

Thought of Abû al-Ḥasan Alî al-Ḥasanî al-Nadwî against the Setbacks of Muslims

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1 Thought of Abû al-Ḥasan Alî al-Ḥasanî al-Nadwî against the Setbacks of Muslims

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1 Abstract

The aims of this study is to find out the thought of Abû al-Ḥasan Alî al-Ḥasanî al-Nadwî against the Setbacks of Muslims. The result shows that there are several ways that Muslims can do to achieve progress; among them is, re-implementing the caliphate system, with the Islamic caliphate pattern, according to al-Nadwî, the glory of Islam will return to the same as in the time of the Prophet. In addition, the role of the Ulama must be the front guard that becomes central in society, also the Ulama must maintain their knowledge and practice it, and get a strong disposition among the people as a source of reference in seeing and deciding cases in accordance with the Islamic concept which is rahmat li al-Alamin.

Keywords

thought; Abu al-Ḥasan; Alî al-Ḥasanî; Al-Nadwî; setbacks of muslims



I. Introduction

Al-Quran is a revelation by Allah to the Prophet Muhammad through the Angel Jibreel, to be conveyed to Muslims, and the Al-Qur'an is as a guide and rule of life for Muslims that are historical and normative. Not all of the verses of the Al-Qur'an that are historical and normative can be understood only textually, because many of the verses of the Al-Qur'an still have broad (universal) meanings and need to be interpreted deeper, so that a law or wisdom that can be understood and practiced by all humans in general and Muslims in particular. (Hasbullah, 2019)

An understanding of religion born of scripture must be interpreted. Ironically, a scriptural interpretation is difficult to be released from the ideology and dynamics of the interpreter.³ Although there will always be a rejection if a scriptural interpretation is ridden by certain interests, especially when the interpretation of the scriptures leads to the issue of identity politics. (Nuruddin, 2019)

The thought of Abû al-Ḥasan Alî al-Nadwî has produced many works of theology which are recognized by the 'Ulam', people all over the world who make al-Nadwî's book as a reference in various disciplines. Al-Nadwî's works have been translated into various world languages such as English, Persian, Urdu, Arabic, Hindi, and even into Indonesian. Al-Nadwî has succeeded in opening the narrow view of the leaders of the Islamic world who consider that the material wealth possessed by the European community is everything, and the best and a top priority. Whereas they are dry and untouched in the context of thought and spirituality.

With his sharp view of thought al-Nadwî succeeded in bringing a very useful thought to expel and save mankind from the environment of modern Jahiliyah to the patronage of Islam. As al-Nadwî pointed out, that only Muslims are worthy to rule this world. Without Islam the world will face suffering and loss even though humans have all the sophistication and ease of life.

Through his work, Abû al-Ḥasan Alî al-Nadwî wants to make Muslims realize that they are not actors from a drama act that is staged. However, they are the main factor determining

the face of the world. According to him, it is time for Islam to lead the world again, as Islam had saved the world in the seventh century AD with the arrival of the Prophet Muhammad. The Arab world according to Abû al-Ḥasan al-Nadwî is the hope of the Islamic world to lead the world once again, because they are the womb that gave birth to Islamic heroes who opened the world's gates.

His other books are entitled "*Mukhtarat fî Adab al-'Arab, Qaṣaṣ an-Nabiyyin, Al-Qira'ah ar-Rasyidah, Ilâ Mumaṣṣilî al-Islâmiyyah*" and others. His latest work is the result of his lecture materials delivered at conferences in Asia and in New Delhi at the invitation of Pandit Jawaharlal Nehru. The lecture he recorded was very popular in the Hijaz and Arab regions at that time.

Most of his works were born through his participation in various scientific councils at the national and international levels, as stated above. The activities of Abû al-Ḥasan 'Alî al-Nadwî in the world of Islamic journalism are also very numerous, such as in *al-Diyâ'* and *al-Nadwah* magazines, published by *Nadwah al-'Ulamâ, al-Muslimûn* in Damascus, *Al-Ba'aṣal-Islâmî, Ta'mir Hayât* and many more, both in Arabic, English, Persian, Hindi, and Urdu.

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II. Review of Literature

2.1 Intellectual Conditions during the Life of Abû Hasan al-Nadwi

After the end of British rule in the city of New Delhi (1858) there were many schools, Islamic boarding schools in several cities including; New Delhi, Lucknow, Agra, Ranpur, Balkram, Hairabath, Junpur, Haidrabath, Islamic education center.

The Indian government wants to remove and change the Islamic learning system into a modern system, with the help and cooperation of the British government. The modern system is meant to separate Muslim ideology from religion or belief and constitute history, abolishing and leaving Islamic civilization. The main aims of British politics were in line with the aims of the Indian government, so the British tried to close down Islamic schools.

Education is broader than that. In the great idea of education in our country for example is to educate the life of the nation and realize the whole Indonesian human beings. So education has the main purpose of which involves the participation of various parties, so that able to realize social function and enlightenment idea for society in order educated and civilized, to be ready to face the challenges of globalization. The education sector is one of the most important sectors implemented in realizing the success of development. (Saputra, 2018).

Actually, not only in India, at the same time the European colonialists also implemented the same political mission in several Islamic countries, resulting in fierce fighting among the Muslims. In the end, in every Islamic country the education system has dichotomy in two.

First, the education system that is in conflict with the modern education system, namely accepting reformation (ratifying the colonizers); Second, the classical educator system (ratified the European Nation).

The education system which ratified the colonizers (England). The aim is that all aspects of life are carried out based on materialistic thinking and secularism, which do not recognize religious values in state and social life.

The educational system which ratifies Europe has the aim of maintaining the existence of classical cultural values and not accepting renewal, namely not to carry out *ijtihād* in fiqh, literature, science, economics, and religious life. During the time of "Ali Karah", he as a figure of the renewal movement was very smart in implementing an educational system that

received renewal. There is no other way but to follow British civilization in terms of culture, regulations and language.

Meanwhile, the classical education system which did not accept reform was spearheaded by the movement "Darul Ulum Deoband" Muhammad Qasmi al-Tantawi, (died in 297 H), and Rasyid Ahmad Al-Katkuhi, died in 1323 H), resulted in the movement of several Arabic-language Islamic schools focuses on Arabic language education and the science of interpretation, Hadith, and fiqh. It turned out that the school had an important role in reviving the Sunnah of the Prophet Muhammad, and eliminating all forms of worship that had heresy. However, some people did not respond, accept this movement, so that there was a split between them into two groups. First, groups that follow British civilization and culture. Second, groups that still maintain the existence of their classical system.

III. Discussion

3.1 The Decline of Islam in Baghdad

The progression of the Islamic world that has been going on for several centuries, whose influence has spread and spread far to various parts of the non-Muslim world has finally also experienced its decline. Various kinds of very complex crises have hit the Islamic world.

The fall of Baghdad in 1258 AD, in the hands of the Mongols not only ended the Khilâfah 'Abbâsiyah, but was also the beginning of the decline of Islamic civilization, because Baghdad as the center of Islamic culture and civilization which was very rich in knowledge and knowledge was also destroyed on earth by Mongol troops, which is led by Hulagu Khân.

As seen in the periodization of the Khilâfah 'Abbassiyah, the period of decline started from the second period, however, the factors causing the decline did not come suddenly. The seeds were seen in the first period, only because the caliphs in this period were very strong, the seeds did not have time to develop, in the history of Bani 'Abbâs power, it can be seen that if the caliphs were strong, the ministers tended to act as heads of civil servants, but if they were weak, they will be in power. Bani Abbas, it seems that if the caliphs are strong, the ministers tend to act as heads of civil servants, but if the Caliphs are weak, they will have the power to govern the wheels of government.

The development of civilization and culture and the great progress achieved by the Abbasids in the first period had encouraged the rulers to live in luxury, even tending to be striking. Every Caliph tends to want more luxury than his predecessor, this condition provides opportunities for professional soldiers. Turkey to take over government control.

The Abbasid family gave the Persians ranks and positions for the state that was important and high, both civilian and military. They were mostly appointed as Wazir. Commander of the army, Walî Province, judges and others. Therefore, the Arabs hate and are angry with the Caliphs and keep away from him. The ruthlessness of the 'Abbâsiyah family oppressed and persecuted the Umayyad family and their actions were hostile to the Alawiyyîn, adding to their anger and heartache.

The 'Abbâsiyah family carried out their ploy by oppressing and persecuting the Bani' Umayyah and becoming hostile to the Alawiyyîn which resulted in harm to themselves. They also stated that the establishment of their children was the result of cooperation with the 'Alawiyyîn family who had little merit to them in distancing the power of the Bani' Umayyah. As a result of the enmity of the two extended families, namely Bani 'Abbassiyah and Alawiyyîn, riots and rebellions arose in almost all Islamic countries.

Many historians state that the struggle for power between the Bani 'Abbasid family was during the civil war between al-Amin and al-Makmûn, but if we look more closely, the struggle for power of the Bani' Abbasid family was during the time of Khalîfah Mûsa al-Hâdî, namely when Musa al-Hâdî wanted to cancel the crown prince who was given by the Khalîfah to Hârûn al-Rasyîd and *membai'ah* his own son, Ja'far.

Some of the Khalîfah 'Abbâsiyah such as al-Makmûn, al-Muktasim, and al-Wâsiq were greatly influenced by religious innovation and philosophical restrictions. This caused various schools of thought and stretched the unity of the Muslims so that they were divided between several party groups and this distanced the hearts of the clergy.

The emergence of this religious conflict began when there was a conflict between the Khalîfah 'Alî ibn Abî Ṭalib and Mu'awiyah, which eventually led to three groups of people, namely followers of Mu'awiyah, Syî'ah, and Khawârij, these three groups were always fighting for influence, which always had a good effect at the time. The 'Umayyads or' Abbasies.

When the Caliph 'Abbâsiyah appeared also the Zindik who were born during the time of the Caliph al-Mahdî, these people justified what was haram and hurt the courtesy and humanity, therefore al-Mahdî tried to suppress this group, so for him to establish a special answer headed by a person who occupied his rank was named *Shahibu az-Zanadiqah*. His task was to eradicate the people and erode their understanding and teaching, this was continued by his son, namely Khalîfah Mûsa al-Hâdî.

2 3.2 The Decline of Islam in Andalusia (Spain)

On July 19, 711, a request of Witiza's son who was unable to compete with King Roderick in the struggle for power in the Andalusian region of the Governor of North Africa, Musa bin Nusair sent Thâriq bin Ziyâd to go to Andalusia to free the people from the pressure of King Roderick. Thâriq carried 7000 troops, some of which consisted of Barbarians. Meanwhile, King Roderick brought 25,000 people but an army of this size could be defeated by the Muslims who collaborated with the Ghatic people to overthrow the power of King Roderick.

After defeating King Roderick followed by other areas without any significant resistance. So that the entire Andalusian region has been controlled by Muslims. Under the leadership of Thâriq bin Ziyâd, the people side by side, whether Muslim or non-Muslim, Arab or non-Arab, free people or slaves so that their government experienced very rapid progress. When Baghdad was destroyed by the Mongol army led by Hulagu Khan (son of Jenghiz Khan), actually 'Umayyads in Andalusia were also experiencing a government crisis in which many Islamic powers had been released due to various factors including being attacked by Christian soldiers who are not willing to have their land occupied by immigrants.

One by one the areas of Islamic rule were successfully reclaimed by Christians, the city of Toledo which was the center of the largest Islamic civilization in Erofa was captured by al-Fonso VI and Castilia in 1085, al-Fonso VIII in 1212 succeeded in capturing Navas de Tolosa and Andalusia. In 1236 AD Cordova fell to Ferdinand III of Castilia, and in 1492 AD the city of Granada which was the only city left in the hands of the Bani 'Umayyah fell to King Ferdinand of Aragon who was in alliance with Queen Isabela of Castilia.

One year 1493 H, after this victory in order to eliminate the symbols or traces of Islam, they wiped out the Muslims by force, the mosques were converted into churches and Islamic cultures which were priceless were destroyed with a sense of happy.

3.3 The Decline of Islam in the Mongol

The Mongols originated from the Mongol mountains that stretch from Central Asia to North Siberia, South Tibet and West Manchuria and East Turkistan. Their ancestor was named Alanja Khân who had two sons Kemar Tatar and Mongol. These two sons gave birth to two large ethnic groups, the Mongols and the Tatars. The Mongols had a son named Ilkhan who gave birth to the descendants of the later Ansa Mongol leadership.

They were a great tribe that resembled an occupied and nomadic hinterland nation. They are Hind shepherds on the vast plains. Their daily jobs are as shepherds and hunters, as their Nomads have a rough, warlike, cruel character. The majority of them are idolaters and worshipers of supernatural powers such as jinn and demons. The Mongols progressed when led by the Timujin who had the title Genghis Khân (mighty King).

When he led the Mongols, he conquered many areas such as China and other Islamic countries. When his physical condition began to weaken, Jenghiz Khan began to hand over his leadership to his son, Hulagu Khan. He succeeded in defeating the 'Abbasid government led by al-Mutashim and destroying the civilization of the Islamic world.

Although already destroyed, Hulagu Khân ruled in Baghdad for two years, before continuing the movement to Syria and Egypt, but they were defeated in Egypt by the Mamalik forces in the 'Ain Jalut war on September 3, 1260. Baghdad and the areas that Hulagu conquered thereafter ruled by the Ilkhân dynasty. Ilkhân is the title given to Hulagu Khân.

Ilkhân means Khân the Great. Furthermore, the title is inherited by their descendants. The descendant of Hulagu Khân who was Muslim was Ahmad Taguder, but he later died at the hands of other royal rulers. Apart from Taguder, Mahmud Ghazan, the seventh king, and subsequent kings were Muslims, with the entry of Islam experienced a very large victory over the religion of Shamanism.

Unlike the previous kings, Ghazan began to pay attention to the development of civilization. He is a patron of science and literature. He is very fond of arts, especially architecture and natural sciences such as astronomy, chemical chemistry, meteorology, and botany.

His interest in science can then be traced from several of his movements, such as he built a kind of monastery for Darwis, Syafi'i and Hanafi schools, a library, observatory and other public buildings. During the reign of Abû Sa'îd (1317-1334 AD), there was a very severe famine and hurricane, hail that brought disaster.

The Ilkhân kingdom which was founded by Hulagu Khân was divided after the reign of Ab' Sa'îd, the kingdom of the fractions was conquered by Timur Lenk. The last Muslim ruler of Mongol descent was Timur Lenk which means east of the lame.

Unlike other Islamic rulers, Timur Lenk had converted to Islam since childhood. Since he was a teenager he had shown his courage so that when his homeland was invaded by the troops of Tughluq Timur Khân, Timur Lenk rose to lead the resistance to defend the fate of his oppressed people.

3.4 The Decline of Islam in Egypt

The only Islamic country that survived the invasion of the Mongol and East Lenk armies, was Egypt. The Mongols and East Lenk were unable to defeat Egypt because there was the Mamalik dynasty. Mamalik is the plural of *mamlûk* which means slave. The Mamalik dynasty was founded by the slaves.

At first the Slaves were freed and made into soldiers to be precisely the Bodyguard of the Kings during the reign of Ayyûbiyah because the achievements were so great that the Kings took many slaves as soldiers.

The last Ayyûbiyah ruler al-Malik al-Şâlih died (1249 AD), then was succeeded by his son named Turansyah. The Mamalik group felt threatened because Turansyah was closer to the Kurdish army, so the Mamalikes planned to kill Turansyah under the leadership of Aybak and Baybars, both of whom succeeded in killing Turansyah.

At Mamalik's agreement, his wife (Syajar al-Durr) al-Malik became King replacing Turansyah for 80 days, then she married Aybak and handed over the reins of leadership to her husband. The Mamalik dynasty experienced very rapid development when it was led by Baybars, he was a tough and intelligent military leader.

At this time there were many scientists who appeared either in exact, general or religious sciences. Among these scientists, Ibn Khaldûn, Ibn Hajr al-Asqalânî, Ibn Taimiyah, Ibn Qayyim al-Jauziyah. The decline of the Mamalik dynasty was caused because the sultans no longer paid attention to the welfare of their people, they were more concerned with themselves, imposing taxes that were very burdensome for the people.

IV. Conclusion

According to al-Nadwî, there are several ways that Muslims can do to achieve progress; among them is, re-implementing the caliphate system, with the Islamic caliphate pattern, according to al-Nadwî, the glory of Islam will return to the same as in the time of the Prophet. In addition, the role of the Ulama must be the front guard that becomes central in society, also the Ulama must maintain their knowledge and practice it, and get a strong disposition among the people as a source of reference in seeing and deciding cases in accordance with the Islamic concept which is *rahmat li al-Alamin*.

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