

Causes of the Rise and Flourishing of Civilizations

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ABSTRACT

A cursory glance at human history makes it very clear that civilizations are born as human beings, reach maturity and growth, and collapse and die due to more internal causes. The death of civilizations is something that history has talked about a lot and it is called forgotten civilizations. In the science of history and more in the philosophy of history, the issue of how the causes and factors of the emergence, flourishing and destruction of civilizations are mentioned and history analysts study these causes and factors. According to them, the mentioned causes and factors are natural and in the field of events related to natural and human laws. But in intra-religious analysis, looking at causes and factors is done from another angle; The Qur'an, with the aim of guiding human beings, looks at events from an educational point of view. On this basis, each of the events is closely related to the issues of punishment and encouragement of human beings and finds meaning and meaning with monotheism and its belongings. Although it is necessary to look at the events and their causes from the perspective of philosophy of history and natural traditions and laws, but these traditions are closely related to human actions and behavior. In a comprehensive analysis, although earthquakes, floods and other natural disasters are related to natural laws, but human actions are effective in its creation and emergence, and these actions can have a positive and negative impact on natural laws and nature. Hence, human behavior and actions can cause the rise and fall of civilizations in a serious way. In intra-religious analysis, God has a permanent presence as the source of all events, and human behavior causes changes in natural causes and factors. Therefore, the issue of the emergence, flourishing and destruction of civilizations from this perspective needs to be analyzed, which will be addressed in this article.

Keywords- Factors of rise and fall; New Islamic civilization; Date; Approximation and convergence; Unity and peace.

I. INTRODUCTION

Civilization in lexicon means urbanization (Dehkhoda, 1998 J 4: 6109.) Urbanization does not mean human community in an area with connected houses and streets, although it conveys part of the meaning, but urbanization and civilization means existence. Written rules and traditions are written. That is why the Prophet (PBUH) changed his name to Madinah al-Nabi when he transformed Yathrib into a civil city and an Islamic city-state with the written laws of the Qur'an and stable and coherent management, to indicate civilization and civilization in the sense. It is said to have. Thus, civilization in the term is a special type of material and spiritual development that occurs in a particular society. Civilization is a complex set of transferable social phenomena including religious, moral, aesthetic, technical, or scientific aspects common to all components

of a large society or several interconnected societies (Kolb, Bita: 47).

Some have considered civilization as the material aspect of culture and have said that civilization is the embodiment and external aspect of culture. Culture, in this sense, is anything that man has conceived or created that includes architectural arts, traditions and rituals, customs, written and unwritten human laws, technology and the like. It seems that civilization is formed in the shadow of governments and cultural powers, and civilization without a state will mean a civilization without culture, which will not have a correct and acceptable meaning. Although civilization is the material and visual aspect of culture, this embodiment finds meaning more with the aspect of the rule of law and civil society and legitimate power than with the arts of architecture and technology.

Civilization in the religious approach is a set of human communities that in a process of growth, prosperity and prosperity and has been able to create powerful and wealthy societies based on traditions and laws. In the beginning, civilizations moved in the right direction and benefited from law and justice, so they prospered. But then they deviated and went astray, and finally they were destroyed due to oppression and injustice against themselves and others, and they were destroyed according to the divine laws and traditions. The most important civilizations that the Qur'an refers to and the factors of their ups and downs include the civilizations of the Pharaohs, Thamud, Aad, the Sabaeans, the children of Israel, and Dhu al-Qarnayn. The Qur'an refers to these civilizations in order to learn lessons. In its verses, the Qur'an refers to the analysis of the causes and factors of the flourishing and non-existence of these civilizations so that other human societies can take advice from it and avoid or prevent its harmful causes and factors.

II. THE RULE OF LAW

Rule of law should be considered as obedience to laws and rule of law; In a sense, society is created by laws and flourishes with it, and eventually collapses with its absence. According to the Qur'an, societies are made up of a group of people who come together to meet mutual needs and are governed by laws despite differences arising from conflicts of interest and desires. In fact, laws are a set of injunctions that prevent oppression of others. The laws on which societies are formed are rational or religious laws. These laws are known as sharia, moral, legal and customary laws. Hence, as long as the laws govern a society and are managed and implemented by sound managers, society will prosper, and for this reason, the Qur'an has considered the laws as the most important and only the cause of the growth and prosperity of human civilization; For example, verses 26 to 56 of Surah Yusuf, verses 83 to 96 of Surah Al-Kahf, verses 16 to 24 of Surah An-Naml, verses 12 and 13 of Surah Saba and verses 34 to 39 of Surah P. refer to this fact.

III. CENTRAL ETHICS AND ADHERENCE TO SPIRITUALITY

One of the important indicators of Islamic civilization is the pivotal role of morality and spirituality. Lebanese Christian writer Georges Zidane writes: "The first beneficial action of the Prophet after his arrival in Medina was to make a pact of friendship between the Muslims of Mecca and Medina. The brotherhood between the Muhajireen and the Ansar was the first foundation of Islamic unity laid by the Prophet." According to him, from the very beginning, Muslims, by emphasizing morality and spirituality, recognized and valued the religion of Islam and founded Islamic civilization on the basis of morality and spirituality. The categories of religion and ethics are related to culture and civilization and have an

impact on the promotion of culture and civilization. Most contemporary thinkers agree that although Western civilization is at its peak in terms of science and technology, morality has not risen as much in this civilization and is declining. Many thinkers today believe that Western civilization is declining due to a lack of attention to morality and spirituality. Patrick J. Buchanan, an American author, addresses the issue in *Death of the West*: "Why is a scientifically growing society disintegrating and dying?" (Buchanan, 2005, 67)

Experts have commented on the cause of the decline of Western culture. The thinking that prevailed in the West after the Renaissance was based on the three basic pillars of humanism, liberalism and secularism. In the school of humanism, man is an independent being, cut off from heaven and without the need for divine guidance. Western culture and civilization also deny moral and spiritual principles and values by believing in liberalism and giving originality to individual profit. Of course, the denial of these principles has resulted in nothing but obscenity and restraint in Western society. Another feature of Western civilization is secularism or secularism, one of the consequences of which is the denial of the rule of religion in the field of legislation and social planning. Today, humanism, secularism and liberalism are the dominant ideas of Western culture and civilization that affect various aspects of Western human life. Buchanan in response to the question of why the culture and civilization that the West breathes is intolerable? is writing: "This civilization is hated because of its conflict with morality and spirituality and what it has done to traditional and religious heroes. "In fact, the ideology of Western civilization is at odds with human nature and the god of nature." He considers the deviation from morality and the removal of religion from the control of Western human life as among the factors of the decline of Western civilization and believes: "In 1983, when the White House was discussing the medical crisis, 600 Americans died of AIDS. Homosexuals had declared war on nature, and nature punished them in the worst possible way. Hundreds of thousands of HIV carriers, Only thanks to the daily use of Cocktail combination drugs. The sexual revolution has begun to destroy the human race. Abortions, divorces, declining birth rates, youth suicides, drug use, mistreatment of women and the elderly, sexual harassment, and dozens more all indicate that Western civilization is declining." (Ibid., Relieves a person, but by absorbing 85) This American author sees the effect of Western civilization as heroin, which at first appears in the depths of the body, destroys man. Another American author, MINOG KENNETH, writes in *The New Standard*: "Because of all this distance from morality, we can not claim that European and Western civilization is superior."

Basically, in any society or social organization, when morality develops and people respect moral and spiritual principles, its survival and dynamism are guaranteed. The author of the book "The Dynamics of

Culture and Civilization of Islam and Iran" writes: "If a society has reached an acceptable level of civilization, but does not respect the laws, this civilization will weaken and eventually insecurity and disorder will collapse the foundations of that society and that civilization will lose its dynamism. Because aimless civilization leads to carelessness and exaggeration." For this reason, the foundations of Islamic civilization were based on moral standards, spirituality, unity and observance of individual and social laws.

IV. ENCOURAGE AND HONOR SCIENTISTS

It is natural that the praise of science and knowledge means the praise of the scientist and the scientist. Hence, another important factor in the brilliance and growth of Islamic civilization has been the attempt to communicate with other scientists and be encouraged by the princes, ministers and caliphs of Islamic lands. In the meantime, there is no difference between Muslim and non-Muslim scholars, and in thousands of mosques in the Islamic world, from Cordoba to Samarkand, the number of scholars is not less than the columns, and their knowledge and eloquence are reflected in the porches. There were many divine scholars who were in search of knowledge and wisdom (Durant, *Bitā*, vol. 4: 305). Contacts were forcibly established between Muslims and many non-Muslim tribes; For example, in the east with the Chinese, the Mongols and the Hindus, in the west with the Shamians, the Greeks and the Copts, in Africa with the Berbers, in southern Europe with the Spaniards, and everywhere with the Jews, these contacts were usually friendly. Jabir ibn Hayyan and al-Batani were among the Sabeans who converted to Islam, and in medicine, people such as Hanin ibn Ishaq ibn Batlan and Ibn Jazla were Christians who converted to Islam (Sarton, *Bitā*: 171). (Even after the Mongol invasion, Khajeh Nasir al-Din al-Tusi tried to persuade the Mongol khan to build an observatory in Maragheh, and after its construction, she tried to attract scientists from Mosul and Damascus (Nasr, 2006: 70). Mamun also sent people to Constantinople, Alexandria, Antioch, and other cities to bring in the works of Greek scholars and to translate them. Many mathematicians, astronomers, and physicians also benefited from his gifts (*ibid.*, 259-254). One of the factors in the scientific and literary progress of Muslims during the Abbasid period was the efforts of the caliphs to translate and transmit sciences regardless of ethnicity and nationality (Zidan, 1993: 582.) They seek justice and progress (Human).

V. INCREASE SCIENTIFIC INTERACTION AND LIBRARIES

In Islamic lands, the existence of public libraries has played an important role in the flourishing of Islamic

civilization; For example, there were dozens of unique endowed libraries in Merv (Ghanimeh, *Bitā*: 20). (And in some Islamic lands, there were libraries that provided paper and money to the poor (*ibid.*, 92). In Baghdad, in addition to the library of mosques, there were more than a hundred bookbinders who printed books (Human., 304). In Andalusia, Judge Abul-Muttafi hired six permanent copyists to copy various books. The tribute to his books in Cordoba lasted one year and its income was forty thousand dinars (Metz, 2001, vol. 1: 204). According to what has been said, following this good tradition and providing scientific exchanges between research centers and libraries of universities in the Islamic world can play a significant role in the flourishing and scientific growth of Islamic countries and the new Islamic civilization.

VI. ESTABLISHMENT OF SCHOOLS AND SCIENTIFIC CENTERS

One of the effective measures of the caliphs of the Islamic lands to promote science and knowledge was the establishment of schools and scientific centers that had the aspect of teaching, and their most important task was to pay the living expenses of the scholars so that they could acquire science and knowledge with peace of mind. Abu al-Qasim Ja'far ibn Muhammad ibn Hamdan, a Shafi'i jurist in Mosul, built the Dar al-'Ulami, where he taught the libraries of the Taliban, and if a poor student went there, he would give him books, books, and money (*ibid.*, P. 205). Khajeh Nasir al-Din al-Tusi also paid philosophers three dirhams a day, jurists one dirham, and narrators half a dirham a day at the observatory. (Secretariat of the Congress of Khajeh Nasir al-Din Tusi, 230). (The establishment of the Baghdad military by Khawaja Nizam al-Mulk and Al-Azhar University in Egypt. Other witnesses claim that the establishment of such centers has played a significant role in the flourishing and growth of Islamic civilization.

VII. CAUSES AND FACTORS OF DEGENERATION OF CIVILIZATIONS

1- Arrogance

One of the Qur'anic reasons for the extinction of civilizations is the abnormal nature of arrogance. Arrogance, which is the emergence of the esoteric nature of arrogance and self-conceit, causes man not to have a correct analysis of his situation and other situation. Hence, in communication and communication actions with another, he behaves far from his reality and considers other people or societies as inferior to himself. Therefore, it cannot behave in a right and normal manner, based on justice and installment, and instead of spreading affection, kindness and empathy in the society, it incites contradictions and differences. The Qur'an considers this issue as the most important factor in the collapse of

civilizations, because other causes and factors such as deviating from the verses of God (Al-Hijr, 81-84), (denying the prophets and divine revelations (An'am, 6-11), (polytheism (Ghafir, 82-84) , (Infidels of blessings (Saba, 15 to 17), (non-preaching (mystics, 73 to 19), (disbelief (mystics, 75 to 78), (oppression (prophets, 11 to 13),) sin (reward, 6, (rebellion) Ghafir, 82 to 84, (Violence (poets, 123 to 139), (Corruption (mystics, 74 to 78), (aristocracy and merriment (prophets, 11 to 13) and following the extravagant and obeying the corrupters (Poets, 141 to 158) In fact, it deals with the issue of human arrogance and self-exaltation.

2- Ignorance and authoritarianism

Another factor in the collapse of civilizations is ignorance, dictatorship and corruption. The American Historian Will Durant has considered one of the causes of the erosion of civilizations as the confrontation of knowledge and value (Durant, 1999, vol. 6: 98). (Ibn Khaldun, 2017: 89.) Ignorance and scientific backwardness is one of the causes of the decline of Islamic society. Ignorance can be considered as one of the main (or the main) causes of the decline of any society. "Whenever God degrades a slave, He removes him from learning science." (Human., Hikmat 288) Some people may even have knowledge, but they have not used their knowledge and are more committed to their ignorance than to their knowledge. Imam Ali (as) says: His ignorance overwhelmed him, and his knowledge was with him and did not benefit him." (Human., Hikmat 107)

Sayyid Jamaluddin Afghani says about the inability of some scholars: "Our scholars at this time divided science into two types, one called Muslim science and one called They forbid others from teaching some useful sciences and did not understand that science is an honorable thing that is not attributed to any tribe and is not known to anything else, but everything that is known is known to science. And every tribe that becomes famous becomes known as science. Humans should be attributed to science, not science to humans. How strange it is that Muslims call the sciences attributed to Aristotle so eager, as if Aristotle were one of the pillars of the Muslims, but the word attributed to Galileo, Newton and Kepler is considered blasphemy. "The parents of science are proof, and reason is neither Aristotle nor Galileo." (Mawtaghi, 1378: 70)

Afghani compares the social ills and the welfare of the ruling class and rejects the illusion of incompatibility of science and religion, reason and religion, livelihood and resurrection as such factors of backwardness of the economy and society and says: Be located ... And what will happen to the high-ranking companions who are surrounded by nothing but a group of poor and ragged people? ... Yes, there will be comfort and enjoyment for human beings in a country where there is perfect proportion for all classes of people in everything."

3- Separation of religion from politics

Other factors in the decline of Islamic society are the separation of religion and politics from the caliphate on the one hand and the transformation of the caliphate into a monarchy on the other. The main feature of the Islamic system and leadership is that the caliphate, science, and ijthad are the characteristics of the Islamic leader, but unfortunately after the death of the Prophet (PBUH) until now, the Ulema have moved to one side and the rulers to the other. Has been for the colonization of each other (except in rare cases such as the intervention of Khajeh Tusi). In the Islamic society, some religious scholars have separated their way from the rulers and politics, and others have considered the domination of politicians and rulers as the immutable eternal rule of God and have given it consent.

In this regard, Afghani (while rebuking those who consider religion separate from politics, or considers religion and politics as one, but in a way that considers every oppressor as a representative of God, and also rebuking those who seek to deny moderate religious protection) says: "The scientific position of Islam was separated from the position of the caliphate, and the Abbasid caliphs were satisfied only with the name of the caliphate, without being like the Rashidun caliphs of comprehensive Islamic sciences and jurisprudence or reaching the position of ijthad in the principles and sub-principles of Islamic rules." (Human., Pp. 74-73)

He states one of the most important factors in the decline of Islamic society: "With the emergence of those caliphates (separation of religion and politics), The unity of the word of the Muslim Ummah was disintegrated and the claimants of the kingdom and monarchy gained it through power without merit and did not adhere to the true caliphate of Islam. As a result, the great position of the Islamic Caliphate became a monarchy and its importance and greatness disappeared from the hearts. "Because experience has shown that if the government and the caliphate do not penetrate the hearts of the people and do not gather the consent of the whole nation, its foundation will be shaken." (Human., P. 74)

Afghani also says of the incompetent guardians of the Islamic Caliphate: "Those who were morally competent to handle matters and could walk the government ranks with merit and competence, were barred from interfering in affairs until the Islamic countries fell into the hands of foreigners." As in history, there are living examples such as the story of Afshin, Dialmeh and others.

4- Lack of unity and cohesion

Another factor that paves the way for the decline of civilizations is the lack of unity and cohesion of society. Abdolhossein Zarrinkoob, an Iranian writer and historian, considers the lack of unity and cohesion as the cause of the stagnation of civilization and mentions tolerance and unity as the causes of the cohesion of society. He believes that from the time of the Umayyads, with the superiority of Arab elements over non-Arabs, a

small breach was created in the lofty building that the Prophet (PBUH) found in Medina, and the period of decline of Islamic civilization began from that time. From the very beginning of the formation of the utopia by the Prophet (PBUH), the conspiracies of the enemies with the literature and strategy of "divide and rule" were able to provoke the divergence of the Islamic Ummah and this principle as a source of colonial conspiracies to weaken and overthrow the government. The united ranks of Muslims have done their best.

5- Corruption and luxury

Zarrinkoob considers corruption and luxury as other factors that weakened the Islamic civilization almost from the beginning of the establishment of the Benjamin rule in the Levant. One of the causes of the collapse of the state and civilization during human life has been luxury, this spirit has been the cause of the weakness of every civilization and as a result it has lost its creative power. Philosophers of history have also pointed out this important; In a religious view, Ibn Khaldun considers the sense of pleasure and luxury to be effective in political and social degeneration, and relates any drowning in corruption and destruction to luxury and worldly blessings. He cites the example of the Islamic states of Andalusia, which, due to drowning in luxury and luxury, eventually became corrupt, morally burdened, and lost their nervousness. Examining the decline of the four civilizations of Greece, Rome, Andalusia, and Safavid Iran, he concludes that these states and civilizations fell due to laziness, and that there are countless other states in history that have been plagued by this scourge.

The Qur'an and thinkers consider corruption and vulgarity as the cause of the internal degeneration of society and the abyss of their destruction, and state that many civilizations and governments that were captured by the luxury of corruption and corruption due to their own voluntary actions, are caught in a whirlpool of events and their lives. It was overwhelmed. Ibn Khaldun says: "The more people are immersed in luxury and luxury, the closer they are to destruction." Therefore, he seeks the cause of the failure of societies in their social and moral psychoanalysis.

6- Invasion of enemies and aliens

The invasion of foreign enemies and foreigners can also provide the ground for the weakness or stagnation of a culture and civilization. Enemies and foreigners have repeatedly invaded the countries of Islamic civilization; For example, the Mongol invasion of the Islamic world and major wars such as the Crusades are clear examples of invasions of Islamic countries, but fortunately the Muslims did not lose and usually recovered shortly after the invaders attacked. If we look at the ups and downs of the history of Muslim countries with a keen eye, we will find that Muslims in different historical periods have made great efforts to revive Islamic culture and civilization. On the other hand, in the

contemporary era, with an aggressive approach to cultural infrastructure and turning Muslims away from the original Islamic culture, it has provided grounds for extremism and disintegration of the building of Muslim unity and cohesion. Rawa has spread towards Islam. Islam united the scattered and fragmented tribes of the pre-Islamic Arabs and established a government among them and gave them great power. According to Ibn Khaldun, nervousness is the most important element in the formation of society and the basis for forming a government that connects people and prepares them for cooperation and assistance and leads them to gain political power and form a government (Ibn Khaldun, 2017, vol. 1 : 302-305).

7- Nationalism and ethnic and racial prejudices

Sayed Jamaluddin Afghani says about the destructive role of ethnic and racial prejudices: "This sense of ethnic prejudice is not natural, Rather, it is the property of human beings that the necessities of life embody in his mind and he is no longer separated from him; Because man, wherever he lives, has many needs, and everyone wants everything to be for him and to take precedence over others in favor. "So this feeling arises only to meet the needs and interests of human beings." Afghani believes that these prejudices have factors that can be eliminated by eliminating them. He believes that the reason for the progress of Muslims in the early period of Islam was not ethnic prejudices, but in this regard, he says: "[Progressive Muslims of the first period] did not pay attention to ethnic relations and racial prejudices, they only believed in the religious community." (Movaseghi, 1378: 78)

VIII. CONCLUSION

Taking the link between Islam and the resulting civilization and laying the foundations of world peace is one of the accepted axioms in this regard. The close connection between world peace and morality and spirituality and the promotion of science and learning is not based on Islam and Islamic civilization. Among these, identifying the causes of ups and downs of civilizations and the ups and downs that occurred on them is of particular importance, which was analyzed in this article. In this regard, the confessions of renowned Orientalists and Western theorists regarding the impact of modern Islamic civilization on world peace and stability is further evidence of the truth and authenticity of this claim by Muslims, and this is their responsibility to strengthen the foundations of modern Islamic civilization by relying on The civilizing teachings double the book and tradition. Therefore, more Muslims' attention to science, ethics and spirituality and conquering its peaks is a necessity for the advancement of Islamic societies to achieve lasting peace and inclusion based on the new Islamic civilization in all areas.

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