

Enforcement Of Islam In France: Islamization, Development, And Existence

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Abstract

This paper aims to reveal the development of Islam in France with the object of discussion including: (1) the process of Islamization in France, (2) the development of Islam in France, (3) Problems and the existence of Muslims in France. To answer this, it is pursued by using the historical method which includes four stages of work systematically, namely: heuristics, conducting a search of literary sources that are relevant to the study being carried out; source criticism, analyzing sources; interpretation of sources; and historiography or writing of research results. The process of Islamization in France began since the Crusades, namely in the 11th to 13th centuries AD, then the process of Islamization continued in 1830, namely when Muslim immigrants arrived in France. In the following periods the process of Islamization in France was through da'wah and marriage. Muslims continued to experience developments in France from year to year, especially through the da'wah and marriage, so it is estimated that in the following years, the Muslim population in France will experience a quantitatively significant. Along with the development of Islam in France, it also faces quite complicated problems, especially the prohibition of wearing the headscarf for Muslim women. Even so, it appears that Muslims in France today still exist and are able to survive against the situations and conditions that surround them.

Keywords: Islam, France, Development, Existence.

1. INTRODUCTION

The history of growth and development of Islam has experienced ups and downs and periodization, which can be categorized into five phases, namely (1) classical/650-1250 AD; (2) Disentigration /1000-1250 M; (3) Middle /1250-1800 AD; (4) the three great kingdoms /1500-1800 AD; and (5) Modern 1800-present (Harun Nasution, 1975: 13-14;). The three major Islamic empires declined in the 18th century, while Western Europe progressed rapidly in various fields. The three great empires namely, the Safavids experienced a collapse in the early 18th

century, the Mughals fell in the second half of the 19th century at the hands of the British who then took over power in the Indian subcontinent and the Ottoman Turks fell in the early 20th century (Yatim, 2012 : 174). With the weakness and collapse of the three Islamic empires, Europe could easily occupy, even colonize, Islamic countries.

One by one these fragile Islamic countries fell to the West. In a short time, the European kingdoms had divided the entire Islamic world. The British captured India and Egypt. Russia crossed the Caucasus and conquered central Asia, and France conquered North Africa. Simultaneously, massive migration occurred, in which many people left their native countries to seek a better life in various parts of the world.

A number of Muslim communities then left their countries and migrated to Western countries. It can be seen, for example, that today, Muslim immigrants can be found in a number of countries such as the United States, Britain, Germany, Norway, Italy, New Zealand, Canada and France. All of these countries are populated by Muslim minorities. Among the countries mentioned, France is the largest country in Europe, and it is the third oldest country in the world after Ethiopia and San Marino. According to the data found, France is now over 1,410 years old (Gayo, 2000: 548). According to the 2000 census, the population of France is less than 56,045,998 (Gayo, 2000: 547) and 95% of them are Catholics (<http://yahoo.comislamdi Prancisbloggerep-lan>). The rest are adherents of other religions, for example, Islam, Taoism, Sinto, and others.

Based on the description and background that has been described by seeing that the population of Muslims in France is a minority, it is very interesting to put forward a discussion about the existence of Muslims in France. Therefore, the problems discussed in this study are:

1. How is the process of Islamization in France?
2. How is the development of Islam in France?
3. What are the problems and existence of Muslims in France?

2. Research Methods

This study uses the historical method which includes four stages of work systematically, namely: heuristic, conducting a search of literary sources that are

relevant to the study being carried out; source criticism, analyzing sources; interpretation of sources; and historiography or writing of research results.

3. Result and Discussion

Process of Islamization in France

The process of Islamization in question involves a process that has taken place continuously since the arrival of Islam for the first time, its acceptance and further spread (Sewang, 2005: 1;(Yani 2022); Hasaruddin *et al.*, 2021). In this regard, there is the fact that the Islamization process in France has been going on for a long time and has experienced several periods, as well as significant developments.

The French state has an area of 557,670 km² and is centered in the capital city of Paris. The national language is French . The currencies used are francs and euros. France is located in Western Europe between the Mediterranean Sea to the south and the Atlantic Ocean to the east. This country is directly bordered by Spain to the south, Belgium and Luxemburg to the northeast, Germany and Switzerland to the east and Italy to the southeast. In addition, France is known as the second largest colonial nation after England (Gayo, 2000: 547).

Islamic contact with France occurred since the 8th century AD (Ahmad al-Usairy, 1985: 82). Muslim traders traveled to the cities of southern France via Spain, Toulouse, Norbonne and surrounding areas to Burgundy in the center of France. In the 12th to 15th centuries, Muslims began to occupy the southern French cities in the provinces of Roussillon, Languedoc, Provence, Pay Basque France including Bearn. This took place gradually and the peak was when there was a large-scale expulsion of Spanish Muslims during the Reconquista event under King Ferdinand II and his wife Queen Isabella in 1492 AD (Nasution, 2005: 82).

The next stage of contact between the Islamic world and France occurred after World War I and II. As Muslims who entered France were victims of war (Palestine, Turkey, Tunisia, etc.). Most of them came from Algeria around the 1960s. The mass exodus of Algerian Muslims was made possible by France's need for large amounts of labor to rebuild its war-torn country. In addition, Algeria is one of the former French colonies (Hitti, 2006: 915-917).

The contact of Muslims with French society in the 8th century through Andalusia to the south of France, namely during the transition of power from the Umayyad dynasty (al-Suyuti, 1988: 156) to the Abbasid dynasty (Lapidus, 1999: 102). The Muslims ruled for about 40 years. Likewise in the 10th century, Islam tried to expand its territory, but failed because in the middle ages, Islam faced the Crusades (crusades) and finally they left France (Esposito, 2005: 28). Furthermore, the French nation once set foot in Egypt when Napoleon conquered Egypt in 1798 (Sayyed Hosen Nasr, 2004: 126).

The conquest had long been desired by King Louis XIV to facilitate trade routes through the Red Sea and the Mediterranean to the east and to India (Hasan, 2009: 351). France is getting to know the Islamic world in line with its colonization of areas with Muslim majority populations such as Algeria, Morocco, Tunisia, Senegal, Mali, Lebanon, Egypt and others. Like other industrialized countries, France also opens opportunities for just arbeders, namely guest workers from Tunisia, Morocco, Al-Jazair, Turkey and so on to live in France (Hasan, 2009: 351).

Jhon L. Esposito stated that the presence of Islam in France became significant along with the colonization of North Africa which began in 1830 AD. Traders known as Torcos came from Al-Jazair in 1850 AD, followed by Moroccan immigrants who worked on the docks Marseilles, in the south during World War I. The immigrants, numbering more than 132,000 North Africans domiciled in France as farm workers in weapons factories, and more than 1500 people were asked to be involved in the war. Along with the development of time, the number of Muslims in France is growing and becoming more plural. This is marked by the presence of traders from Turkey, Africa (Senegal, Mali, Mauritania), the Middle East (Iran, Afghanistan, Pakistan).

Based on the information above, it can be understood that the process of Islamization implicitly in France, has started since the crusade. This process became increasingly visible in 1830, when Muslim immigrants arrived bringing their wares to France. Thus, it can be said that the process of Islamization in France initially went through the war route and the next process was the trade route. During the developmental stages, the process of Islamization in France continued, but recently it has gone through the path of da'wah and marriage, because many Muslims have settled there.

Development of Islam in France

Determining with certainty the population of Muslims in France is rather difficult, but estimating it by referring to various sources may be able to help in accurately predicting this population. In this regard, the author will first reveal some data, namely:

- a. Jhon L. Esposito predicts that Islam in France will reach its peak in 1968. Unfortunately, Jhon L. Esposito does not disclose the number of Muslim populations in France that year.
- b. Furthermore Jhon L. Esposito provided data that based on the 1990 census the number of Muslims in France is detailed as follows;
 - 1) 614,207 Muslim immigrants to France came from Algeria, 576,652 people came from Morocco, 206,336 people came from Tunisia, and 197,712 people came from Turkey.
 - 2) Specifically for Algerian immigrants, they first came and became French citizens, namely since independence. So that their population (before 1990) numbered less than 500,000 people.

- 3) "New France" Namely Muslims who gain citizenship by birth or through naturalization. They have wide enough access to take part in French society.
- 4) French community who embraced Islam. This community has an important role in providing mediation between Muslim communities and French society in general. They are considered to know the ins and outs of the culture and civilization of French society.
- 5) Furthermore, the French secret services estimate that for the year 2003, there were around 30,000 – 50,000 people in France who converted to Islam.

Based on a survey made in March 2007, the number of Muslims in France is around 4 to 5 million people or 6% of the total population of France. Catholics 64%, Atheists 27.2%, Protestants 2.1% and Jews 0.6%. This number is the largest number compared to Muslims in other European countries. Germany 2.5 million, England 1.6 million, Italy 1.5 million, Spain 1 million and the Netherlands 850 thousand. They are mostly immigrants, both legal and illegal.

After that, the French government never again had the courage to hold an official survey of the number of followers of Islam in their country. What is certain is that there are now reports that 1536 mosques and prayer rooms have been established throughout France. Although of course some are just small mishollahs that are inadequate and the leaks are very remote. There are only a few large mosques in cities such as Paris, Lille and Lyon.

But what is also very surprising is the report that around 30,000 to 70,000 French people converted to Islam. They come from all walks of life and levels. Doctors, students, students, housewives, artists, politicians etc. Not long ago there was an Italian-French breed hip-hop artist who became a shahada. His fans were totally shocked when he showed up to his solo show with a brand new look.

Given that the Muslim community continues to experience growth from year to year, especially through the channels of da'wah and marriage, it is estimated that in the following years, the Muslim population in France will have a significant increase. It's just that, according to Jhon L. Eposito, the rhythm and rhythm of daily life in French society seems increasingly competitive and sometimes filled with conflict in a society that is not very friendly towards the presence of Muslims. Besides that, the norms and values of life in France are so difficult to understand in such a pluralistic population. Muslim identity as a cultural medium is one of the growing sentiments. Even so, it appears that the development of Islam in quantity in France will continue to increase, bearing in mind that Islam will continue to be embraced by those born of Muslim descent who consistently uphold their religious teachings.

Problems and Existence of Muslims in France

Napoleon Bonaparte, in "Bonaparte et L'Islam" written by Cherfils, once commented:

“Moses explained the existence of God to his people, Jesus to the Roman world and Muhammad to the whole world...Six centuries after Jesus died, the Arabs were a nation of worshipers, namely when Muhammad introduced the God worshiped by Abraham, Ishmael and Isa. The Arius sect and other sects have disrupted Eastern morality by raising questions about God the Father, God the Son and the Holy Spirit. Muhammad said, there is no god but Allah who is father, childless and the “trinity” is filled with heretical ideas...Muhammad was a nobleman, he united all patriots. Within a few years the Muslims could control half of the globe...Muhammad was indeed a great man. If the revolution he had raised had not been prepared by circumstances, perhaps he would have been seen as a "god" when he emerged as the Arab nation who had been involved in various civil wars for years.

Islam is an issue that is currently being warmly discussed and discussed by the mass media in all corners of France. It's no secret that the French love differences. Any issue can be an exciting debate. The antique debate does not always have an important purpose. Often even the slightest thing is debated. Because of his hobby, this debate program is often the prima donna of television shows that occupy quite high rankings. With a high tone of voice the participants in the debate interrupted each other. Usually it is the host who holds the important key to the success of a debate. The higher the emotional level of the participants being provoked, the higher the success rate of the debate.

The national identity debate which is currently being widely discussed is aimed at knowing the value and level of love and a sense of individual pride as citizens of the nation which has the motto "Liberte, Egalite, Fratarnite." (freedom, Equality, Fraternity,). This debate was thrown into public by Eric Besson, a Moroccan-born French politician who was appointed French immigration and integration minister in January 2009. The debate started in November 2009 and ended in January 2010. After that the results of the debate will be discussed at a higher level.

A leading French magazine published several complaints from the debate participants, including the following: “France is not a Muslim country. But in fact the 45 communities in which I live are outrageous people. This is the time to act, if we don't want to be swallowed up by them. Ten million we spend on something in vain. Said one of the mayors of France.

It is different from the recognition of the mayor of Marseilles, France's largest port city which is inhabited by a Muslim majority. But between 15 and 20 thousand fans of the Algerian team lined the streets to celebrate their victory carrying the Algerian flag and not a single one in sight of the French flag, it hurts.” The two cases show that there are still negative prejudices in French society towards Muslims who live in France.

Besides the prejudice of lack of sympathy. The French Muslim community is also faced with the fact that there is a headscarf ban. The anti-veil program has expanded to the point where the expulsion of veiled Muslim women in France has

actually been implemented. Such a phenomenon is an indication that most European nations, including France, still view Islam as something dangerous. This fact gave birth to the notion that there is fear of the governments of Western countries against the growing development of Islam in these countries. Western countries including France have always tried to worsen the ideals of Islam, including by illustrating that Islam restrains Muslim women with strict religious rules. In this case. The French government in particular does not speak in the context of religious realism, but they build their country with a secular system that wants religion or sectarianism not to be brought into the public sphere. Religion is a private right, therefore religion is only a private matter, not public. This applies to all French citizens, including Muslims or Christians and so on.

Nonetheless, the Islamic spirit of the French Muslim community is getting stronger. Samuneh Fur, a 65 year old French woman who converted to Islam in 1964 said; "The headscarf ban law was enacted to block the spread of Islamic influence in France. However, young Muslims in Europe are now welcoming the headscarf more favorably than in the past and this is causing fear in European society." In the same way, Abu Athrus, who has lived for 40 years in France and has children with French citizenship, said; "My child goes to school wearing the headscarf because that's what God ordered. Therefore, no law can reject this dress and we will continue to carry out this rule of God.

Based on the statements of the two Muslims in France above, it is understood that the Muslims in France today still appear to prove their adherence to the teachings of their religion. Although on the other hand, it has implications for the fact that Muslims in France experience various complex obstacles and problems.

According to Abdul Salam Banesh, another implication for the experience of Islamic teachings in France, "Islam has so far been introduced as the enemy of the West, but now the development of Islam in the West is even more widespread. It is this development of Islam that frightens the West."

4. Conclusion

The process of Islamization in France reached AD 13, then the process of Islamization continued in 1830, when Muslim immigrants arrived in France. In the following periods the process of Islamization in France was through da'wah and marriage.

Based on a survey made in March 2007, the number of Muslims in France is around 4 to 5 million people or 6% of the total population of France. Catholics 64%, Atheists 27.2%, Protestants 2.1% and Jews 0.6%. This number is the largest number compared to Muslims in other European countries. Germany 2.5 million, England 1.6 million, Italy 1.5 million, Spain 1 million and the Netherlands 850

thousand. They are mostly immigrants, both legal and illegal. Given that the Muslim community continues to experience growth from year to year, especially through the path of da'wah and marriage, the Muslim population in France has experienced a significant growth quantitatively.

Along with the development of Islam in France, it turns out that Muslims there today are facing quite complicated problems, especially the prohibition of wearing the headscarf for Muslim women. Hijab ban in France. Even so, it appears that Muslims in France today still exist and are able to survive against the situations and conditions that surround them. They are always active and enthusiastic in carrying out their religious teachings, especially routine services such as prayer, fasting and zakat.

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