciplines.

The manifestations of knowledge in Islamic civilization are evident in the development of diverse scientific disciplines that greatly impacted the world. In the natural sciences, scholars such as Al-Khwarizmi, Ibn Sina, and Al-Biruni advanced mathematics, medicine, and astronomy. In the humanities, figures like Al-Farabi, Al-Ghazali, and Ibn Rushd enriched Islamic philosophy and theology. Moreover, social sciences such as history and economics evolved through the works of Ibn Khaldun and Abu Ubaid. The Islamic educational system also reflected the integration of reason and revelation, emphasizing knowledge as a means to serve God and society. Thus, knowledge in Islam is not limited to empirical understanding but also aims to nurture moral integrity and balance in human life, integrating intellectual pursuit with ethical and spiritual purpose.

The Abbasid Caliphate was a dynasty that ruled the Islamic world from 750 to 1258 CE, succeeding the Umayyads and establishing Baghdad as its capital. Historically, the Abbasids are recognized as the patrons of Islamic culture and intellectualism, particularly in science and philosophy (Naimah dkk., 2025; Palihin & Putri, 2025; Siti Soleha & Lina Pusvisasari, 2024). This dynasty adopted an inclusive approach to knowledge, embracing intellectual traditions

from diverse civilizations, thus fostering an atmosphere of openness and creativity. The Abbasid rulers viewed knowledge as the foundation of civilization and honored scholars as key contributors to social development. In Islamic historiography, the Abbasid Caliphate symbolizes not only political authority but also the intellectual and cultural awakening of Islam. Therefore, understanding the Abbasid concept entails comprehending the political, social, and intellectual context that enabled the emergence of one of the greatest periods in Islamic history.

The manifestations of the Abbasid civilization can be seen in three major dimensions: political, intellectual, and cultural. Politically, the Abbasids established a stable government supported by an efficient administrative structure based on Islamic law. Intellectually, they founded scholarly institutions such as Bayt al-Hikmah, where Greek, Persian, and Indian works were translated and further developed by Muslim scholars. Culturally, the Abbasid period witnessed remarkable achievements in literature, art, and architecture, reflecting harmony between aesthetic beauty and spiritual depth. These aspects demonstrate that the Abbasid Caliphate functioned not only as a political authority but also as a catalyst for global civilization. Thus, the Abbasid dynasty stands as a testament to Islam's ability to integrate power, knowledge, and culture in building a prosperous and enlightened society.

RESEARCH METHOD

This study adopts a library-based research method using the Systematic Literature Review (SLR) approach, which employs structured procedures to identify, assess, and synthesize relevant literature (Cabrera dkk., 2023; Sauer & Seuring, 2023). Primary data were obtained from academic sources directly addressing the Abbasid period, Islamic civilization, and scientific advancement, while secondary data were collected from historical books, scientific journals, and previous studies. The SLR method allows the researcher to comprehensively review and evaluate existing findings, ensuring rigor and minimizing bias. Through this approach, the study aims to present a scientific synthesis that explains the interrelation between the Islamic golden age and the advancement of knowledge during the Abbasid era.

The object of this research is the Abbasid period (750–1258 AD), recognized as the peak of Islamic civilization when scientific advancement reached an exceptional level and contributed significantly to world civilization. During this era, centers of learning such as Bayt al-Hikmah in Baghdad emerged as influential institutions of translation and research. Bayt al-Hikmah symbolized the transfer and integration of knowledge from Greek, Persian, and Indian civilizations into the Islamic intellectual tradition. However, several academic issues require systematic examination, including the characteristics of scientific progress during the Abbasid era, the key factors driving the golden age of Islam, and the contributions of Muslim scholars to global scientific development. Moreover, it is crucial to explore the relevance of Abbasid intellectual values to contemporary Islamic education. Historical evidence shows that this golden age was driven not only by political and economic stability but also by a scientific culture grounded in *ijtihad*, intellectual tolerance, and respect for knowledge. Hence, a systematic literature review is needed to revisit the intellectual dynamics of the Abbasid period in a structured and analytical manner.

This research is grounded in several theoretical frameworks that guide its analysis. The first is the Theory of Islamic Civilization (Ibn Khaldun, 1967), which asserts that the rise of civilization depends on the social, political, and moral strength of a community. The concept of *'ashabiyyah* (social cohesion) serves as a driving force for building a civilized and productive society, as seen in the Abbasid era. The second is the Theory of Islamic Epistemology (Al-Attas, 1980; Nasr, 1987), which views knowledge as an integral part of faith (*iman*) and divine unity (*tawhid*), inseparable from moral and spiritual values. The third is the Theory of

Knowledge Transfer and Diffusion (Sarton, 1952; Hitti, 1970), explaining how knowledge moved from classical civilizations to the Islamic world through processes of translation, adaptation, and innovation. These theories collectively provide a conceptual foundation for understanding the integration of religion, reason, and science in the Abbasid civilization.

The research process follows a rigorous and transparent SLR procedure. The first step involves formulating specific and measurable research questions. Then, a research protocol is developed, outlining search strategies, inclusion and exclusion criteria, and data analysis methods. Literature searches were conducted across academic databases such as Google Scholar, Scopus, and ProQuest using the keywords “Islamic Golden Age,” “Islamic Science,” and “Abbasid Dynasty.” After identifying relevant sources, a quality assessment was performed based on validity, relevance, and contribution to the topic. The final stage involved data extraction and systematic synthesis to produce a comprehensive understanding of the subject matter.

Data were analyzed using content analysis, a method for interpreting and systematically analyzing textual information to identify patterns, themes, and relationships. Through this technique, the researcher identifies recurring ideas and conceptual connections across the reviewed literature. The process includes data coding, categorization, interpretation, and synthesis. The analysis provides a holistic view of how science evolved during the Abbasid era, what factors sustained the Islamic golden age, and how these intellectual values can be re-integrated into modern Islamic education. Thus, this study serves not only as a historical exploration but also as an epistemological reflection on the progress of knowledge within Islamic civilization.

RESULTS AND DISCUSSION

The literature review indicates that the Islamic Golden Age represents a remarkable historical period in which Islamic civilization reached its peak of political stability, intellectual vitality, and cultural prosperity. According to multiple historical sources, this era began in the mid-eighth century and continued until the thirteenth century, encompassing a vast region that extended from Spain to Central Asia. The period was characterized by the integration of knowledge, culture, and religion under a unified intellectual spirit. Various studies highlight that Islamic civilization at this time fostered an environment of tolerance, dialogue, and scholarly exchange. Major cities such as Baghdad, Cordoba, and Cairo became hubs of intellectual activity, housing libraries, observatories, and translation centers. This era marked not only the consolidation of political power but also the flourishing of education, philosophy, medicine, mathematics, and theology, illustrating how Islam’s worldview encouraged the pursuit of both worldly and divine knowledge.

Further examination of the literature shows that the Islamic Golden Age emerged due to the unique synthesis of spiritual commitment and intellectual curiosity within the Muslim community. Sources such as George Sarton, Philip Hitti, and Marshall Hodgson emphasize that the success of this period was driven by strong governance, economic prosperity, and a culture of scholarly patronage. The caliphs of the Abbasid dynasty actively supported scholars and established institutions dedicated to the pursuit of knowledge. This political and cultural encouragement allowed Muslim intellectuals to study and preserve the knowledge of earlier civilizations while advancing it through independent inquiry. Consequently, Islamic civilization became a bridge connecting the ancient and modern worlds. The literature collectively presents this period as one where knowledge was regarded as a divine trust, and its pursuit was seen as a form of worship and moral duty, creating a lasting intellectual legacy.

Based on the synthesis of literature, the Islamic Golden Age is directly related to the core issues of this research, namely the understanding of how intellectual and spiritual values shaped the advancement of knowledge in Islamic civilization. The reviewed data reveal that the integration of faith and reason during this era produced a balanced and ethical model of scientific development. The findings correlate with the research problem regarding the need to reconnect modern Islamic education with the intellectual culture of the past. The Abbasid experience exemplifies a period when knowledge was universal, interdisciplinary, and rooted in divine principles — a condition that modern Islamic educational systems still strive to emulate. The data therefore highlight that understanding this period is essential for framing contemporary discussions about Islamic intellectual revival.

The literature concerning the development of knowledge (*'ilm*) in Islam demonstrates that knowledge held a central place in Islamic civilization, encompassing both religious and rational sciences. Classical texts and modern scholarship agree that the Qur'an and Hadith strongly emphasize the pursuit of knowledge as an obligation for every Muslim. During the Abbasid period, this principle materialized through the establishment of academic disciplines such as philosophy, medicine, astronomy, and mathematics. Major works, including those of Al-Farabi, Ibn Sina, and Al-Khawarizmi, reveal the sophisticated intellectual environment of the time. Literature sources further describe the development of classification systems that divided knowledge into transmitted (*naqliyah*) and rational (*'aqliyah*) sciences, ensuring a harmonious relationship between revelation and reason. Knowledge was viewed not as an isolated discipline but as a path to understanding divine order and human responsibility.

From the reviewed studies, it becomes evident that the development of Islamic knowledge was systematic and comprehensive. The literature explains that the Abbasid intellectual movement emphasized the concept of integration between faith, philosophy, and empirical observation. Scholars during this period established methodological frameworks that balanced rational investigation with spiritual guidance. For instance, the works of Ibn Sina and Al-Biruni demonstrate the application of experimentation and observation guided by metaphysical reasoning. The translated works from Greek, Persian, and Indian sources were not merely copied but critically examined, revised, and expanded upon. This intellectual practice created a dynamic knowledge culture that valued both divine revelation and human reason. The reviewed literature portrays this process as the foundation for the scientific methodologies later adopted in Europe during the Renaissance.

The literature's depiction of Islamic knowledge aligns closely with the research objective of this study, which seeks to explore how the intellectual foundations of the Abbasid era influenced global scientific thought and how these principles can inform contemporary Islamic education. The reviewed data reveal that the holistic approach to knowledge during the Abbasid period—integrating moral, spiritual, and empirical dimensions—can serve as a model for addressing current educational challenges. The relationship between the historical framework and the modern reality underscores the importance of re-establishing an epistemology that harmonizes revelation with reason. Therefore, the findings confirm that the Abbasid paradigm remains relevant as a philosophical and pedagogical reference for the development of Islamic education today.

The literature on the Abbasid dynasty describes it as a transformative era in Islamic political and intellectual history. Emerging in 750 AD, the Abbasids replaced the Umayyad Caliphate and established their capital in Baghdad, which soon became the intellectual heart of the Muslim world. Literature sources such as Hitti (1970), Kennedy (2004), and Lapidus (2014) describe the Abbasid Caliphate as a period of centralized governance, cultural synthesis, and institutional innovation. The caliphs, particularly Al-Mansur, Harun al-Rashid, and Al-Ma'mun, were portrayed as patrons of knowledge who supported scholars from diverse backgrounds. Their administration introduced systematic recordkeeping, taxation reforms, and an emphasis on meritocracy, all of which created the stability necessary for intellectual and

cultural growth. The Abbasid dynasty thus provided the political and institutional infrastructure that allowed Islamic civilization to flourish.

The reviewed studies explain that the Abbasid dynasty’s success in advancing knowledge was deeply rooted in its inclusive and cosmopolitan policies. The Abbasid rulers encouraged cultural and scientific exchange among Muslims, Christians, Jews, and other communities, reflecting a spirit of intellectual openness. Under Al-Ma’mun’s leadership, the establishment of Bayt al-Hikmah marked a revolutionary moment in global intellectual history. Scholars translated major works in philosophy, astronomy, and medicine from Greek and Persian into Arabic, which later became reference points for medieval Europe. The literature also emphasizes that the Abbasid government institutionalized education by founding madrasahs, libraries, and observatories. This environment not only nurtured scientific progress but also promoted ethical and philosophical discourse that integrated Islamic teachings with rational inquiry.

The literature reviewed establishes a clear link between the Abbasid dynasty’s political stability and the flourishing of Islamic intellectualism, directly addressing the research problem concerning the foundation of Islamic scientific development. The findings suggest that the Abbasid era’s success lay in its ability to harmonize political authority, economic prosperity, and intellectual freedom within an Islamic framework. This combination created a sustainable model of knowledge growth and moral integrity. The literature consistently points out that the legacy of the Abbasid dynasty remains relevant for understanding how Islam historically bridged faith and reason, governance and scholarship. Consequently, the data support the research’s premise that reviving the intellectual ethos of the Abbasid period could provide valuable insights for modern Islamic educational and cultural renewal.

Table 1. Summary of Research Findings

Research Objective	Key Findings	Supporting Evidence (Literature Synthesis)
To describe the characteristics and forms of scientific development during the Islamic Golden Age under the Abbasid Caliphate	The Abbasid era represented a synthesis of diverse intellectual traditions, integrating Greek, Persian, and Indian sciences into the Islamic worldview. Knowledge flourished in fields such as astronomy, mathematics, medicine, philosophy, and literature. Institutions like Bayt al-Hikmah in Baghdad became centers for translation, research, and innovation, fostering a global scholarly network.	Ibn al-Nadim’s <i>Fihrist</i> and Al-Kindi’s works demonstrate systematic knowledge organization; historical analyses by Sarton (1952) and Hitti (1970) highlight institutionalized learning and academic patronage as defining features of the Abbasid knowledge system.
To identify the main factors driving the advancement of Islamic science during the Abbasid period	The progress of science was propelled by political stability, economic prosperity, openness to intellectual exchange, and strong state patronage of scholars. Religious encouragement toward <i>ijtihad</i> and the pursuit of knowledge reinforced an epistemic culture that valued both revelation (<i>wahy</i>) and reason (<i>‘aql</i>).	Ibn Khaldun’s theory of <i>‘ashabiyah</i> explains the sociopolitical cohesion that enabled intellectual growth, while Nasr (1987) and Al-Attas (1980) emphasize the spiritual and ethical foundations of Islamic epistemology.
To analyze the contributions of Muslim scholars to the	Muslim scholars such as Al-Khwarizmi, Ibn Sina, Al-Razi, and Al-Farabi pioneered breakthroughs that laid the groundwork for modern algebra,	Studies by George Saliba (2007) and Dimitri Gutas (1998) document the transfer and transformation

advancement of global science, philosophy, and technology	medicine, optics, and logic. Their works were translated into Latin and influenced European Renaissance thought, bridging ancient and modern scientific traditions.	of knowledge from the Islamic world to medieval Europe, confirming the Abbasid contribution to global intellectual heritage.
To reveal the relevance and intellectual values of the Abbasid Golden Age for the development of modern Islamic education	The Abbasid scientific ethos emphasized integration between faith and reason, tolerance of differing viewpoints, and interdisciplinary inquiry. These values provide a philosophical and pedagogical foundation for reforming Islamic education today toward critical thinking, ethical scholarship, and scientific creativity.	Contemporary Islamic education theorists (e.g., Al-Attas, Nasr) advocate reviving the Abbasid model of <i>adab al-‘alim</i> —a balance of knowledge, morality, and spirituality—as a basis for holistic educational transformation.

The results of this study reveal that the Abbasid era represented a transformative epoch in Islamic civilization, where intellectual, spiritual, and political elements were harmoniously integrated to produce a dynamic knowledge culture. The synthesis of faith and reason during this period fostered a scientific spirit that viewed learning as both a rational and moral pursuit. The findings highlight the role of political stability, economic prosperity, and institutional innovation—particularly through Bayt al-Hikmah—as crucial determinants of intellectual advancement. Furthermore, the reviewed literature indicates that the Islamic Golden Age was sustained by a pluralistic and meritocratic environment that encouraged scholarly dialogue across religious and cultural boundaries. Collectively, these findings illustrate that the Abbasid civilization not only preserved and expanded classical knowledge but also laid the philosophical and methodological groundwork for the modern scientific tradition.

When compared with previous studies, this research provides a more integrative and systematic understanding of the Abbasid intellectual legacy. Earlier works, such as those by George Sarton and Philip Hitti, tend to focus primarily on the historical and scientific achievements of individual scholars. In contrast, this study adopts a holistic analytical lens by situating those achievements within the broader sociopolitical and epistemological framework of Islamic civilization. This approach aligns with the theoretical foundation of Ibn Khaldun’s *Asabiyyah* and Al-Attas’s Islamic epistemology, both of which emphasize that intellectual progress cannot be separated from moral and communal order. Moreover, by employing a Systematic Literature Review methodology, this research transcends narrative historiography and synthesizes empirical evidence from diverse academic sources, thereby offering a more comprehensive and unbiased representation of the Abbasid intellectual ecosystem. The comparative strength of this study lies in its structured, evidence-based synthesis that links classical Islamic epistemology to contemporary educational discourse.

The synthesis of findings reflects the enduring significance of the Abbasid intellectual heritage for both historical understanding and modern application. The study underscores that the Abbasid model of integrating religious ethics with rational inquiry provides a viable paradigm for Islamic education today. The moral discipline, openness to knowledge, and institutional support for scholarship found during the Abbasid period can serve as foundational principles for reviving intellectual excellence in the Muslim world. This reflection also emphasizes that the Islamic concept of *‘ilm* transcends the dichotomy between secular and religious knowledge, instead promoting a holistic vision of truth. By re-engaging with this intellectual tradition, modern Islamic education can reclaim its formative role in cultivating not only scientific competence but also moral and spiritual depth among learners.

The implications of this research are multifaceted. Academically, the study contributes to the growing body of scholarship on Islamic epistemology and civilizational studies by offering a systematic and theory-grounded synthesis. Pedagogically, it provides insights into how the principles of the Abbasid intellectual framework can inform curriculum design, teaching methodology, and character formation within Islamic educational institutions. Thematically, the study reaffirms the importance of knowledge integration—a principle that has contemporary relevance in addressing the fragmentation of disciplines within modern education. The Abbasid example illustrates that scientific innovation flourishes when supported by ethical governance and a unified worldview. Thus, the research implies that fostering an environment of intellectual openness, moral responsibility, and interdisciplinary dialogue is essential for sustainable educational reform in the Islamic context.

The findings of this research can be attributed to the intrinsic connection between Islamic epistemology and the socio-political infrastructure of the Abbasid Caliphate. The intellectual vitality of that period was not coincidental but rather the outcome of deliberate policies that valued scholarship as a pillar of civilization. The combination of institutional patronage, translation movements, and the establishment of academic centers created a self-sustaining system of intellectual growth. From an epistemological perspective, the unity of knowledge (tawhidic epistemology) enabled scholars to perceive scientific inquiry as a continuation of divine reflection. This holistic worldview explains why knowledge production during the Abbasid era maintained its ethical orientation despite its vast diversity. Hence, the findings reinforce the argument that the coherence between governance, faith, and scholarship was the central catalyst of Abbasid intellectual prosperity.

Based on the analytical insights derived from this study, several strategic actions are recommended. Islamic educational institutions should revisit and reintegrate the epistemological principles of the Abbasid Golden Age into their academic frameworks. This includes promoting interdisciplinary studies, reviving the ethics of *ijtihad*, and nurturing an intellectual climate that values inquiry and moral responsibility equally. Policymakers in Islamic education should also encourage research collaborations that bridge traditional religious scholarship with modern scientific disciplines, reflecting the inclusive spirit of the Abbasid intellectual model. Furthermore, scholars should continue to explore historical Islamic epistemologies through systematic methods, ensuring that future educational reforms are rooted in authentic civilizational values. Ultimately, this research calls for a conscious revival of the Abbasid intellectual ethos as a pathway to achieving both educational excellence and spiritual renewal in the Muslim world.

CONCLUSION

This study unveils a remarkable and perhaps unexpected revelation: the intellectual brilliance of the Abbasid Golden Age was not merely a consequence of material prosperity or political stability but a deliberate civilizational design rooted in an integrated epistemology that united revelation (*wahy*) and reason (*'aql*). The systematic review demonstrates that the Abbasid era achieved scientific and philosophical breakthroughs precisely because knowledge was pursued as a sacred trust (*amanah 'ilmiyyah*), not as a secular enterprise. Contrary to modern assumptions that progress is driven solely by technological innovation, the Abbasid experience reveals that the deepest form of progress emerges when moral purpose and intellectual curiosity converge. This finding redefines how the Islamic Golden Age should be understood—not as a nostalgic memory of past glory, but as a living paradigm of how spiritual vision can drive scientific excellence.

Theoretically, this research contributes to the discourse of Islamic epistemology by reconstructing a model of knowledge integration that transcends the dichotomy between science and religion. It enriches civilizational studies by framing the Abbasid intellectual tradition as an epistemic system governed by ethical rationalism—where inquiry, innovation, and revelation coexist harmoniously. Practically, the study offers a conceptual framework for modern Islamic education that encourages the revival of the Abbasid ethos: nurturing scholars who are both intellectually rigorous and morally grounded. The implications extend beyond pedagogy; they suggest a blueprint for rebuilding Muslim intellectual culture through institutions that value research, ethical reflection, and cross-disciplinary dialogue. Thus, the contribution of this research lies not only in historical understanding but also in its transformative potential for contemporary educational reform within the Islamic world.

While this study offers a comprehensive synthesis of the Abbasid intellectual heritage through a Systematic Literature Review, its scope remains confined to secondary data and documented scholarship. This limitation does not weaken the study but instead opens new pathways for future inquiry. Subsequent research may engage in comparative analyses between the Abbasid knowledge system and other historical civilizations, or empirically investigate how the principles of the Abbasid epistemology can be operationalized in modern Islamic educational settings. Future studies could also explore interdisciplinary intersections—between Islamic philosophy, cognitive science, and educational psychology—to further articulate how moral-spiritual frameworks influence knowledge production. In this way, the current research serves as both a foundation and a call for deeper exploration into the living relevance of the Abbasid intellectual legacy in shaping the future of Islamic thought and education.

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