

Islām: An Enormous Faith A metaphor of History

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Abstract:

Islāmic populace is influenced in every nook and corner of the world mainly, in the subcontinent of Asia including Middle Eastern Turkish, 'Arabic and Persian regions further, central and south Asians containing as Afghāns, Pakistānis and millions of Chinese and Indians while, many in the islands such as Indonesians and Malaysians, Africans as Berbers, Sudanese, Algerians, Tunisians, Swahili East Africans and west Africans while, in some countries, living as minorities too with various cultures, customs, political, social, linguistics, ethnic and some other varying aspects that are only some minor complications and differences but, in real they are more interlinked with each other through religious politics and due to their similar faiths and some cultural connections. Islāmic roots and founders gave a new way of biodiversity, consumption of technological advancements and many other theoretical frameworks to pave the way for the development of education, health, civilization and modern philosophies. This courage is all about to discover and explore the Islāmic literature review of ups and downs, antiquities, present standings, variations and treatments through this article.

Key Words: History, Muslim, Islām, Rise and fall, 9/11, west

Introduction

Islāmic religion multiplied and grew sharply from its inception in the 'Arabic soil to various nooks of subcontinent, islands and every kind of land on earth except Antarctica. The roots and extensions of this religion got power through its stupendous preaching, empires and dynamic research. This religion appreciates the servings of all holy messengers of god from Adam(ﷺ) to onward. Muḥammad (ﷺ), who at the age of 40 years, got the first revelation message in Mecca when he assigned to spread the message of Allah in the year of 610 AD.

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When he started his Islāmīc teachings, many accepted while many felt offensive and, even plotted to harm his life so that he decided to migrate from Mecca to Medina along with his followers in 622. These 10 years proved to be the flourishing years in which the Islāmīc message reached to number of many Arabic tribes. To understand better the faith and thought of Muslims, it is necessary to understand that Muslims believe on Allah as a lord of this entire universe and Muḥammad as a last apostle of Almighty Allah and none of the next prophet will be assigned after him and, the Islāmīc values will be unchanged till the end of time.¹

Prominent Literature on Evolution of Islām

Maqsūd (2008) researched on Islāmīc literature, biography of Muḥammad (ﷺ), behavioral demonstrations, *shari'at*, way of worshiping, effects of social and moral attitudes and practical ways of life.²

Hefner & Zamān (2007) express that Islāmīc education especially madrasas that are the basic Islāmīc learning platform are being criticized by western media and, after *Ṭalibān* invasion in *Kābul* in 1996 as the smart training nurseries of terrorism, while others have claimed that western civilization can never be similar with Islāmīc culture & thought and impossible to have common civilizations without certain reforms. Both of these including Zamān and Hefner accumulated the famous international scholars to understand the Islāmīc curriculum and their implementations and also discovered that many Muslim countries have different cultures as Arabic, south Asians, west Asians, Indonesians, all having various cultural practice but, western media has only portrayed Madrasas as basic educational training providers of terror and, also internationally highlighted it on frontline.³

Nigosian (2004) thought that it is essential to know the Islāmīc religion completely by considering it as a fundamental traditional belief, Muḥammad (ﷺ) as a last apostle of Allah, monotheistic approach of its followers and to know the political, ethical, social and literary performed practices of Muḥammad (ﷺ) that describe Islām as a complete building. An arranged book of seven subjects containing biography of Muḥammad (ﷺ), regional invasions, the unity nature of different Islāmīc sects as *Shi'a*, Salfi, Sunni and, about Qur'ān, Sunnah, and Ḥadith

¹ Arshad Khan, *Islam, Muslims and America: understanding the basis of their conflict*, (New York: Algora Pub,2003), pp.10-16

² Ruqqaia Maqsood, *Islam*, (London: Collins,2008), pp.4-50

³ Hefner and Muḥammad Qasim Zaman, *Schooling Islam*, (Princeton: Princeton University Press, 2007), pp 1-8, 39-56, 172-199, 242-249

and, an articulated piece of belief, 5 pillars of Islām that lead practical applicability, magnetic thoughts, faiths and some other occasions. These seven exposures of Islāmic religion create a discipline among reality, current thoughts, heritage and commentary.⁴

Lewis (1993) joined 11 essays into a single creation in such a way that it generated the deep mechanism to read Islām. To make this creativity more useful, he deeply interpreted the historical linking in war and peace, business and cultural comparisons between west and closed neighbors, neglected the patriotic and linguistic elements, also offered to relook Gibbon's stance on his controversial book "Muḥammad(ﷺ) in the decline and fall of Roman empire". He mentioned the ups of Islām, remained neutral, expressed a piece of critique on Said's controversy "Orientalism" suggested to interpret and translate Arabic books to different languages to neglect wrong analogies, understanding counter arguments that was misreading, betterment for other languages, concluded his thought about literature of Middle East present issues, current Islāmic stance, role of Shia, discussed hidden harmony elements between Muslims and other religions, west and Islāmic reflections of understanding places in the world.⁵

Renard (1998) illustrated that all Muslim authors have proved the evidences of their strong linking with Muslim society that's collective theme helps to understand the Islāmic spiritualism and biographies of religion. Multiple renowned Muslim scholars interpreted and converted languages into other languages to highlight Islāmic belief, fundamentalism, teachings of Qur'ān, Sunnah, poetic dictions, actions, chronicle history and some personal diaries too. Moreover, number of artistic skills, architecture and religious manuscripts as the book "Seven Doors to Islām" express full Islāmic literacy and vision. Lewis and Renard both presented the real understanding, spiritualism understanding and culture.

Lalljee (1977) introduced Islām as the belief of calmness, tranquility by surrender before Allah who has sent a series of prophets to remove darkness and goofiness with the help of light of awareness. From the series of prophets Adam(عليه السلام) was the first and Muḥammad(ﷺ) was the last apostle of Allah and, many others were also sent in the middle of these both prophets. The book contains the knowledge about Islāmic fundamentalism, information, orders and illustrations of Qur'ānic verses, lunar calendar schemes, special occasions and concordance of special terms.⁶

Hunter (1998) researched the Islāmic and western links on their adjacent

⁴ Solomon Nigision. *Islam, its history, teaching and practices*, (Bloomington: Indiana University Press,2004), pp 26-160

⁵ Bernard Lawis, *Islam and the West*, (New York: Oxford University Press,1993), pp 72-165

divisions and, expressed a pragmatic analyzing effort to judge Islāmīc and Western contacts and answered the question that was asked that is it possible if two different civilizations (Muslims & Western) intermix their gathering gradually with peaceful process or not? She answered oppositely to the thesis “The Clash of civilizations and Remarking of world order” (Simon & Schuster, 1996) in these thoughts that actuality of Islām provides opportunity for aspiration and opposed many western ideologies against Islām. She tells that it is not merely a secular approach; the teachings of Islām will have amazing thought that would be a discussion of next learners of different regions and Islām.⁶

632-661: The Caliphs

After the passing of last apostle, four caliphs before Umayyad Dynasty leaded from 632-661 including 1st caliph, *Abū Bakr* (رضي الله عنه) (632-634), a close friend of Muḥammad (صلى الله عليه وسلم), governed for 2 years when Islāmīc regime reached outside the 'Arab next 'Umar (رضي الله عنه) (634-644), who outstretched this empire to Persia, middle east and some other areas, next 'Uthmān (رضي الله عنه) (644-656), who took a charge as a 3rd caliph who prolonged this empire from African shores to Eastern sides while, last before Umayyad, 'Alī (رضي الله عنه) (656-661), who governed as a 4th Islāmīc caliph who was also assassinated as earlier three.⁷

661-750: The Umayyad's

A Syrian governor constructed this dynasty that expanded to Chinese borders and to Central Asian territories. Some Islāmīc troops in 710, dared to invade Spain later, Gibraltar, and then, got over Iberia. The warriors of this dynasty also reached to central Asian territories where nowadays there is Uzbekistan in 715, they unfurled their flags in Sindh to Atlantic region later. An Iranian incarcerator committed rebellious activity and destroyed this dynasty in 750.⁸

750-950: Golden age of Islām

Abd-ul-Rehmān Ibn Mu'āwīa got refuge in Spain when he was defeated in Irān in 750. It was the golden era of Muslims as the Spain became the center of cultural

⁶ Shireen Hunter, *The future of Islam and the West*, (Westport, Conn.: Praeger, 1998), pp 56-122

⁷ Ira Lapidus, *Islamic societies to the nineteenth century: A Global History*, (Cambridge: Cambridge University Press, 2002), pp 126-13 Gerald Hawting, *The first dynasty of Islam: The Umayyad caliphate AD 661-750, 2nd edition* (London: Routledge, 2000), pp. 1-10

⁸ Gerald Hawting, *The first dynasty of Islam: The Umayyad caliphate AD 661-750, 2nd edition*, (London: Routledge, 2000), pp. 1-10

civilization for 200 years. In this age Islāmic dynasty was covering some of the western, Middle Eastern, Central Asian, Persian, Arabian, Atlantic and many regions of Africa. The scientists, scholars, philosophers and political stakeholders of that participated in the age of that period in such a way that many modern innovations, creations and inventions changed the face and brought significant civilizations under Muslim rule. In this era, the experts developed the new insights in this civilization as modernization in health such as Anatomic development, finding the mechanism of blood circulation and, creating Arabic Numerals that supported Algebra and, betterment in agriculture and livestock as forming canals, wells, waterwheels while art of paper making mill in Baghdad that supported education a lot, translation of languages especially Arabic language. This golden era remained till the death of Mamun in 833.

Nurturer of Knowledge during the Dark Ages

This period remained about six hundred years in Europe while, from 750 to 950, Muslims brought revolutionary changes in civilization through the innovations, inventions and philosophical approach in the majors of astronomy, medical, math, physics and science. Many universities were constructed through which the seekers of knowledge returned a lot to Europe. This civilization shattered the dark clouds of Europe.⁹

750-1258: The Abbasids

Abbasids ruled for more than five hundred years as they got chair after Umayyads in the year of 750 who centralized *Baghdād* as a capital and, the troops of this dynasty overthrew the Chinese forces in Transoxiana in the year of 751 that paved the way to get over Indian subcontinent, central Asia, Soviet Union, Asian Islands and Africa. The reasons of its decline were decentralizing previous capital and attacks of Crusaders. Mongols got over Baghdad and discharged the final Abbasid caliph.¹⁰

Islāmic Civilization's Areas of excellence and Contribution

Muslim scholars spread civilization by their technological creations, demonstration of creative imaginations in geography, history, astronomy, invention of astrolabe, quadrant, navigation, map projection. In the health field, building hospitals, forming mobile health units and other major health research centers such

⁹ Arshad *khan*, *Islam, Muslims and America: understanding the basis of their conflict*, (New York: Algora Pub,2003), pp.10-16

¹⁰Bennison Ammira, *The great caliphs*, (London: I.B. Tauris,2009), Pp. 67-77

as pharmacology, anatomy, formation of surgical instruments and other hygienic steps were taken. In inventions, finding trigonometry and Algebra, parallel theory, map projection, writing medical books and even, Al Qānūn taught as a syllabus for 700 years in many Asian and western countries. Such creative knowledge illuminated western libraries and attracted of whole Europe.¹¹

Decline of Muslim Dynasties and Empires

The Islāmic enlightenment kissed to climax point in the middle of the era of Islām from 750 to 950 and due to various reasons, it gradually after the span of 200 years dipped to failure, and finally the finishing of this empire.¹²

The end of the Abbasid Dynasty

A gradual loss harmed this dynasty starting from *Harūn-al-Rashīd* era from 786 to 809 when Northern Africa became out of control and under the Mamun age, gradual loss was continued until his end later, in 11th and 12th centuries, Crusaders were defeated by *Ṣalah-ud-dīn Ayyūbī* but, significant loss was already gained and after all, Mongols in 1258 ruined this Empire and divided it to several regions.

The Fatimid Dynasty

After the decline of Abbasid dynasty, a Shia sect of Muslims found this dynasty in 10th century. They were influenced from red sea to African territories and some middle eastern parts but could never get over Arabic lands. It was remained to 12th century.

Seljuk Turks

They were the fighters who aided in Middle East in the century of 11th. By uniting a definite force under Abbasid dynasty, they took a charge of some areas of soviet and Turkey. It was ended up due to internal conflicts and some related matters in 13th century.

The Mongols

Mongols got their peak in 13th century when their leader, Genghis Khan united a great force and got over central Asia, Chinese and Russian parts later, in 1258, the grandson of Genghis Khan, Halagu Khan ruined Abbasid dynasty and killed

¹¹ Ahmed Essa and Othman Ali, *Studies in Islamic civilization*, (UK: Cromwell press group of UKs,2010), pp. 3-5

¹² Syed Ibraheem, "Rise and Fall of Muslims. *Irfi.org*", accessed august 31 August, 2015
http://www.irfi.org/articles/articles_201_250/rise_and_fall_of_muslims.htm

about one Lakh people over there, burned libraries, murdered scientists and philosophers and harmed ward water resources. This series of bloodshed remained for five hundred years and ended in 1260 when they got defeat by Mamluks that contact with Islām persuade them to embrace Islām and they called Islām as an official religion of their dynasty later Tamerlane the follower of Halagu Khan could not handle the large territory under his control and the end of this Empire with his death.¹³

The fall of Spain in 1492

The Muslims weakened in 11th century in Spain due to the deficiency of union while Christians allied to fight and pushed them to the south, scattered in south Spain in 1492 where the Muslims faced too much hardships and decided to be shifted to other places while, in the beginning of 17th century the remaining were forced to go out to the Spain.

End of the Safavid Empire

It was a Persian Empire that was founded in 1501 and remained to 1722. It belonged to the *shi'at* sect of Muslims so, it was tough to maintain relations with Sunni Muslims. Afghans dismissed this Empire in 1722.¹⁴

End of the Mughal Empire

Couple of other dynasties have also rule d in India. Mughals got their power after success in *Pānīpat* war against *Ibrāhīm Lodhī*. A follower of Genghis Khan, Bābar founded this dynasty in 1526. Upcoming Mughal Kings could not handle this large territory and let British India to colonize in India. A revolt against British Raj also proved unsuccessful in 1857 and last ruler Bahādur Shah Zafar jailed to Burma.¹⁵

End of the Ottoman Empire

This empire was constructed in 1299 that got over most of the Asian land, overthrew Byzantine empire and Istanbul as a capital of their powers. This stupendous empire overcame to southwest Europe, Iraq, Egypt and Arab. This dynasty got its climax point at the age of Suleiman who passed away in 1566. They conquered Poland but got defeat in Vienna in 1683 that stumbled their position a

¹³Mark Hufnail, *Inside Islam*, (USA: Millikin publishing company,2002), pp. 6-10 ,12-14

¹⁴Syed Imamuddin, *Muslim Spain 711-1492, A.D.*, (Leiden: Brill, 1981), pp. 87-90, 92-99

¹⁵Richard W.Bulliet, Pamela kyle crossley, Denial R.Headrich, Stevevn.W.Hirsch, Lyman L.Jhonson and *David Northrup. The earth and its peoples*, 6th edition, (USA: Cengage Learning Press ,2014). pp 98

lot. After getting success in Greece and Balkans, decided to be the ally of Germany in World War 1, ended their caliphate in 1924, and in 1928, declared Turkey to be a secular state.¹⁶

Rise and fall of the Civilizations

The ups and downs of any civilization and their cyclical victory and defeating or being defeated concern the attitude of state owners and their demonstrations and this reason gained attraction but it is further explained and reveal the connections and links that furnish them. Historically, it was dared by *Ibn-Khaldūn* in his creation *Muqaddamah*. He described that the concepts of victory or defeat are the same in various cults. To explore the real asset of this political aspect, he toured to many states where he observed nature of leadership specially, the Muslims, contemplated on historical backgrounds, and disagreed with some nature of studies of Plato and Aristotle task.

Principles of Rise and fall

Spirit of the Ager (Ruhi-Asr)

Ibn-Khaldūn thought each span of time has its own flavor of association, or any variation in the merits of society, to improve, the sociology experts must explore such merits and coordinate them with social issues. The happening is happened in a routine but a sociologist learns from these events as a mechanism to judge ups and downs that may assist in governing. And it may also do by keeping in mind that every age has its own reasons of any happenings so, a socialist must eye on the nature of time too.

Strength of Life (Quwwat-i-Ḥayāt)

Ibn-Khaldūn described that success of battle can never be judged with quantity, swords, or way of fighting but the outcomes of the imagination and intellectual reasons. Courage never develop only through a certain doctrine but each of the state has a courageous biography. The essence may come from the religious rules or the will to conquer the world as Alexander the Great.

Strong Bias (Asabiyyah)

A social solidarity can be calculated with the common piece of moralities and noble ethics not in individuals but as a nation for this, *Ibn-Khaldūn* researched that in Muslims, successful approach found through their nature of character as, good character good reward while, bad has bad one as Asabiyyah, an approach to have righteousness.

¹⁶Gwilym Beckerlegge, *The world religions reader*, (London: Routledge,2015), pp. 175-177

Independence of Thinking and Knowledge

Ibn-Khaldūn presented the moral lessons of success in these thoughts that ruling individuals are ones who have comprehension and, who have independent philosophies and knowing in majors as Muslim dynasties spread peace and civilization via their knowledge.

Perseverance

Ibn-Khaldūn illustrated the tranquility strategy of two different dynasties as they waited for right time to invade opponent as Abbasids strategized and prepared enough by using all propaganda tools and, Fatimids also waited for 10 years to get over an Egyptian tribe that prove that tranquility and calmness are the important tools in the climax of nations.¹⁷

The Rise of West and Colonial era

The scientific innovations and other technological advancements in the West during the 17th and 18th centuries and, the industrial revolution of the 18th and 19th centuries strengthened the west and by the late 18th century, once impervious civilization of Islām started to suffer the interference of the west. In 1798 Napoleon terrified Muslims everywhere by conquering Egypt. This arrival of Napoleon on Muslim soil was symbolic of gaining the cultural and political power of the Arab empire or European growth. The last half of the 1800s and the early 1900s was seen as an expanded European influence in the Muslim world when, Europe would control all Muslim countries with the exception of Arabia, Iran and Turkey directly or indirectly. These described countries were divided into more than 15 colonies and well protectorates (an area partially controlled by the colonial power). The last deed of the European Colonialism was to divide the Arab lands of the Ottoman Empire after world war I. this colonialism ended up after World War II when English and French decided to withdraw from most of their colonies (12-16).¹⁸

Formation of Islāmic States

France and England decided to quit colonialism and freed the countries of Asia & Africa in 20th century that proved to be a bit process of tranquility but countries as Algeria adopted the process of incarceration to get freedom while in Indian subcontinent Pakistan came into being on the map of this world after a long process of separatist movement through which millions of people were migrated and

¹⁷ Ahmad Salman, "*sepref20*" accessed, September1,2015,
<http://www.renaissance.com.pk/sepref20.htm>

¹⁸ Mark Hufnail, *Inside Islam*, (USA: Millikin publishing company,2002), pp. 6-10 ,12-16

discharged in the insurgency of subcontinent.¹⁹

Postcolonial, 1960-Present

This era can be divided into two parts, first one, the prior to 9/11/2001 and second, the post 9/11. In the first mentioned part, Muslim states go independency from the grasp of the direct colonization the European powers just before or after the 2nd World War. Most of these states who got independence have such borders that are arbitrarily delineated and are the source of numerous complications today and, even in many cases, they are turned out to be the nominal. Actually, the colonial powers would not intend to let go of their prized possessions so easily especially, when these are sitting on valuable, useful and natural resources and world markets. Whenever the interests of super or colonial powers are harmed the Muslim have paid huge cost in the fields of governance, politics, economics, industrial construction, trade, education, defense and even extra pressure is exerted through sanctions, boycotts, allegations and direct or indirect armed interventions. After the tragedy of 9/11/2001, the situation has been proved to be worst for the most of the Muslim countries that had to face over or covert pressures that that is the reason of their current down fall. Currently, the majority of Muslim states are ruled by oligarchies or the power elite who control and own an undue proportion of their country's natural resources and their wealth. These leaders are either no link with or have no desire to become aware of the real aspirations of the population and, in all these cases, their policies run counter to the desire of the public. As for as possible, they yearn to hide the real issues of the people under the rug using the excuse of economic development.²⁰

Worldwide population of Muslims in Present and Future Calculation

Pew research center reported in 2015 about the future growth of various religious countries that guess that in upcoming years there will be more than twice sharp increase in the population of Muslims by making 23.2% that is expected to reach (29.7%) 4 decades later, would cross to Christians population. Muslims live everywhere in the world as approximately 47% Islāmic population cover south & southeastern Asian countries,

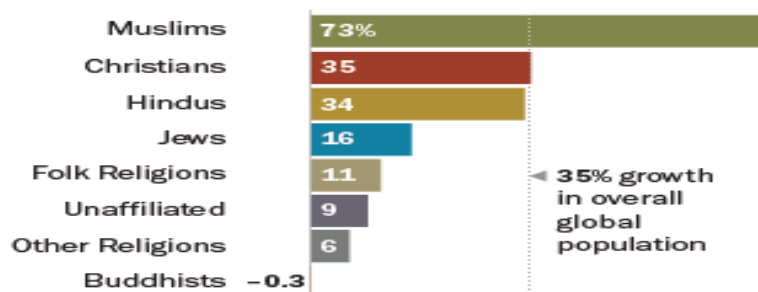
¹⁹ Arshad Khan, *Islam, Muslims and America: understanding the basis of their conflict*, (New York: Algora Pub, 2003), pp.17

²⁰ Misbha Islam, *Decline of Muslim States and Societies*, (USA, 2008), pp.39-40

Islam Growing Fastest

Muslims are the only major religious group projected to increase faster than the world's population as a whole.

Estimated change in population size, 2010-2050



Source: The Future of World Religions: Population Growth Projections, 2010-2050

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6 million in US and 5 million in UK, France and some other European countries. Direction wise, 25.3% in South, 32.2% in East, 24.3% in Central Lakes and in west they add the population of 18.2%.²¹

Western Civilization's cyclic theories

Some history tellers opposed the historical concepts and rather than concerning process of civilization they prefer to deal with theory of cycle of ups and downs of various civilizations. Among of these historians, Oswald Spengler & Arnold Toynbee demonstrated such thought as Oswald presented his philosophy in the "Decline of West" during the war (1914-1918) and, described the situation of bloodshed, slaughtered and barbaric activities and, unstopped series of wars that stumbled the basis of European civilization and this area could be easily invaded by outsiders and, the western sharp death and ruining rate would be increased while, Toynbee in his publication "A study of History(134-61) containing 12 volumes thought that the modern west and US reached in the time of crises(66-67).²²

Summary and Conclusion

Islām has covered one of the most stupendous cyclical lands of concrete

²¹Pew Center Research 2015

²²Oswald Spengler and Charles Francis Atkinson, *The decline of the West*, (New York: Knopf,1926), pp. 66-67

revivalism that got climax when Muḥammad along with his followers got fully control on Mecca later, more strengthen under upcoming four caliphs as the Islāmic empire covered some African, Asian and some European parts of the lands in the golden period that incepted from 750 to 950 AD as, the areas invaded that are now known as China, Iran, Afghanistan, some continent parts and many closed areas. Muslim scholars, geographers, mathematicians and scientists uplifted the forehead of their civilization moreover, Abbasid series of caliphs got over the areas of subcontinent including India, some parts of Soviet Union, islands near to Asia while, in 11th and 13th century, though Islāmic control deteriorated by Crusaders who snatched the Islāmic Spanish invasion for few hundred years next, Sultan Salah-u-ddin Ayyubi defeated Crusaders and got over Jerusalem. Mongols destroyed Abbasid Empire in 809 A.D. into three scattered parts as central Asia under their own control, Turks under Europeans while, North Africa under the control of Arabs. Successively, the Empire of Abbasid ruined in 809, Fatimid 11th, Seljuk 13th, Mongols 1258, decline of Spain 1492 AD, Safavid 1722, Mughals 1857, while Ottoman Empire broke away in 1928 that turn Turkey from Islāmic to a secular state.

Western countries got energy after industrial development in 17th and 18th centuries and, got more technological advancements in 19th century. After the series of wars, British and French forces decided to quit colonialism and, freed some countries while, some got through war and independence struggle. The current Muslims are being sharply populated but, having deficiency of education, unawareness of social, cultural and political measures, lack of modern way of economics and trade and, less presence in world market keep them away of world control.

