

Islam Was Put Into Practice: Part II

(Third in series of articles from The Factors of Muslims's Weakness.)

The misapplication of Islam does not mean however, that Islam was not applied in accordance with the law of Allah. On the contrary, it is certain that Islam was applied more accurately than any other doctrine in history. What matters for Islam is not what some of its rulers did, but what laws and rulings the Islamic state ordered must be carried out. The Islamic state did not adopt or enforce any regulations or principles antagonistic to Islam. All that happened was that some rulers, in their misgovernment, went about the application of Islam in an erroneous manner. Therefore, we must judge Islam not on the basis of its followers, abuses and neglect, but on the basis of its ideals and achievements. When we examine the application of Islam, it is our duty to take two things into account:

First, for fear of receiving the distorted image of Islam, we must not learn its history from its enemies. Instead, we must obtain it, after systematic research, from muslims devoted to the essence and letter of Islam.

Secondly, we must avoid using Qiyas, or reasoning by analogy, to derive a picture of Islamic history from the biography of an individual or from the history of any aspect of the Islamic society.

Thus, it is wrong to deduce the Umayyad reign from the biography of Yazid, or the Abbasid reign from the historical events of its Khalifas.

Likewise, we must not describe the society in the Abbasid reign by relying on (Kitab Al-Aghani) which contains the biographies of dissolutes, poets, and literatures, or by resting on Sufis books and the like, and then consider the age one of debauchery and adultery, or one of exoticism and seclusion. But we must consider the age as an organic unit and then make our own judgements.

The history of the Islamic society was not written to us in any age. All we have is the biographies of the governors and some men of influence. But these biographies are untrustworthy, for their writers are either slanderers or eulogists, so their information is greatly doubtful and unreliable.

When we study the Islamic society on this basis, we must study it thoroughly by examining all of its aspects accurately. If we do so we will find it the best of communities.

Islam is a doctrine which implies a creed and an order. That is to say, it is a complete way of life. If we want it in order to adopt it, we must not consider history its sole source whether we do so in order to comprehend it or discover its rulings. The source of its comprehension lies in the books of fiqh, and the discovery of its laws rests on detailed evidences and proofs.

From the foregoing we see that during all periods of the Islamic state no system but Islam was practically applied. The success of this application in practice was unrivalled in the two following things:

(1) The intellectual Islamic leadership which transported the Arabs from an age of low intellectual level to a one of intellectual awakening, shining with the light of Islam whose sunrise was not confined to the Arabs alone but spread to the whole world, muslims rushed into the globe and carried out their faith out of Arabia to every place. They captured Persia, Iran, Syria, Egypt and North Africa. Each of these countries had its own distinct nationalism, customs, traditions and religion. As these conquered peoples came under the protection of Islamic rule and understood Islam, they all forgot their previous history and identity, entered Islam and merged into one community. In truth, the success of Islamic intellectual leadership in the fusion of these peoples and nations was beyond quest, although the means of transportation was restricted to the camel, and the instrument of the propagation of the Da'wa was limited to the tongue and pen.

The wave of the Islamic conquest blew so as to remove the material barriers between men and open the chance for everyone to have his own way through his own reason or common sense. For this cause men joined Islam in troops. They were not forced to be converted by the sword, as some historians claim, but most of them adopted Islam, for the most part, by voluntary conviction. The tyrannical conquest, in contrast, keeps the conqueror and the conquered apart. The Western

conquest to the East, though lasting for tens of years, not only brought no gain to either side but kept East and West separate.

(2) The Islamic nation remained to be the uppermost nation in the world, characterized by its great creativity in the arts, in science, in politics and in culture; and it continued to be the greatest and most able country on earth for a period of twelve centuries. This proves the success of its leadership and of Islam in applying its coherent creed and principles upon people.

But the question which arises now is; if Islam's success was unparalleled in history, if Islam helped the muslims to create the strongest state in the world and the most wide-spread society on the earth, both intellectually and materially, what were the factors which led the muslims to weaken and decline in the way we see them today?

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