

Abū Al-Hasan Ali Al-Hasani An-Nadwi's Thought Against Muslims' Deterioration

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ABSTRACT: The decline of Muslim is not only detrimental to Muslims themselves but also entirely to this world. There are some disadvantages of the Islamic world on the progress of Western civilization, namely: the absence of a religious sense in practical life. The loss of sensitivity of heart and compassion, becoming stale flavor of the diversity and spirit of the search on **Ilahi**. Dominance of materialism, worldliness in other aspects of life, even in aspects spiritual and moral collapse.

Keywords: *Thought; Deterioration; Caliph; Islam*

Date of Submission: 18-01-2017

Date of acceptance: 15-08-2017

I. INTRODUCTION

Some sects appear in Islam starting from the reign of Caliph Uthman ibn Affan. At this third caliph, political atmosphere begins to be colored by the interests of the group that led to the break up of body Muslims who continue tapering the murder of Caliph Uthman ibn 'Affan, who was then replaced by Ali ibn Abi Talib. According to Harun Nasution, theological issues triggered by the emergence of political issues concerning the murder of Uthman ibn Affan originated from rejection of Mu'awiyah to the Caliphate Ali ibn Abi Tālib. Tensions between Mu'awiyah and Ali crystallize into Siffin war that ended with the decision tahkim (arbitration), even though the state was forced.

The attitude of Ali who receives ruse Amr ibn Ash as an envoy of the Muawiyah in tahkim, in urgent situations, and are not approved some troops. They argue that the decision is only the law of Allah SWT which can decide, not to tahkim. Muslims at that time were pro-Caliphate Ali calling themselves Shiite group and some cons calling themselves Khawarij. With the advent of Khawarij, then it begins a new chapter in the history of politics and ideas among Muslims. Because the matter ultimately led to war for the sake of battle fellow Muslims as well as upheavals of thought in the field of theology.

As a result of this war, pagan concept also helped to change, which is seen as infidels is no longer the only ones who do not accept and justify the law of the Qur'an. However, those who do the major sins have also been seen as infidels. Issues such as this is the end that gives great influence for the following growth in Islamic theology.

II. REVIEW OF LITERATURE

Shaykh Abū al-Hasan 'Ali al-Hasani an-Nadwi is a scholar and eminent Islamic thinker. An-Nadwi was born on the 6th of Muharram 1333 H. It coincides on 23 November 1914 M in Takia Kala, Madiriyyah, Rae Berily, Uttar Pradesh (northern region), India. An-Nadwi original name is 'Ali Abu al-Hasan ibn Abdul Hayyi Fakhruddin ibn Abd ibn 'Ali al-Hasani. And his *nasab* ends to Abdullah ibn Muhammad al-Asytari Zi-an-Nafsi az Zakiyah ibn Abd al-Mahad al-Hasan ibn as-Saba ibn 'Ali ibn Abi Tālib ra, and his grandfather named Sayyid Qutb ad-Dīn Muhammad al-Madani (d. 677 H) migrate to India during the early 7th century. Nadwi is very lucky because he was born and raised in a family who cling to the teachings of Islam haq.

The family of Sheikh Abul Hasan Ali al-Hasani an-Nadwi also has a relationship to descendants of Prophet Muhammad., the honorable of Al Hasimiyah al Quraisiyah, related to Abdullah Astar ibn Muhammad holy ibn Abdullah al Mahdha ibn Hasan Sabti ibn Ali ibn Abi Talib radiallahu anhum. A long before 7th century in Hijrah from Madinah al Munawaroh of road Ba'dad wa ajnatul to India, and a great family Qutubuddin amir Muhammad al Madni died 677 H, kid sister priest Sayyid Abdul Qadir al Jilani lives one time in Delhi, the capital of India.

Then he went out as a missionary and mujahid along with his companions in the North Pradesh Lucknow, famous Muslim majority areas in the colonial British, India Northern, to remain with one's family in the area of Karomanakpur and residing permanently in the village of Nasiru Abat. Then Allah SWT bless his

grandchildren as they become ulama, *dai*, writer, and Robbani scholar, He gives guidance to their high morals, and educate those with religious upbringing with science and make them *ma'rifat* and views in deepest.

III. DISCUSSION

Abū al-Hasan Ali al-Hasani an-Nadwi's Thought Against Muslims' Deterioration

1. Deterioration of Islam in Baghdad

The era of Islamic progress which has been running for several centuries, whose influence has spread and penetrated deep into various parts of non-Muslims, finally also ends in decline. A variety problem has hit Islamic world. The fall of Baghdad in 1258 AD into the hands of Mongol has not only ended Abbasid Caliphate, but it is also the beginning of the decline of Islamic civilization. Because Baghdad as the center of culture and Islamic civilization very rich with *kazannah* science is being similarly vanished by Mongol troops led by Hulagu Khan.

As seen in the periodization of Abbasid Caliphate, a period of decline is begun in the second period, however, the factors that cause the setback does not come suddenly. The seeds are already visible in the first period, just as caliph in this period is very strong. The seeds have no had to develop. In the history of the power of Bani Abbas, it is seen that when the caliph is strong, ministers tend to serve as head of the civil service, but if the caliph weak, they will be in power set the wheels of government.

The development of civilization and culture and achievement by Abbasids in the first period has prompted the authorities to live in luxury, even tend striking. Each caliph wants to life more luxurious than his predecessor, these conditions provide opportunities for Turkey professional soldiers to take over the reins of government.

Abbasid family makes his move to oppress and persecute the Umayyads, and attacking the Alawiyin resulting in losses for themselves. They are the descendants of the founding of the result of cooperation with the family which is not the slightest Alawiyin services to keep them in power of the Umayyads. As a result of the hostilities two large families, the Abbasids and Alawiyin arose riots and rebellion almost all Islamic countries. Many historians claim that the power struggle between the Abbasid family is when there is a war between al-Amin and al-Ma'mun, but if we look deeper into that family power struggle was when the Abbasid caliph period musa al-Hadi is when musa al- Hadi wants to cancel the crown given to the caliph Harun ar-Rashid and his son named Jafar.

Some people like the Abbasid Caliph al-Ma'mun, al-Muktasim, and al-Wasiq deeply influenced by the heresy-heresy of religious and philosophical discussions. This gives rise to a variety of schools and relaxes the unity of the Muslims so that they are divided to several party factions and distanced the hearts of the clergy..

Baghdad known as a center of culture and knowledge of Islam, in 1258 AD, received the invasion from Mongols. Mongol army slaughtered the entire population and swept clean of Baghdad. Destroyed all the heritage and civilization that has created hundred years. Transported the books that have been written by scientists who have written with their knowledge for years, and then washed away into Dajlah River, so the discolored water is due to dissolved into black ink. Caliph himself and his family destroyed, so shattering descent Abbasid empire that has long ruled for 500 years.

2. Deterioration of Islam in Andalusia (Spain)

On July 19, 711 at the request of Witiza's son defeated by his rival King Roderick for power in the region of Andalusia, Governor of North Africa, Musa bin Nusair, sent Tariq ibn Ziyad to go to Andalusia to liberate people from the pressures of King Roderick. Tariq brings 7,000 troops, which mostly consisted of barbarian. While King Roderick brought 25,000 people but the force of this magnitude can be defeated by the Muslims who cooperate with the people of Ghatia to overthrow King Roderick. After defeating King Roderick and it is followed by other areas without any significant resistance. So the whole Andalusia region has been dominated by Muslims. Under the leadership of Tariq ibn Ziyad, coexist either Muslim or non-Muslim, Arab or non-Arab, free or slave so that the government is progressing very rapidly. When Baghdad is destroyed by tMongols led by Hulagu Khan (son of Jenghiz Khan), actually Umayyad in Andalusia is also undergoing a crisis of government in which the rule of Islam has been a lot of loose due to various factors of which had an attack of Christian soldiers. One by one the Islamic territory is retaken by the Christians. City of Toledo which became the center of Islamic civilization. European won by al-Fonso VI and Castilian in 1085, al-Fonso VIII in 1212 won Navas de Tolosa and Andalusia. In 1236 M, Cordova fell into the hands of Ferdinand III of Castilian, and in 1492 AD the city of Granada which is the only city left in the hands of the Umayyads fell into the hands of King Ferdinand of Aragon were allied with the Queen Isabela of Castilian. One 1493 H, after this winning that in order to eliminate symbols or traces of Islam then they wiped out the Muslims by way of forced and mosques were converted into churches and cultures of Islam that is priceless destroyed with happiness.

3. Deterioration of Islam in Mongol

The Mongol came from the area that stretches from Mongol mountain of Central Asia to northern Siberia, South Tibet and Manchuria western as well as eastern Turkistan. Their ancestors named Alanja Khan who has two sons Kemat Tatar and Mongol. Both sons have given birth to two great tribes of Bansa, Mongol and Tatar. Mongols have children whose name Ilkhan Ansa Mongol leaders later in the day. They are a great tribe that resembles an inland nation occupation and nomadic. They are herdsmen who are Hindus across vast plains on the mainland. Their daily job is as herders and hunters, as the nomad they have a rough character, warlike, and cruel. The majority of them are idolaters and supernatural power worship such as jinn and devils. They get a big progress when Mongols led by Genghis Khan who holds Timujin (King mighty). When he led the Mongol conquest of much of the area such as the Chinese state, and other Islamic countries. At the time of his physical condition began weak, Jenghiz Khan began to hand over leadership to his son named Hulagu Khan. He managed to beat the Abbasid government led by al-Mutashim destroy civilization and the Islamic world. Although it has been destroyed, Hulagu Khan was reigning in Baghdad for two years, before continuing the movement to Syria and Egypt, but in Egypt they are defeated by Mamalik soldiers in 'Ain Jalut war on September 3, 1260. Baghdad and the areas conquered hereinafter ruled Hulgu by Ilkhan dynasty. Ilkhan is a title given to Hulagu Khan. Ilkhan means the Great Khan. Following the title inherited by the offspring. Descendants of Hulagu Khan Muslim Ahmad Taguder, but an-Nadwi died at the hands of the other royal princes.

4. Deterioration of Islam in Egypt

The only Islamic country that survived from Mongol army and Tamerlane, is Egypt. Mongols and Tamerlane was not able to defeat Egypt because there are Mamalik Dynasty. Mamalik is the plural of *mamluk* which means slave. *Mamalik Dynasty* is established by slaves. At first the slaves were freed and made soldiers exactly be bodyguard (guard) the king during the reign of the Ayyubid. His achievement made very large then the king took many slaves as soldiers. The last Ayyubid ruler al-Malik al-Salih died (1249 CE), later succeeded by his son named Turanshah. Mamalik Group feel threatened because Turanshah closer to the Kurdish troops, so that the Mamalik planned the murder to Turanshah under the leadership of Aybak and Baybars, both managed to kill Turanshah. Mamalik Dynasty is experiencing rapid growth when it is led by Baybars, he was a formidable military leader and intelligent.

At this time many scientists appear either an exact science, public or religious. Among these scientists, Ibn Khaldun, Ibn Hajr al-Asqalani, Ibn Taymiyya, Ibn Qayyim al-Jauziyah. Mamalik Dynasty setback caused by the Sultan which is no longer taking care of their people concerned with themselves, require with very difficult tax. According to Abu Hasan an-Nadwi, the decline of Muslims is not only detrimental to Muslims alone but also entirely to this world.

IV. CONCLUSION

There are some disadvantages of the Islamic world on the progress of Western civilization, namely:

- a. The absence of a religious sense in practical life. The loss of sensitivity of heart and compassion, becoming stale flavor of the diversity and spirit of the search on Ilahi.
- b. Dominance of materialism, materialism, worldliness in other aspects of life, even in aspects spiritual.
- c. moral collapse.

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H.Sori Monang, M.Th. "Abū Al-Hasan Ali Al-Hasani An-Nadwi's Thought Against Muslims' Deterioration." *International Journal of Engineering Research and Applications (IJERA)*, vol. 7, no. 8, 2017, pp. 56–61.