

## Study Material

Subject: Islamic Studies

Class: B.A. 1<sup>st</sup> Year (Semester 1<sup>st</sup>)

### Islamic Civilization Till the Decline of Ummayyads

#### Unit I: Jahiliyahh ‘Arabia

##### 1. Religious Beliefs and Practices

Arabia had been the birth-place of several Prophets of Allah (ﷺ) in the past times. Ancient Arabia had been the cradle of many a civilized and flourishing people to whom Allah (ﷻ) had sent His Prophets (ﷺ). But all of them were either destroyed because of their evil ways or became strangers in their own homeland, or were forced to seek new homes. The Prophets of Allah (ﷺ) born in the lands far away had sometimes to seek refuge in Arabia from the cruel kings of their lands. Prophet Ibrahim (ﷺ) had migrated to Makkah and Prophet Musa (ﷺ) had to flee to Madain. Followers of other religions, too, had to seek shelter in Arabia. The Jews, when persecuted by the Romans, had settled in Yemen and Yathrib while several Christian sects harassed by the Byzantine Emperors had migrated to Najran.

There were different beliefs of the people of Jahiliyah Arabia as far as the concept of Creator was concerned. Some acknowledge neither the Creator nor reward and punishment. Some were convinced of the existence of the Creator but not of reward and punishment and the day of judgement. However there were also people though few who had a belief in one God but they did not know the way of worshipping Him. There were people who worshipped stars as well, but their number was less. As the majority of the people of Jahiliyah Arabia were pagans i.e. idol worshippers.

The Arabs continued to glorify the Lord of the worlds, from whom all blessings flow, like their forefathers Prophet Ibrahim (ﷺ) and Prophet Isma'il (ﷺ) until 'Amr bin. Luhayy, the king of Hijaz. He was the first to deviate from the religion of Prophet Isma'il (ﷺ); he set up idols in Makkah and bade the people to worship. It is related that once 'Amr bin. Luhayy went from Makkah to Syria on some business where he found the people worshipping idols. He was so impressed by the ways of the idol worshippers that he obtained a few idols from them, brought them back to Makkah and asked the people there to pay divine honours to them. He totally rejected the concept of day of judgement. Worship the idols was thus the popular creed of the people of Arabia. Every tribe, and house, had their own idols with different shapes. They had an idol of highest rank called 'ilah' besides the tribal gods of different tribes such as *Hubul*, *Laat*, *Manat*, *Yaguth*, *Ya'uq*, *Nasr*, *Wadd*, *Suwa*, *Naila*, *Isaf* and others. The shapes and figures of the idols were also made according to the taste of the worshippers. Thus *wudd* was shaped like a man, *Naila* like a woman, *Suwa* and *Yaguth* like a lion, *Ya'uq* like a horse and *Nasr* like a Vulture. The Chief deity of Ka'bah during the pre-Islamic period was *Hubul*. Besides *Hubul*, there was another idol called *Shams* placed on the roof of the Ka'bah. Different tribes of Jahiliyah Arabia worshipped their own idols. They regarded dishonoured to worship the idol of another tribe. The tribe called Banu Kalb worshipped *Wudd*, Banu

Huzail worshipped *Suwa*, Banu Dhul-Qala worshipped *Nasr*, Banu Hamdan worshipped *Ya'uq*, Banu Thaqif of Taif worshipped *Laat*, Quraish and Banu Kinanah worshipped *Uzza* and Banu Aws and Banu Khazraj worshipped *Manat* etc. Two idols had been placed in front of the Ka'bah, one was called *Isaf* and the other as *Na'ila*; the former had been installed close to the Ka'bah and the latter by the place of Zamzam. The idolaters of Arabia believed in Oneness of God but they worshipped idols because they believed that they will intercede with Allah for them. Polytheism and worship of idols became the most prominent feature of the religion of pre-Islam Arabs.

The Quraysh had always held the belief that the House of Allah (ﷻ) (Ka'bah) had a special place of honor in the eyes of the Lord Who was Himself its protector and defender. But the Ka'bah was also overcrowded with different idols. The Ka'bah had become the house of their hand made gods. They had kept 360 idols inside of it. There were also pictures of Prophet Ibrahim (ﷺ), Prophet Isma'il (ﷺ), Prophet Isa (ﷺ) and Hazrat Maryam (ﷺ) placed inside the Ka'bah and were also worshipped. There were other centres of idolatry besides Ka'bah. Banu Ghatfan had constructed a house similar to Ka'bah and called it al-Qalis at Sana. In the similar way the tribes of Najran made a temple and called it Ka'bah of Najran for worshipping idols and made obeisance there.

The arabs believed in ghosts and *Jinns*. *Jinns* were regarded as co-sharers of God. They believed in angels and regarded them as daughters of God. There were also people who belief in the day of judgement.

Apart from the above mentioned groups, there were jews and Christians as well. A substantial population of Jews were populated in Khyber, in the outskirts of Madinah who had migrated there, after the Christians had captured Syria. A little population of Christians were found in Najran (Yemen). There was no denying the fact that the practices of the people of the Book were much away from the teachings taught by Prophet Musa (ﷺ) and Prophet Isa (ﷺ). The Jews had adopted such practices which were quite contrary to the teachings taught by Prophet Musa (ﷺ). The Christians were crept by the trinity, which had made their religion quite identical to polytheism with a different name.

The Quraysh, however, remained attached to some of the older religious practices like paying respect to the Ka'bah, its circumambulation (*tawaf*), and the greater and lesser pilgrimages: Hajj and 'Umrah.

### **Sacrifice:**

The people of Jahiliyah Arabia fixed several months of an year when they considered fighting as unlawful. People perform Hajj and visit Ka'bah. They brought the sacrificial animals with themselves. Even calves of the camels and sheep were sacrificed to their idols. Some of the tribes even sacrificed humans. Some of the tribes entertain the belief that the person on whose grave a she-camel was sacrificed, will on the day of judgement rise from his/ her grave mounted on she-camel. The practice of sacrifice was common among them.

### **Sooth Sayings:**

A soothsayer used to traffic in the business of foretelling future events and claim knowledge of private secrets and having jinn subordinates who would communicate the news to him. The people of Jahiliyah Arabia believed in sooth sayings. They were found

in large number in Arabia. People frequently went to these magicians to know the information about the unseen events of the past or future. There were usually three types of sooth sayers; Kahin, Arraf and Nazir.

Kahin- Those Who claimed to have information about unseen events of the past.

Arraf-Those Who claimed to have information about the future events.

Nazir- Those Who claimed to tell about unseen by focussing their eyes on mirror or on a tray of water.

### **Omens:**

Omen is an event that is sought to tell something about future. The people of Jahiliyah Arabia believed in good and bad omens. They believed crows that causes separation, causes an individual to suffer hardships of travelling. Owl was considered unlucky and causes death and destruction. Sneezing was also considered ill or bad omen to them.

### **Heresy:**

Quraish out of arrogance, feeling of superiority to other tribes and pride in their custodianship of the Ka'bah, would refrain from going to 'Arafah with the crowd, instead they would stop short at *Muzdalifah* during Hajj pilgrimage. They would not eat dried yoghurt or cooked fat, nor would they enter a tent made of camel hair or seek shade unless in a house of adobe bricks while to the intention of pilgrimage (*Ihram*). Pilgrims other than Makkans have their food with them. They ordered pilgrims coming from outside Makkah to circumambulate Ka'bah in Quraish uniform clothes, but if they could not afford them, men were to do so in a state of nudity, and women with only some piece of cloth to hide their private parts.

When the Makkans were in a state of *Ihram*, they would not enter their houses through the doors but through holes they used to dig in the back walls. They used to regard such behaviour as deeds of piety and god-fearing. This practice was prohibited by the Qur'an:

**“It is not *Birr* (piety, righteousness, etc.) that you enter the houses from the back but *Birr* (is the quality of the one) who fears Allah. So enter houses through their proper doors, and fear Allah that you may be successful.”** [*al-Qur'an*, 2:189]

Thus the religious scenario of Arabia was yearning for the Prophet who would refine and pure the previous religions and bring about the religion taught by Prophet Ibrahim (عليه السلام) and Prophet Isma'il (عليه السلام).

## **2. Social Conditions**

In the Islamic terminology, Jahiliyah Arabia is meant the period preceding the Prophet Muhammad (ﷺ). This is so named because the Arabs who had been the descendants of Prophet Ismail (عليه السلام) had almost neglected and ignored the values and morals taught by him. So it was due to their general unawareness and ignorance which gave their age the very name-the age of ignorance. Social condition of Arabia was very disgraceful. The tribal wars, absence of a central political authority and lack of common

code of conduct caused social degradation during Jahiliyah period. The society of Jahiliyah Arabia was overcrowded with the social evils (vices). In the same way the history cannot neglect their virtues but that were negligible and overweighed by vices.

### **Vices of Jahiliyah Arabia**

#### **1. Status of women:**

##### **a. Killing of daughters:**

The birth of a girl was considered a matter of disgrace so much so that some Arabs buried their daughters alive. Two famous tribes Banu Tamim and Quraysh regarded their daughters as nuisance. Some fathers prided themselves for burying their daughters alive, when grew up to the age of 4-5 years. Qais bin Asim buried 10 of his daughters alive in a dreadful way. Female infanticide was common in the time of Jahiliyah Arabia. Some tribes killed their daughters for fear of poverty as Qur'an says:

**“And kill you not your children for fear of poverty we provide them with livelihood and you also, Surely killing them is a heinous sin”** [*al-Qur'an*, 17: 31]

##### **b. Marrying of Widows:**

When a person died and left a widow or widows, the nearest male relation had to cover her or them with his mantle and she or they became his wife or wives. Even a son in this way took his step-mother as his wife. This most atrocious custom was abolished by the Qur'an as:

**“And marry not those women whom your fathers have married. But what is past (is past). Surely (such marrying) is an indecency and a heinous affair; and an evil way.”** [*al-Qur'an*, 4:22]

##### **c. Fornication and Adultery:**

The Women were considered as chattels according to the whims and fancies of man. These relations were such as were not be controlled by any laws. The women were as lawless as the men. Women put on their best ornaments and dresses and went out singly in parties met young men to satisfy their desires. Some women were hired or forced to sing and dance in public and in social gatherings. Men and women both were immodest. Women were primarily the objects of pleasure. In this way they were involved frequently in fornication and adultery.

##### **d. Polygamy, Polyandry and Divorce:**

Usually there was no law regulating the marriage and divorce. A man married as many wives as he liked called polygamous marriage and in the similar way a woman had more than one husband at a time called polyandrous marriage. A man divorced one or many wives as he wished. A man had to say to his wife as “Thou art to me as the back of my mother” and she was divorced and could not marry another. This divorce was called *Talaq-i Zihar*. Four kinds of marriages were found in Jahiliyah Arabia:

- The first was similar to present-day marriage, in which case a man gives his daughter in marriage to another man after a dowry has been agreed on.
- In the second, the husband would send his wife – after the menstruation period – to cohabit with another man for sexual intercourse with her.

- A third kind was that a group of less than ten men would have sexual intercourse with a woman.
- The fourth kind was that a lot of men would have sexual intercourse with a certain woman. She would not prevent anybody. Such women used to put a certain flag at their gates to invite in anyone who liked.

## **2. Gambling and Drunkenness:**

Gambling was common among Arabs. There were few people that were not addicted with these vices and can be counted in fingers. Gambling was practiced by means of arrows. There were hundreds of names for wines. Every corner of a street had its own wine shop. Wine was rampant and quality drinks were considered as a status symbol. People got drunk, lost self-control and misbehaved. Parties of drunkards met at one another's house. Camels were slaughtered during these drunken parties. The flesh was distributed to the winners according to their shares. Dancing and singing girls were invited for more pleasure.

## **3. Usury:**

The Arabs were also given to lending money on heavy rates of interest. When the money lends was not paid at the stipulated time, interest was added to the capital and further interest charged on the whole. If the loans were not paid the creditor sometimes took possession of the borrower's property or wife and children. Sometimes the wife and children themselves became the subject of mortgage.

## **4. Tribal Wars:**

Before Prophet Muhammad (ﷺ), there had been about 132 battles of intertribal wars called *Ayyam-ul-Arab* (the days of Arabs). The Jahiliyah Arabs were ferocious warriors. Every tribe had its feuds (long lasting tribal quarrel). A minor incident sometimes gave rise to a hopeful and long drawn warfare between two powerful tribes. One of the feuds called Basus War fought between the Christian tribes of Banu Bakr and Banu Thaghib for long 40 years. The war between two rival tribes was because of a dispute over a camel named 'Basus' which belonged to an old woman of Banu-Bakr. Basus was wounded by the Thaghib chief and the war continued by reciprocal raiding and plundering. Another war fought between the central Arabian tribes of Banu-Abbass and Banu-Dhubyan. It was on the dispute over the two horses named Dahis and Ghabrah which lasting for forty years. Oftentimes these wars were prolonged to as many as thousands of tribesmen came to a violent end. They were blood thirsty of one another. It was their daily issue of long lasting tribal wars.

## **5. Cruelty and Status of Slaves:**

The people of Jahiliyah Arabia were semi-barbarous as they were cut off live flesh from the backs of camels and the tails of fat sheep which they roasted and enjoyed eating. They behaved with the slaves just like behaved with animals. Sometimes a slave was locked up in a cabin till he died of hunger and thirst. Their cruelty was famous all over the world.

## **Virtues of Jahiliyah Arabia**

### **1. Frankness:**

Though the Arabs boasted of their vices they did not hide their sins. The disbelieving Arabs were bitter in their hatred but they were open enemies and gave life threats in front of enemies.

### **2. Love for Independence:**

The Arabs were as a whole free people and loved to be lived free without the interference of any external agency. They even went to the extreme for obtaining independence at the cost of their lives.

### **3. Bravery and Hunting:**

Arabs had no fear. They loved adventures involving danger. Not only men but women were brave to the extreme. They accompanied their males to the battle field knowing full well the danger they exposed themselves to. Trade and hunting were almost the only lawful occupations they had. There was no better training than hunting for the encouragement of bravery.

### **4. Hospitality and Generosity:**

The principles of hospitality, enthusiasm and manliness were considered the supreme virtues of the people of Jahiliyah Arabia. They thought that it was their divine duty to treat the guest, even if he was from the enemy tribe and would be welcomed and treated gently. They would protect their guests from all harm at the cost of their own lives as long as he was within their protection.

### **5. Memory and Intelligence:**

The Arabs were gifted with a wonderful memory. Every Arab remembers his genealogy by heart for 10-20 generations back. They all could recite poems. So great was their power of memorising and recollection.

### **6. Poetry:**

The poetical expressions of the pre-Islamic Arabian people were remarkable. Arabic literature sprang into existence with an outburst of poetry. They had a great passion for poetry. During this period they conducted poetical contests throughout Arabia. These pre-Islamic poems were committed to memory and transmitted by oral tradition. The pre-Islamic poetry is treated as the 'Register of the life of the Arab:'. It is an authentic record of the Pre-Islamic life. It was through poetry that the Arabs transferred their ideas and messages to others. Among the pre-Islamic *Qasida* 'seven-suspended' poems hold the first place. It is honoured throughout the Arab-speaking world as the masterpiece of the poetical composition of the Arabic language. Poetry contests were held annually in the Jahiliyah period at Ukaz during the month of pilgrimage (Dhul Hajj). The winning poems in the Ukaz fair were written on silk in golden letters and were hung on the wall of the Ka'bah called *Saba' Mu'llaqaat*. The word *Mu'llaqaat* means something that is hung r suspended. They called non Arabs as '*Ajami* means dump.

### **3. Political System**

The people of Arabia can be categorized in three broad divisions.

1. '*Arab Ba'idah* (extinct Arabs) who populated the country but ceased to exist before the advent of Islam.
2. '*Arab 'Ar'ibah* (Arabian Arabs) or Banu Qahtan who replaced the '*Arab Ba'idah*.
3. '*Arab Must'arabah* (Arabicized Arabs) or the progeny of Prophet Ismael (ﷺ) which settled in Hijaz.

The whole of the Arabia was ignorant and joined complete independence in their areas. Politically there was not any systematic form of government in the whole Arabia. Might is right was the law of the land. The political structure in Jahiliyah Arabia was in the form of tribal system. Usually two groups of people were found in jahiliyah Arabia:

1. the dwellers of the cities (*Hadris*)
2. the dwellers of the desert (*Badwis/ Bedouins*)

Majority of the population was of Bedouins. They wander from one place to another with all their belongings. The Bedouins generally led the tribal form of life. All the Bedouins belonged to any one of the tribes. Tribe was the basic unit of their social structure. The members of the tribe were bound together by a patriotic feeling known as *Asabiyah*. It is the unconditional loyalty to the tribe. If any member of one tribe was ousted from the parent tribe, he would seek shelter in another tribe. This refugee member would be '*Mawali*' of the tribe in which he was sheltered. The members of the tribe are collectively called 'Banu' or children of the tribe. Banu-Quraish means the members belonging to the Quraish. Each tribe had its own code of conduct. No member of the tribe dared to violate it. They live in tents on temporary basis. Every tent represents a family. A number of families constituted a clan. A number of clan grouped together to form a tribe.

The only administrative body in Mecca was an assembly known as the *Mela*, composed of the leaders and prominent figures of various tribes. This assembly had no executive power. In the *Mela*, decisions were taken unanimously after discussing the matters and those decisions were regarded as effective. Apart from this, every tribe was given the right to act independently. In this structure, which had a simple political organization, the authority was represented by the tribe leader, who was referred to with titles of *Sheikh*, *Rayees Ameer*, or *Sayyid*. Tribal leaders were chosen from among the elders of each tribe; the person chosen would be someone with status due to their wealth or honour. Each leader had equal rights in the tribal gatherings. Their responsibility was to serve as a judge rather than to rule. The leader had no power of sanction. Their main responsibilities were managing the tribal meetings, representing the tribe in relations with other tribes, dealing with disagreements within the tribe, issuing declarations of war, commanding the army during war, sharing out loot, determining journeys and immigration periods and times, helping the poorer tribe members, signing treaties, welcoming guests, rescuing prisoners of war, and paying blood money. In the absence of centralised government, the different tribes of jahiliyah Arabia were always in conflict with each other giving rise to the tribal wars that was long lasting.

The matters related to justice were referred to arbitrators in Bedouin social life. Anyone who did not obey the decisions of the arbitrators was expelled from the tribe. The matters of the tribes were dealt with in the *Mela* assemblies. These assemblies also consulted with the leaders. Punishments and rewards were only decided by the above-mentioned assembly. Although tribe members respected the opinions of the leader and the other prominent figures in the *Mela*, every member had a right of say.

The structure in question undoubtedly reflects the administrative traditions of Bedouin Arabs who resided in deserts and lived in tents. As for the administrative structure of the Mecca, in which people led a settled life, there was a more organized administration tradition. In this structure, a Ka'bah-centered administration was formed, as the Ka'bah was considered to be the reason for the existence of city. This administration determined the means of living for the population, shaped the religious understanding and cultural structure of the region, and was mainly composed of organizational services related to the Ka'bah. There were dozens of such duties being carried out when Islam was introduced. These duties included service sectors, such as *Sidana* (the administration, caretaking and protection of the Ka'bah), *Siqaya* (finding and providing water for pilgrims), *Rifada* (providing food for poor pilgrims), *Uqab* (carrying the banner in war), *Qiyada* (commandership), *Ishnaq* (establishment and payment of debts and fines), *Qubba* (the tent where war equipment and ammunition were kept), *Ainna* (bridling, dispatching and control of battle horses), *Safarat* (serving as an emissary), *Isar* (method of divining used to assist in decision-making, in particular related to important matters like journeys and battles), *Mahcara* (the management of money and jewellery donated to the idols of the Ka'bah), *Imara* (maintenance of peace and quiet around the Ka'bah), *Nadwah* and *Mashwarat* (consultancy assembly).

#### **4. Economic Conditions**

The Bedouin Arabs who formed an overwhelmed majority of Arab population depends mostly upon stock breeding especially the breeding of camels for their sustenance. The land of Arabia was barren and was not suitable for agricultural practices except certain places. In general people were economically depressed. Yemen was culturally the most developed region in the country because of its suitable climate.

Arabia is the largest peninsula in the world. The Arabs call it '*Jaziratul-Arab*' which means the "Island of Arabia", although it is not an island, being surrounded by water on three sides only. Trade and commerce was the backbone of Arab Economy. In 6<sup>th</sup> century C.E. Arab was considered as International trading centre because it was situated between two great and super power empires viz Byzantine Empire and Sassanian Empire. The Arabian Peninsula was cross linked with caravan routes. Of those, two routes were important:

1. 'The Eastern route' ran alongside the Persian Gulf towards Syrian Desert.
2. 'The Western route' ran along the shore of Red Sea.

On these two main routes, world trade ran between east and west carrying products and goods in both directions. These two routes provided the Arabia with income and prosperity. The commercially minded citizens of Makkah had based their economy on commerce for which they sent out caravans in different directions, organized stock



markets and created favourable conditions in the home market for the visiting tourists and traders. This helped to increase fame and dignity of Makkah as a religious centre and contributed in no mean measure to the prosperity of the city. Everything required by the people of Makkah, whether a necessity or a luxury, reached their hands because of the city's commercial importance. The Quraysh of Makkah used to fit out two commercial Caravans, one to Syria during the summer and the other to Yemen during the winter season. The four Islamic months, i.e, *Rajab*, *Dhul-Q'adah*, *Dhul-Hijjah* and *Muharram*, were deemed sacred when it was not lawful to engage in hostilities and wars. During these months the boundaries of the Makkah and the open place besides it were utilized as a trade centre to which people from distant places came for transacting business. The most important trading centres in Arabia were *Makkah* (Headquarter), *Yemen*, *Hadramount*, *Taif*, *Yethrub*, *Sana*, *Aden*, *Jira*, *Fija*, *Ahsa*, *Zij*, *Khyber*, *Hira*, *Madain* etc. All the necessities required by the Arabs were easily available in these markets. Makkah was the centre of a lucrative trade transacting business on a large scale. Its merchants convoyed caravans to different countries in Asia and Africa. From these centres goods were imported as well as exported almost everything of necessity. They usually brought resin, ivory, gold and ebony from Africa; hide, incense, spices, sandal-wood and saffron from Yemen; different oils and food-grains, amour, and wines from Egypt and Syria; silk from China, cloth from Iraq; and gold, tin, precious stones and ivory from India. Even slaves and labourers were imported from East Africa.

Extensive and famous exhibitions were held in Hijaz and Najd mainly called *Suq* (fair). The main markets in Arabia were held at different places in different months organised by different tribes. The famous fairs that were organised by Jahiliyah Arabia people were:

- *Suq-i-Dhumatul Jandal* was held in the month of *Rabi-ul-Awal* under two local tribes, Banu-Ghassan and Banu-Kalb at Syria.
- *Suq-i-Mashkar* was held in the month of *Jamad-ul-Awal* under Banu-Tamim at Mashkar.
- *Suq-i-Ria* was held in the month of *Rajab* under Jalandi tribe.
- *Suq-i-Aden* was held in beginning of the month of *Ramadhan* in which markets of perfumes and scents were held.
- *Suq-i-Ukaz* was held in the month of *Dhul-Qadah* at Taif which was one of the famous fair of Arabia.

The people organised colourful ceremonies and musical shows and other celebrations as well as exhibitions of literary works, poetry and arts as well. Originally Makkans were middlemen parties and retailers and not the importers actually that organised caravans. But by the end of 6<sup>th</sup> century C.E. they had gained control most of the trade from Yemen to Syria. Various charges were levied upon the traders who passed through Makkah which was one of the sources of income for certain tribes. *Riba* (interest) in all its ugliness formed the backbone of pre-islamic financial and economic system also.

Women also took part in commercial undertakings and fitted out their own caravans bound for Syria and other countries. Hazrat Khadijah bint Khuwaylid (ﷺ) and Hanzaliya, mother of Abu Jahl, were two merchant women of dignity and wealth during Jahiliyah Arabia.

## Unit II: Islam in Focus

### 1. The Qur'an: Its Revelation and Compilation

The *Qur'an* is the Arabic Speech (*kalaam*) of Allah (ﷻ) (*Wahy*), the recitation of which is an act of worship. Allah (ﷻ) actually spoke it as it is, with its letters and sounds which Hazrat Jibra'el (ﷺ) heard from Him and then conveyed to the Prophet Muhammad (ﷺ) over a period of approximately twenty-three years in wording and meaning, and which has been preserved in the *mushafs*, and has reached us by *mutawaatir* (consecutive) transmissions, and is a challenge to mankind to produce something similar to it. The word *Qur'an* can be derived from root word is “*qara'a*” whose literal meaning is to collect or to compile. Similarly, all divinely revealed books are the words of Allah (ﷻ). However Allah (ﷻ) refers to the *Qur'an* using several other names: *Furqaan* (it differentiates between truth and falsehood), *Zikr* (full of advices, which makes a sane person wiser), *Kitab* (it collect past incidents), *Noor* (light), *Hukm* (judgement), *Tanzeel* (Revealed book from Allah (ﷻ))

#### Wahy (Divine Revelation):

The Arabic word *wahy* comes from the root word 'waha' and is used to describe divine revelation. It has a variety of different meanings in the Arabic language, being interpreted as “a quick or divine indication”, “to give or convey a message” or “gentle speech”. In Islamic terminology, *wahy* can be precisely defined as Allah's (ﷻ) divine message conveyed to Allah's (ﷻ) chosen persons (Prophets (ﷺ)). This message can be conveyed openly or in a hidden and concealed manner, imparting wisdom and knowledge that is beyond the material and physical realities of man. It is that knowledge regarding the Shariah that Allah (ﷻ) conveys to His Prophets (ﷺ). It is information given to the Prophets (ﷺ) by Allah (ﷻ) through Angel or through dreams.

#### Kinds of Wahy:

One classification is on the basis of recitation viz,

1. **Wahy Matloo:** That wahy from Allah (ﷻ) which is recited regularly. This term is used for *Qur'an* i.e., Wahy Matloo is that in which both words and meaning are from Allah (ﷻ).
2. **Wahy Gair Matloo:** That wahy from Allah (ﷻ) to Prophet Muhammad (ﷺ) which is not in *Qur'an* and is not recited like *Qur'an*. In this the meaning is from Allah (ﷻ) and words are from Prophet Muhammad (ﷺ).

#### Manner and Forms of Revelation

The *Qur'an* was revealed to the Prophet Muhammad (ﷺ) in a variety of different ways.

##### **1. Revelation through dreams:**

Prophet Muhammad (ﷺ) would sometimes receive divine revelations of the *Qur'an* in the form of dreams. Hazrat Ayesha (رضي الله عنها) narrates that the beginning of *Wahy* began in the form of true dreams. Whenever the Prophet (ﷺ) would see a dream its true meaning and significance it would become clear by the morning (Bukhari).

## **2. Revelation revealed directly into the Qalb (heart):**

The Prophet (ﷺ) also used to receive revelation directly into the heart. Imaam Hakim narrates that the Prophet (ﷺ) stated: “Angel Jibrael (ﷺ) conveyed a message into my heart. That no man can die until his ‘*rizk*’ or resources have been completed”.

## **3. Revelation disclosed upon the sound of a bell:**

Another method of revelation was at the sound of a bell. The Prophet (ﷺ) would hear the ringing of a bell, which would be immediately followed by divine revelation. The Prophet (ﷺ) himself stated that: “Sometimes *wahy* comes to me after a bell rings and that is a heavy time for me”. (Bukhari) This method of revelation appears to be the most difficult type for the Prophet (ﷺ) to bear. If he (ﷺ) was mounted on a camel and received revelation after the ringing of a bell, the camel would be unable to bear its weight and be forced to come down upon its knees.

## **4. Revelation Brought by an Angel in the Form of a Man:**

One of the most common ways of receiving revelation was through Angel Jibraeel (ﷺ). Hazrat Jibraeel (ﷺ) would sometimes come to the Prophet (ﷺ) in the form of a man. Hazrat Ummi Salma (رضي الله عنها) reports that: “once I saw Dahya Qalbi (رضي الله عنه) in front of the Prophet (ﷺ) talking to him. The Prophet (ﷺ) then asked me: “Do you know who this man is?” I replied: “That was Dhaya Qalbi (رضي الله عنه)” By Allah (ﷻ) I thought it was him but the Prophet (ﷺ) later announced in his sermon it was the Hazrat Jibrael (ﷺ)”.

## **5. Revelation Through an Angel in his True Form:**

Hazrat Jibrael (ﷺ) also came to the Prophet (ﷺ) in his actual angelic form. Hazrat Abdullah ibn Masood (رضي الله عنه) narrates that Prophet Muhammad (ﷺ) said: “When I saw Angel Jibrael (ﷺ) he had 600 wings”.

## **6. Revelation Directly from Allah (ﷻ):**

Allah (ﷻ) has directly communicated with some of His Prophets (ﷺ) as with Prophet Musa (ﷺ) on Mount Toor. The Prophet (ﷺ) spoke directly with Allah (ﷻ) during his ascent into the heavens, the Mi’raj. There, Allah (ﷻ) gave divine revelation to his Prophet (ﷺ) concerning the obligatory prayers.

### **Compilation of the Qur’an:**

The compilation of the *Qur’an* took place in three stages:

1. During the lifetime of the Prophet Muhammad (ﷺ)
2. During the caliphate of Hazrat Abu Bakr (رضي الله عنه)
3. During the caliphate of Hazrat Uthman (رضي الله عنه)

### **During the lifetime of the Prophet Muhammad (ﷺ)**

There is ample evidence showing that the entire *Qur’an* was written down in the Prophet’s (ﷺ) lifetime. When he (ﷺ) received revelation he would instruct scribes to record the revelation on parchments of paper or pieces of leather. He (ﷺ) would also indicate in which Surah each ayah was to be placed. The Companions never interfered in the arrangement of the ayahs and Surahs which are the same in copies of *Qur’ans* available today. Hazrat Zaid bin Thabbit (رضي الله عنه) was one of the most prominent of the scribes and has reported that he, along with other companions would compile the *Qur’an* in the presence of the Prophet (ﷺ). During this time the names of the Surahs were also

known. Hazrat Jibraeel (ﷺ) would also come to the Prophet (ﷺ) every Ramadan to listen to him reciting the *Qur'an*, and listened to him twice in the year of his demise.

### **During the caliphate of Hazrat Abu Bakr (رضي الله عنه)**

A detailed account of this is contained in an account given by Hazrat Zaid bin Thabbit (رضي الله عنه) in Sahih Bukhari. After the demise of the Prophet (ﷺ) an imposter called Muslimah announced falsely his own Prophethood. Hazrat Abu Bakr (رضي الله عنه) sent a Muslim expedition against him and a harsh battle took place in 632 C.E (11 A.H) at the place of Yamamah during which hundreds of *hafiz* (memorisers of *Qur'an*) were martyred. Hazrat Umar bin Kattab (رضي الله عنه) became concerned at the heavy loss of casualties, fearing that a large part of the *Qur'an* could be lost if the rate of martyrdom increased. He expressed these fears to the Khalifah Hazrat Abu Bakr (رضي الله عنه) and asked him to compile the *Qur'an* into a permanent book form. Hazrat Abu Bakr (رضي الله عنه) was at first shocked at the request and said he could not do something that the Prophet (ﷺ) had never done in his own lifetime. However Hazrat Umar (رضي الله عنه) continued to persuade him until Hazrat Abu Bakr (رضي الله عنه) said his heart was opened by Allah (ﷻ) and he agreed to the suggestion.

Hazrat Abu Bakr (رضي الله عنه) called upon Hazrat Zaid bin Thabbit (رضي الله عنه) to collect and compile the *Qur'an* into one volume. Hazrat Zaid bin Thabbit was also astonished at this request and declared it would have been easier for him to shift a mountain than to do such a task. He too questioned how they could do something that the Prophet (ﷺ) had never done. Hazrat Abu Bakr (رضي الله عنه) replied this was a good thing and began to persuade him until Allah (ﷻ) opened the heart of Hazrat Zaid bin Thabbit (رضي الله عنه) who agreed to do this too.

Hazrat Zaid bin Thabbit (رضي الله عنه) set about completing the task. He collected all the written parts of the *Qur'an* from date leaves, parchment and pieces of leather and also listened many of the *hafiz* who recited verses from their memories. After having carefully compared and cross checked each ayah, he compiled the written *Qur'an* into one single volume. Hazrat Abu Bakr (رضي الله عنه) became its official custodian, passing on to Hazrat Umar bin Kattab (رضي الله عنه) during his caliphate. After his demise the *Qur'anic* volume was passed into the custody of his daughter Hazrat Hafsa (رضي الله عنها).

### **During the caliphate of Hazrat Uthman (رضي الله عنه)**

As the Islamic empire increased it incorporated many different nations and tribes who did not speak and understand Arabic. As a result difference in reciting the *Qur'an* and pronunciation began to occur. It is reported by Hazrat Anas bin Malik (رضي الله عنه) that Hazrat Hudaifah bin Yaman (رضي الله عنه) had been involved in the victories of the Muslim run Sham, now modern day Syria, and Iraq over Armenia and Azerbaijan. He heard the differences in the recitation of the *Qur'an* by the inhabitants there. Upon his return he related these concerns to Hazrat Uthman (رضي الله عنه) who expressed a deep apprehension at this new development. They both feared conflicts could arise. Hazrat Uthman took action and asked Hazrat Hafsa (رضي الله عنها) for the original volume of the *Qur'an* promising to return it to her once copies were made. She sent it immediately to him. Hazrat Zaid bin Thabbit (رضي الله عنه), having been responsible for the first compilation (رضي الله عنه) was appointed as the head of a committee to make exact and perfect copies of the original. The other committee members consisted of Hazrat Abdullah bin Zubair (رضي الله عنه), Hazrat Sa'id bin Al A's (رضي الله عنه) and Hazrat Abdur Rahman bin Harith (رضي الله عنه). Hazrat Uthman (رضي الله عنه) gave them instructions that if any of the three disagreed upon any point with Hazrat Zaid (رضي الله عنه) then the relevant ayah should be written in the language of the Quraish as that was the tongue in which the

*Qur'an* was revealed. Once copies were made the original was returned to Hazrat Hafsa (رضي الله عنها). The new copies were then distributed to every Muslim province with the orders that all other copies of the *Qur'an*, be they full or partial copies, were to be burnt and replaced by this original one. Since that day the *Qur'an* has remained in its original pristine form and will remain as such in the future by the Grace and Blessings of Allah (ﷻ).

## **2. The Fundamental Islamic Beliefs (Tawhid, Risalah and Akhirah)**

The Islamic belief can be parted into three groups:

1. *Tawhid* [Belief in Oneness of Allah (ﷻ) (Allah (ﷻ) and *Qadr* (Pre-destination))]
2. *Risalah* [Belief in Prophethood (Angels, Messengers (ﷺ) and Books of Allah (ﷻ))]
3. *Aakhirah* [Belief in Life after Death (Day of Judgement and Life after Death)]

### **1. Tawhid:**

It means belief in oneness of Allah (ﷻ). This is the most important belief in Islam. It is a revolutionary concept and constitutes the essence of the teachings of Islam. It means that there is only one supreme Lord of the universe. He is omnipotent, omnipresent and the Sustainer of the world and of mankind. Belief in Allah (ﷻ) is the cornerstone of the entire faith of Islam. All of the other Islamic beliefs and all Islamic practices revolve around the proper belief in God. Belief in Allah (ﷻ) entails that Allah (ﷻ) is One and Unique. There are three types of *Tawhid*:

#### **i. *Tawhid al-Rubbubiyah* (Tawhid of Lordship):**

*Tawhid* of Lordship means that there is only one God, namely Allah (ﷻ), and that there are no other gods or goddesses. It also means that all power, creation, and such things belong to Allah (ﷻ) alone. This also means that one must attest that Allah (ﷻ) exists, and that He is the Creator of this universe, its Owner and its Proprietor and the One Who disposes of all its affairs.

#### **ii. *Tawhid ul-Uluhiyyah* (Tawhid of Worship):**

*Tawhid* of Worship means that all acts of worship belong to Allah (ﷻ) alone, and no one else. All acts of worship (Ibadah) are purely and sincerely for Allah (ﷻ), not for idols, not for any Prophet, not for any person, not for the universe, not for anything except the one Allah (ﷻ). This means that one must certainly attest that Allah (ﷻ) is the only true god, Who deserves to be worshipped, and all acts must be dedicated to Him alone. One should not rely upon anyone besides Him, nor should a person supplicate to anyone besides Him.

#### **iii. *Tawhid al-Asmaat wa-Sifaat* (Tawhid of Allah's (ﷻ) names and Attributes):**

*Tawhid al-Asmaat wa-Sifaat* is the *Tawhid* of Allah's (ﷻ) unique and exclusive Names and Attributes, this means a Muslim affirms a Name of Allah (ﷻ), and affirms that this Name is unique and exclusive to Allah (ﷻ) alone, not for anyone else, and not for anyone else to be named with. For example one of Allah's (ﷻ) names is the All Knowing, this Name is unique for him alone because Allah (ﷻ) is the only one who is All Knowing, and perfect in his knowledge, there is no created being who has such an attribute. The same applies to all of Allah's (ﷻ) names, they are unique for him alone, and not for others.

## ***Qadr:***

Muslims believe in *Al-Qadar*, which is Divine Predestination. It is the process of individual's decision making known to Allah (ﷻ) beforehand. Allah (ﷻ) knows the past, present and the future of every creature. He also knows the destiny of every creature but this belief in Divine Predestination does not mean that human beings do not have freewill. Rather, Muslims believe that Allah (ﷻ) has given human beings freewill. This means that they can choose right or wrong and that they are responsible for their choices.

## **2. Risalah:**

The *Risalah* is one of the Islamic fundamental beliefs which comprises of belief in three things:

- i. Belief in Angels of Allah (ﷻ).
- ii. Belief in Books of Allah (ﷻ)
- iii. Belief in Messengers of Allah (ﷻ)

### **i. Belief in Angels of Allah (ﷻ):**

Muslims believe that Angels exist. No one knows their exact number except Him. They obey Him, fulfil His commands, and guard over the universe and the creatures that dwell within it. They carry out the orders of Allah (ﷻ), from administration, observation, guarding and protecting the universe as well as its creatures, all according to Allah's (ﷻ) Will and Order. Allah has revealed to us the names of some of the angels; for example, Hazrat Jibriel (ﷺ), who was given the task of revelation, Hazrat Mikael (ﷺ), who has been assigned the task of directing rain and vegetation, Hazrat Izrael (ﷺ), who has been given the task of collecting the souls at their appointed times, Hazrat Israfael (ﷺ), Who will blow the trumpet at the time at the end of the world and on the Day of Judgement, *Kiramin Katibin*, who record everything good and bad that we do, *Munkar* and *Nakir*, who will question our souls after death etc.

Angels are a type of creation of Allah that is, in general, unseen by man. They have been created from light but they do have forms and bodies. They are servants of Allah (ﷻ) and have no aspect of divinity to them whatsoever. They submit to His command completely and never stray from fulfilling His orders.

### **ii. Belief in Books of Allah (ﷻ):**

Belief in Allah's books refers to the revelations that Allah sent down to His messengers as a mercy and guidance to lead mankind to success in this life and happiness in the Hereafter. The Quran refers to a number of such books: the Scriptures of Prophet Ibrahim (ﷺ), the *Torah* of Prophet Musa (ﷺ), the *Zaboor* of Prophet Dawood (ﷺ), the *Injeel* of Prophet Isa (ﷺ) and the *Qur'an* of Prophet Muhammad (ﷺ). It must be recalled that the original revelations that these prophets (ﷺ) received are not the same as the books that go under such names today. They were not preserved properly. Belief in the books also includes belief in the *Qur'an* as the final revelation. The *Qur'an* remains preserved and unchanged since the time of revelation in its original Arabic text. There is only one version of the *Qur'an*. It is recited and memorized by Muslims throughout the world. It contains the final message to humanity and legislation which both encompasses all spheres of human life and is also suited to all peoples and all times.

### **iii. Belief in the Messengers of Allah (ﷻ):**

A Muslim is required to believe that Allah (ﷻ) chose the finest amongst humanity to be Messengers whom He sent to His creation with specific legislations from Prophet Adam (ﷺ) to the final messenger Prophet Muhammad (ﷺ): to worship and obey Him and to establish His religion and His Oneness.

The last of the divinely appointed messengers (ﷺ) is Prophet Muhammad (ﷺ), who is the seal of the prophets (ﷺ). To him was conveyed the final and complete revelation from Allah (ﷻ). All the prophets preached the same basic message: the worship of Allah alone. In essence, they all preached Islam, which means willing, peaceful submission to Allah (ﷻ), the one true God; Creator of the universe. The final prophet was sent by the Creator as a human model to be followed and obeyed. Prophet Muhammad (ﷺ) exemplified the principles laid down in the *Qur'an*, and true Muslims strive to follow his noble example.

### **3. Aakhirah:**

#### **Belief in the Day of Judgment**

Muslims believe that the life of this world will come to an end. The belief in the Day of judgement means the belief in the Day when the Hour will be established (*qiyaamus-saa 'ah*). It is called the Last Day (*al-Yawmul-Aakhir*) since there is no day that comes after it. Indeed man was nothing then he was brought to exist in his mother's womb, then in this life. Afterwards he will transfer to the life of *al-Barzakh* then to the Day of Resurrection. So, these are the five states of existence of an individual. Allah (ﷻ) will gather everyone on a new day, which is the Day of Judgment. Allah (ﷻ) will judge every human according to his own deeds and behavior, and that is the perfect justice and wisdom of Allah (ﷻ). Belief in the Last Day constitutes belief in everything that Allah (ﷻ) and His Messenger (ﷺ) has informed us about.

#### **Life after Death:**

Muslims believe that there is life after death. After each and every person is judged, he/she will either be rewarded or be punished, as done after any other test in life. Except in this case, the reward or the punishment will be eternal, since life after death is forever. This obviously means that the test that Allah (ﷻ) is giving us, is very important. The importance can't even be explained in words. After the Judgement, those who have been true believers, during their lives on earth, will go to *Jannah* (Paradise), where they will find everlasting peace and happiness. Those who have gone astray during their lives on earth will be punished severely in *Jahanum* (Hell), permanently. Belief in *Aakhirah* has an enormous affect on people. Muslims are always trying their best to control their bad behaviour and their bad habits, because they know that Allah (ﷻ) is always watching over them.

Belief in the Last Day is to have firm conviction that the last day will certainly come, as well as belief in all that occurs after death, such as: trials of the grave, its pleasure and punishment; the blowing of the trumpet; the resurrection of all humanity and standing before their Lord, the spreading of the scrolls of their deeds; the setting up of the scales [which measure deeds] ; the bridge [over Hellfire which all must cross] ; the Reservoir [from which the followers of the Prophet (ﷺ) will drink] ; the intercession [of the Prophet (ﷺ) for creation and his nation] ; and then proceeding to either the Paradise or the Hellfire.

### **3. Meaning and Message of Islam (A Brief Account)**

#### **Meaning:**

The root of the word Islam is *s-l-m* (*seen-laam-meem*), which leads to the following meanings (depending upon the context): to be in sound condition, well, without a blemish; to be safe and sound, unharmed, unimpaired, intact, safe, secure, in peace; to be unobjectionable, blameless, faultless, certain, established, clearly proven (fact); to be free (from defects, fault, imperfection, blemish or vice); to escape (from a danger). The word has a much wider meaning than mere peace or safety and also involves prosperity, good health, wholeness and completeness in every way.

*Islam* is the way or act of submitting and resigning oneself. It also means acceptance and commitment to abide by the teachings and guidance of Allah (ﷻ). One of the beautiful names of Allah (ﷻ) is *As-Salam* (The Peace). Islam also means to be at peace with Allah (ﷻ) and His creatures. Being at peace with Allah (ﷻ) implies complete submission to His will, Who is the source of all purity and goodness. Being at peace with His creatures implies living in peace within one's self, with other people and with the environment. This signifies that one can achieve real peace of body and of mind only through submission and obedience to Allah. Such a life of obedience brings peace of the heart and establishes real peace in society at large.

Islam denotes self-surrender or to give oneself up to someone and accept his over lordship in the fullest sense of the term. The religion sent down by Allah (ﷻ) and brought into the world by His Messengers (ﷺ) and last by Prophet Muhammad (ﷺ) has been called Islam.

#### **Message:**

The message of Islam was preached by all the Prophets of Allah (ﷻ), who guided individuals to the right path. But individuals not only veered away from the right path again and again, but also lost or distorted the code of guidance that the prophets had bequeathed. That was why other prophets were sent to restate the original message and guide man back to the right path. The last of these prophets was Muhammad (ﷺ), who Presented Allah's (ﷻ) guidance in its final form and arranged to preserve it for all time. There are only two authoritative sources of Islam: the Quran and the Sunnah of the Prophet Muhammad (ﷺ).

It should be noted that there are two parts of religion; the first is concerned with the heart of a person and the second is concerned with the body and wealth of a person. The first one is called *Iman* (faith) and the second is called the *Amal* (action). The *Amal* (action) is further divided into four parts viz: actions that are related with Allah, it is known as *Ibadah* (worship), actions that are concerned with the dealings with each other and social affairs, it is known as *Muamulaat* (dealings) and *Muashirat*, and the actions that are concerned with fulfilment of duties of mutual relations and bonds, it is known as *Akhlaaq* (manners). Thus there are four parts of a true religion. All these four parts reached the climax in all the respects by the prophet-hood of Muhammad (ﷺ).

It is only the message of Prophet Muhammad (ﷺ) –Islam--that made all these things clear and manifest. Islam guides mankind in every aspect of life. According to Islam, true faith has a decisive effect on the spiritual and material lot of an individual, and also on his personal and social behaviour as well as his political conduct and financial life. Some basic and important concepts of Islam are:



### **1. The concept of Righteousness (Birr):**

According to Islam a religious individual is he who obeys all the valuable regulations, who makes his sincere motive the love of Allah (ﷻ) and the love of his fellow men for the sake of Allah (ﷻ). It is clear that when the Islamic principle of righteousness is established, it provides the individual with peace in all circumstances, the society with security on all levels, the nation with solidarity, and the international community with hope and harmony. How peaceful and enjoyable life can be when people implement the Islamic concept of righteousness!

### **2. Concept of Prophet-hood:**

Islam gives the real concept of prophet-hood. According to Islam Allah (ﷻ) has sent prophets (ﷺ) at different times of history. Every known nation has had one or more. All the prophets (ﷺ) of Allah (ﷻ) were men of good character and high honour. They were prepared and chosen by Allah (ﷻ) to deliver His Message to mankind, their honesty and truthfulness, their intelligence and integrity are beyond doubt. They were infallible in that they did not commit sins or violate the laws of Allah (ﷻ). Their aim is to serve Allah (ﷻ), to acquaint an individual with Allah (ﷻ) and His Divine teachings, to establish truth and goodness, to help an individual to realize the true purpose of his existence and help him to conduct his life in a purposeful way.

### **3. The concept of Freedom:**

Islam teaches freedom, cherishes it and guarantees it for the Muslims as well as for the non- Muslims. The Islamic concept of freedom applies to all voluntary activities of an individual in all ways of life. According to Islam, every individual is born free on the *Fitrah* or in a pure state of nature. This means that individual is born free from subjugation, sin, inherited inferiority, and ancestral hindrances. His right of freedom is sacred as long as he does not deliberately violate the law of Allah (ﷻ) or desecrate the rights of others. A true Muslim believes in one Allah (ﷻ), Supreme and Eternal, Infinite and Mighty, Merciful and Compassionate, Creator and Provider. Thus a Muslim believes in one Allah (ﷻ). This frees individual from the worship of many gods. One of the main objectives of Islam is to emancipate the mind from superstitions and uncertainty, the soul from sin and corruption, the conscience from oppression and fear, and even the body from disorder and degeneration.

### **4. The Concept of Equality:**

Islam teaches that, in the sight of Allah (ﷻ), all individuals are equal, but they are not necessarily identical. There are differences of abilities, potentials, ambitions, wealth and so on. Yet none of these differences can by itself establish a status of superiority of one man or race to another. The only distinction is in piety (*taqwa*) and the only criterion of goodness and spiritual excellence.

### **5. The Concept of Peace:**

Islam is the religion of peace; it is clear by the meaning of Islam. Peace and Islam are derived from the same root and may be considered synonyms. One of the Allah's (ﷻ) names is Peace. The concluding words of the daily prayers of every Muslim are words of Peace. The daily salutations among the Muslims are of Peace. The adjective 'Muslim' means in a sense, 'Peaceful'. Heaven in Islam is the abode of Peace. This is how fundamental and dominant the theme of Peace is in Islam.

#### **4. Ibadah and Arkan (Pillars) : Concepts**

##### **Meaning:**

*Ibadah* is the Islamic term means the Ultimate Obedience, the Ultimate submission and the Ultimate humility to Allah (ﷻ) along with the Ultimate love for Him. From the same root comes also the derivative-noun '*Abd*' meaning, slave, worshipper, servant etc. In Islam, *Ibadah* means worship or adoration deserved from mankind only by the Creator and Grantor of the best of favours such as life, understanding, hearing and seeing. *Ibadah* in general includes all actions which are performed with the aim of gaining pleasure of Allah and earning nearness unto Him, be it devotional, economic, commercial, political, social or any other acts carried out exclusively to pay reverent service to Allah. In Islam, worship is a fundamental aspect of life. Worship is the very object of individual's creation. As a term it might be defined as "to surrender oneself completely out of love to Allah (ﷻ)". The pillars of Islam, Allah's consciousness, and good deeds are all aspects of *ibadah*, and for those who try to practise these to the best of their ability, Allah has promised the reward of paradise for them.

##### **Arkan (Pillars of Islam):**

The types of worship which are performed physically and verbally are called the Pillars of *Islam*. Islam has five pillars or basic foundations to act. They are the foundations upon which the Religion is built and by which a person is regarded a Muslim. Faithful practice of these duties inspires an individual to work towards the establishment of justice, equality and righteousness in society, and the eradication of injustice, falsehood and evil.

##### **1. Shahadah (Declaration of Faith):**

The first of the five basic foundations is the declaration, knowingly and voluntarily, of: '*La ilaha illal lahu Muhammadur rasulullah*' means "There is no god except Allah (ﷻ), Muhammad (ﷺ) is the Messenger of Allah (ﷻ)" This declaration contains the two basic concepts of *Tawhid* and *Risalah*. This is the basis of all actions in Islam, and the four other basic duties follow this affirmation.

##### **2. Salah (compulsory prayer):**

It is offered five times a day. It is a practical demonstration of faith, and keeps a believer in constant touch with his Creator. The benefits of *Salah* are far reaching, long lasting and immeasurable. It develops in a believer the qualities of self-discipline, steadfastness and obedience to the Truth, leading him to be patient, honest and truthful in the affairs of his life. The five daily prayers are:

1. FAJR between dawn and sunrise
2. ZUHR between midday and mid-afternoon
3. ASR between mid-afternoon and sunset
4. MAGHRIB just after sunset
5. ISHA between nightfall and dawn

The importance of the prayers lies in the fact that no matter what actions one performs in his life, the most important aspect is one's relationship to Allah (ﷻ), that is, one's faith, God-consciousness, sincerity and worship of Allah (ﷻ). This relationship with Allah (ﷻ) is demonstrated and put into practice, as well as improved and increased, by

the prayer. Therefore, if the prayers are sound and proper, the rest of the deeds will be sound and proper; and if the prayers are not sound and proper, then the rest of the deeds will not be sound and proper, as the Prophet (ﷺ) himself stated.

### **3. *Zakah* (welfare contribution):**

It is a compulsory payment from a Muslim's annual savings. It is an annual payment of 2.5% on the value of cash, jewelry and precious metals; a separate rate applies to animals, crops and mineral wealth. *Zakah* can only be spent on helping the poor, needy, the disabled, the oppressed, debtors and other purposes as defined by the *Qur'an*. *Zakah* is one of the fundamental principles of Islamic economy, which insures an equitable society where everyone has a right to contribute and share.

*Zakah* develops within the soul a desire to sacrifice and assist others for the sake of Allah (ﷻ). The true believer cultivates in his heart the joy of giving for the sake of Allah (ﷻ), recognizing how pleased Allah (ﷻ) is with such a deed. It is not simply a matter of removing the disease of selfishness, the ill amassing of wealth and the harms of egotism from one's heart. It is more than that. It is the replacement of those possible ill feelings with the feeling that a believer should sacrifice and work for others as a means of getting closer to Allah (ﷻ). This positive feeling should be so strong that even the one who has nothing or very little will want to sacrifice and give to get closer to Allah (ﷻ).

### **4. *Sawm* (Fasting):**

It is the annual obligatory fasting during the month of *Ramadhan* - the ninth month of Islamic calendar. A Muslim, every day of this month, refrains from eating, drinking, smoking, and sexual intercourse, from dawn to sunset. *Sawm* develops a believer's moral and spiritual standard and keeps him away from selfishness, greed, extravagance and other vices. *Sawm* is an annual training program which increases a Muslim's determination to fulfill his obligation to Allah (ﷻ). Fasting is an experience wherein the person leaves his wants and desires for the sake of putting what Allah (ﷻ) wants first. This reminds him of his true goal and purpose in life. This experience allows him to put matters into proper perspective concerning what he wants out of this life and what is of true importance to him.

### **5. *Hajj* (pilgrimage to the House of Allah):**

It is an annual event, obligatory on those Muslims who can afford to undertake it, at least once in their lifetime. It is a journey to the House of Allah (ﷻ) (*Ka'bah*) in Makkah, Saudi Arabia, in the month of *Dhul-Hijjah* - the twelfth month of the Islamic calendar. *Hajj* symbolizes the unity of mankind; Muslims from every race and nationality assemble together in equality and humanity to worship their Lord. The pilgrim, in the ritual clothing of *Ihram*, has the unique feelings of being in the presence of his Lord.

One practical aspect that occurs from the Hajj and that anyone who has performed the Hajj can testify to be that during the Hajj one can see the willingness of other humans to sacrifice for the sake of Allah (ﷻ). While circumambulating the *Ka'bah*, one sees people with no legs or unusable legs pulling themselves around the *Ka'bah*. One can feel the poverty of some of the fellow pilgrims and realize how much and how long they must have sacrificed and saved to make this one Hajj for the sake of Allah (ﷻ). This definitely moves a person and makes him reflect upon his own sacrifices for the sake of Allah (ﷻ). It makes him wonder whether he himself would be willing to make such great sacrifices for the sake of Allah (ﷻ) if or when needed.

## **Unit-III**

### **The Prophet (SA‘AS) and His Times/Society**

- 1. Early Life of the Prophet (SA‘AS)**
  - 2. The Prophet (SA‘AS) at Makkah-  
Da‘wah, Hijrah and Major Events**
  - 3. The Prophet (SA‘AS) at Madinah-  
Establishment of Islamic Society, Constitution of Madinah (Its Salient Features)**
  - 4. Later Events-  
Badr, Uhad, Khandaq, Treaty of Hdaybiyyah and Fath (Liberation)  
of Makkah**
- 

#### **1.Early Life of the Prophet (SA‘AS)**

Muhammad (SA‘AS), meaning ‘the praised one’, was born in the Northern Arabian city of Makkah in 571 C.E. This city was then inhabited mainly by the tribe of Quraysh. In those times, this tribe enjoyed great prestige on account of the position of their city as a flourishing trade and religious centre throughout Arabia.

Their caravans, which journeyed to Syria and Yaman, and the most ancient sanctuary of Ka‘bah at Makkah annually drew a great number of Arabian pilgrims. Though most of the Arabians were then idol-worshippers, several other religions, including Christianity and Judaism, had followers in Arabia. But none of those other religions could claim to have been at any time the religion of more than a miniscule minority.

The family of Muhammad (SA‘AS) belonged to one of the noble clan of Quraysh- the clan of Banu Hashim. He grew up as an orphan. His father died before he was born and his mother, Aminah died when he was six years old. It fell first to his grandfather, ‘Abd al-Muttalib to take care of him and then to his uncle, Abu Talib.

As from his early youth he impressed his countrymen as a person of high integrity and they called him 'the trustworthy' (al-Amin).

Muhammad (SA'AS) proved his worth during different events of supreme significance prior to his prophetic mission. Among these events the **Fijar Wars** (*Ghazwat al-Fijar* or *Harb al-Fijar*) are of extreme importance. These wars broke out between the Quraysh and the Banu Kinanah on one side and the Banu Qays on the opposite side. The Prophet (SA'AS) being a child could not take any active part in these wars. He, however, stood by the side of his tribe for its cause was justified and genuine.

These wars continued for a number of years causing a considerable loss to both human life and material resources. Moreover, there was overall chaos, confusion and lawlessness in the Makkan society. At this moment, Muhammad (SA'AS) succeeded in bringing together some influential persons from the Banu Hashim, Banu Muttalib, Banu Zuhra and Banu Taym. Together they declared a solemn oath called the ***Hilf al-Fudul*** (the oath was entered into by different leaders whose names happened to be the derivatives of the word ***Fadl***, hence ***Fadul*** as plural) in history. The main objectives of this association were:

- i) Protection of travelers
- ii) Eradication of violence
- iii) Helping the needy
- iv) Supporting the oppressed
- v) Discouraging oppression and the oppressor

This association was founded about 595 C.E. and continued to exist in full force for the first half-century of Islam.

In 605 C.E., the Quraysh took in hand the reconstruction of Ka'bah. In the course of this work a dispute arose among the different families engaged in the construction of the structure. Every family head wanted to re-set the Black Stone himself. The situation seemed likely to lead to great bloodshed. However, the matter was happily settled by the ready intervention of Muhammad (SA'AS).

Meanwhile, during the interval between the first and second **Fijar Wars**, Muhammad (SA‘AS) accompanied his uncle, Abu Talib on one of his mercantile journeys to Syria. The Prophet (SA‘AS) gained a vast experience and expertise from these journeys not only in the field of trade and commerce but his inquisitive personality as well got a boost. Silently but humbly, with many thoughts in his mind, the solitary orphan boy grew from childhood to youth and from youth to manhood.

In the twenty-fifth year of his age, Muhammad (SA‘AS) travelled once more into Syria as the business agent of a noble Qurayshite lady names Khadijah. The prudence with which he discharged his duties made a favourable impression on Khadijah. This impression developed into admiration and respect which deepened into attachment. A marriage was soon after arranged between Muhammad (SA‘AS) and Khadijah. In spite of disparity of age between the two, the marriage proved a singularly happy one. There always existed the tenderest devotion on both sides.

This marriage brought him repose and exemption from daily work which he needed in order to prepare his mind for his great work. But beyond that it gave him a loving woman’s heart that was the first to believe in his mission; that was even ready to console him in his despair. Khadijah is thus a notable figure, an exemplar among the womanhood of Islam.

Now the gentle sweet disposition, austere conduct, pure life, scrupulous refinement, ever-ready helpfulness towards the poor and the weak, noble sense of honour, unflinching fidelity and stern sense of duty exhibited by Muhammad (SA‘AS) were well established among his compatriots.

The fifteen years after his marriage passed thus. Before him lay his country bleeding and torn by fratricidal wars and inter-tribal dissensions. His people were deeply sunk in barbarism, obscenity, superstitions, lawlessness and cruelty. The condition of the lands which he had journeyed through during his trade activities was more horrific on every front. The picture before him was one of dreary helplessness. So, the soul of Muhammad (SA‘AS) was soaring aloft trying to peer into the mysteries of creation. He was trying to solve the questions of life and death, of good and evil. He was trying to find order out of utter chaos.

For years after his marriage it had become routine to retire for prayer and meditation to a cave on the **Mount Hira**. Solitude had indeed become a passion with him. Here in this cave he often remained whole nights plunged in deep thought, in communion with the unseen God of the Universe. In the still hours of the night, in the sweet calmness of the early dawn, in the depth of solitude, when no sympathy is near, a Voice comes to him from heaven, gently as the sough of the morning breeze:

Read! In the name of thy Lord and Cherisher, Who created-

Created man, out of a (mere) clot of congealed blood:

Proclaim! And thy Lord is Most Bountiful,-

He Who taught (the use of) the Pen,-

Taught man that which he knew not. (Qur'an, 96: 1-5)

This incident took place in December 609 C.E. The prophet (SA'AS) was scared and apprehensive. He returned home and told his wife Khadijah about the matter. Khadijah reassured him that God would not waste him away. She was confident that Satan would never be able to deceive her husband. According to one tradition (report), she took the Prophet (SA'AS) to Waraqah ibn Nawfal, her cousin and an aged Christian.

Another tradition suggests that Abu Bakr, the close confidant and companion of the Prophet (SA'AS), arranged a meeting with Waraqah. When the Prophet (SA'AS) saw him and narrated the incident, Waraqah burst forth without any hesitation: "O Muhammad! If what you have just narrated is correct, your *namus* resembles that of Moses ('AS)." The word *namus* is used for honour in Urdu. It also means "reliable" or "trustworthy". Some say that it was the name given to Gabriel. However, it seems to be the Arabicization of the Greek word *Nomos*. In the Greek language, the Torah is called *Nomos* i.e. Law. In other words, Waraqah ibn Nawfal stated that what he had heard from the Prophet (SA'AS) resembled the Torah of Moses and this meaning seems to be most relevant and reasonable.

Then followed a period of waiting which lasted for about six months. Now, the Prophet (SA‘AS), confident of being commissioned for the guidance of mankind, was eagerly waiting for the Voice.

### **1.The Prophet (SA‘AS) at Makkah- Da‘wah, Hijrah and Major Events**

Now the announcement from the High Above came in these words:

O thou wrapped up (in the mantle)!

Arise and deliver thy warning!

And thy Lord do thou magnify!

And thy garments keep free from stain!

And all abomination shun!

Nor expect, in giving, any increase (for thyself)!

But, for thy Lord (’s Cause), be patient and constant! (Qur’an. 74:1-7)

As per the command of God, the Prophet (SA‘AS) arose and prepared himself for the work which he was called to. He now devoted his life to the guidance of mankind. He continued his preaching mission (*da‘wah*) with unswerving purpose amidst frightful persecutions. He was insulted and outraged but he never gave up his mission. He held on his path of reproof and reform with perseverance.

Broadly, the Prophet’s (SA‘AS) *da‘wah* mission can be divided into four phases.

#### **Phase I**

**From the commencement of his mission up to three years when the preaching continued secretly in a clandestine manner:**

In the beginning the Prophet (SA‘AS) called those people who were attached to him the most. He tried to clean them from the gross practices of idolatry, superstition and other such impurities of thought and deed.



Naturally, Khadijah was the first to accept his mission. Not only was she first to believe in him and his divine message, but in the struggle which was to follow she was his true consoler. 'Ali (R'A) was the next to follow. Before his father, Abu Talib, 'Ali once declared his decision thus: "I believe in God and His Prophet, and go with him." Soon after Zaid ibn Harithah became a convert to the new faith.

Then followed 'Abd Allah ibn Abi Quhafah (Abu Bakr), a leading member of the Qurayshite community. He was a man of clear, calm judgment, at the same time energetic, prudent, honest, and amiable. He enjoyed great consideration among his compatriots. He was just two years younger than the Prophet (SA'AS). His unhesitating adoption of Islam was of great moral effect. Five notables followed in his footsteps. These are: 'Uthman ibn 'Affan, 'Abd al-Rahman ibn 'Awf, Sa'ad ibn Abi Waqqas, Zubayr ibn 'Awwam and Talha. They presented themselves before the Prophet (SA'AS) and accepted Islam at his hands.

The clarity of his teachings, the sincerity of his character and intensity of his faith and trust in God were reflected by the behaviour of these early Muslims. Thus, his nearest relations, his wife, his beloved cousin, and intimate friends, were most thoroughly imbued with the truth of his Mission and were convinced of his teachings. Those who knew him best, closest relations and dearest friends, people who lived with him and noted all his movements, were his sincere and most devoted followers. These people braved for him persecutions and dangers. They bore up against physical tortures and mental agony. The intense faith and conviction on the part of these immediate followers of Muhammad (SA'AS) is the noblest testimony to his sincerity and his utter self-absorption in his appointed task.

## **Phase II**

**A period of two years during which the Prophet (SA'AS) faced severe sarcasm and vilification from the polytheists against declaring his mission openly:**

For three weary long years the Prophet (SA'AS) worked very hard but quietly to cleanse his people from the worship of idols. The ancient cult of polytheism offered different attractions of money and material which Islam did not possess.

The Quraysh had vested interests in the old form of worship. Thus their prestige was involved in its maintenance. With these forces fighting against him, little wonder that the life and death struggle of the three years drew **only thirty followers**. But the heart of the Prophet (SA‘AS) never failed.

Steadfast in his trust in the Almighty God whose command he was carrying out, he continued. He now determined to appeal publicly to the Quraysh to abandon their false gods. With this object he convened an assembly on the **Hill of Safa**. Here, he invited them to Islamic monotheism and explained to them their folly in worshipping the idols. He also highlighted before them the fate of those who had not accepted the call of the prophets of bygone days. The people taunted and scoffed at him in response. In this process, Abu Lahab, the Prophet’s uncle, was highly scornful and cynical about what the Prophet (SA‘AS) had conveyed to the Quraysh.

Since the Quraysh were not ready to listen to the Prophet (SA‘AS), he turned his attention to the strangers visiting the city for trade or pilgrimage. The Prophet (SA‘AS) endeavoured to convey the message of God to them. However, the Quraysh thwarted this move of the Prophet (SA‘AS) as well. The Quraysh posted themselves on the different routes and warned the strangers against holding any talks with Muhammad (SA‘AS). They tried to convince them that Muhammad (SA‘AS) was a dangerous magician. This tactic of the Quraysh proved counterproductive for them because when the pilgrims and traders returned their homes, they carried with them the news of the advent of the strange, enthusiastic preacher, who was calling to give up the worship of idols.

The hostile Quraysh continued obstructing the Prophet (SA‘AS) from carrying out his mission in a smooth way day in and day out. They stopped the Prophet (SA‘AS) from offering his prayers at the Ka‘bah. They pursued him wherever he went. They covered him and his followers with dirt and filth when engaged in their prayers. They incited the street children of the town to follow and insult him. They scattered thorns in the places which he frequented for prayers. In this act of refined cruelty the lead was always taken by Umm al-Jamil, the wife of Abu Lahab. Together this couple crossed all limits in persecuting the Prophet (SA‘AS) and his followers. This is what the Qur’an has in store for this couple:

Perish the hands of the Father of Flame (Abu Lahab)! Perish he!

No profit to him from all his wealth, and all his gains!

Burst soon will he be in a Fire of Blazing Flame!

His wife shall carry the (crackling) wood– As fuel!-

A twisted rope of palm-leaf fibre round her (own) neck! (Qur'an, 111:1-5)

However, in quite contrast to the attitude of Abu Lahab, Abu Talib had always disappointed the Quraysh whenever they sought any help or interference on his part against the Prophet (SA'AS). This was in spite of the fact that Abu Talib had refused to adopt the new faith of Islam. Once obliged by some Quraysh chiefs, Abu Talib begged his nephew (the Prophet) to renounce his mission. Muhammad (SA'AS) thought his uncle wished to withdraw his protection. His high resolve, however, did not fail him even at this moment. He firmly replied: **“O my uncle, if they placed the sun on my right hand and the moon on my left, to force me to renounce my work, verily I would not desist there from until God made manifest His Cause, or I perish in the attempt”**. Moved by the determination of his nephew, Abu Talib once again disappointed the Quraysh by continuing to protect the Prophet (SA'AS).

Once the Qurayshite chiefs employed a different but moderate method to dampen the missionary zeal of the Prophet (SA'AS). They entrusted this task to 'Utbah ibn Rabi'ah who was a man of moderate views. 'Utbah said: **“If you wish to acquire riches by this affair, we will collect a fortune larger than is possessed by any of us; if you desire honour and dignity, we shall make you our chief, and shall not do a thing without you; if you desire dominion, we shall make you our king; and if the spirit (demon) which possesses you cannot be overpowered, we will bring you doctors and give them riches till they cure you”**. When 'Utbah had finished, the Prophet (SA'AS) said: **“In the name of the most merciful God, this is a revelation from the most Merciful: a book, the verses whereof are distinctly explained, an Arabic Qur'an, for the instruction of people who understand”**. (Qur'an, 41:1-3) When the Prophet (SA'AS) had finished this recitation, he said to 'Utbah, “You have heard, now take the course which seems best to you”. 'Utbah was dumbfounded so much so that he suggested

the Quraysh to end their persecution against Muhammad (SA‘AS) and his followers. However, the Quraysh didn’t accept his wise counsel.

The Quraysh were now thoroughly alarmed because the preaching of the Prophet (SA‘AS) had now become a serious revolutionary movement. Now the organized persecution of the believers was started.

### **PHASE III**

**A period of five to six years from the 5<sup>th</sup> year of the Prophethood till the death of Abu Talib –a period of organized persecution of the Muslims:**

Each household tortured its own members, or clients, or slaves, who were supposed to have embraced Islam. They were thrown into prison, starved, and then beaten with sticks. The men or women whom the Quraysh found abandoning the worship of their idol-gods, were exposed to the burning heat of the desert on the scorching sand. Such one was **Bilal, the first Mu’adhdhin of Islam**. His master, Umayyah ibn Khallaf, conducted him each day to (the valley of) Batha. There he was exposed to the burning sun bare-backed with an enormous block of stone placed on his chest. This lasted for days, until the poor sufferer was reduced to the verge of death. He was finally ransomed by Abu Bakr, who had in like manner purchased the liberty of six other slaves. **Ammar ibn Yasir** was another such example whose parents were both tortured to death by the Quraysh. This family of Yasir was collectively persecuted on most occasions. **Khubab**, another such person, was laid down on burning coal. He was not allowed to move until the coal beneath his back was extinguished by his fats. **Lubniya** and **Zubaira**, two maid servants, were also persecuted by their master for having become the followers of the Prophet (SA‘AS).

However, the Prophet (SA‘AS), owing to the protection of Abu Talib, was not exposed to such atrocities. Also, Abu Bakr and a few others, because of their social influence, were out of this cycle of violence. As the suffering of his followers became more and more unbearable, the Prophet (SA‘AS) advised them to seek a refuge in Abyssinia. He had heard of the piety, tolerance and hospitality of the Abyssinian king and was certain of a welcome for his followers. Some fifteen believers (**11men, 4 women**) sailed to the shores of Abyssinia in 615 C. E. (**5<sup>th</sup>**

**year of the Prophet's mission**). Soon after, they were joined by seventy-two men and fourteen women.

However, the Quraysh instantly despatched their envoys to Abyssinia so that the king could be motivated to send back the immigrants. Since the king was humane and tolerant, he asked the believers to explain their position before himself and the Qurayshite envoys. Thereupon, **Ja'far ibn Abi Talib** gave a thought-provoking lecture in the course of which he not only gave a capsule summary of the Islamic teachings but also exposed the heathenism and barbarism of the Quraysh. Thus the hopes of the Qurayshite deputies came to naught and they returned to Makkah disappointed and empty-handed.

The followers of the Prophet (SA'AS) were seeking safety in other lands from the persecution of their enemies. He himself stood bravely at his post. He pursued his mission amidst every insult and outrage. He never wavered amidst all these trials. Full of confidence in his mission, he worked on steadfastly. Several times he was in imminent danger of his life at the hands of the Quraysh. On one occasion he disarmed their murderous fury by his gentle and calm self-control. But the persecution only added to the strength of the new faith. The violence of the Quraysh towards the Prophet (SA'AS), their burning and bitter intolerance, led to the conversion of **the brave and bold Hamzah**, the youngest son of 'Abd al-Muttalib (thus the Prophet's uncle). This resolute warrior, brave, generous, and true, whose fearless sword was held in fear by all the Quraysh, adopted the faith of the Prophet (SA'AS). Hamzah was in no way ready to tolerate the insult of **Abu Jahl** against his nephew, Muhammad (SA'AS). He became a devoted adherent of Islam and laid down his life in the cause of Islam.

At this time Islam also gained a valuable adherent in **'Umar**. At that time he was known to be a mortal enemy of the Prophet (SA'AS). He left his house, one day, fully determined to assassinate him. On the way he came across one of his relatives who had secretly embraced Islam. He asked **'Umar** where he was going fully armed. Since he was a relative 'Umar took him into confidence and disclosed his motive because Muhammad (SA'AS), according to him, had created confusion in the ranks of the community. The relative warned that before plunging his tribe into a war with Banu Hashim 'Umar should go back home and deal with his own sister Fatimah and her husband who had already embraced Islam. 'Umar was taken

completely by surprise. He went straight to the house of his sister. Near the door he heard a voice as someone was singing or reciting something melodiously. He knocked violently at the door. The harsh exchange he had with his sister and brother-in-law is well known. In brief, ‘Umar prevailed upon them to show him the text they were reading. They asked him to take a bath. ‘Umar complied. They then produced the text they were reading. This comprised a few verses of the Qur’an. Struck with both the sound and passage of the Qur’anic verses, ‘Umar went into the fold of Islam. After his conversion ‘Umar became one of the bulwarks of Islam.

Islam now had in its ranks men of energy, talent, and worth, like Hamzah, Abu Bakr, and ‘Umar. And though ‘Ali was in his youth, he was fast rising into prominence. Thus Islam no more needed to hide its head in byways and corners. It had also no need to go about in concealment. Nor had the believers any reason to offer its prayers to God in secret and seclusion.

These important conversions gave heart to the Muslims. They now ventured out to perform their prayers in public. The Quraysh were at first thunderstruck at the conversion of ‘Umar. At the same time they saw the gravity of the situation. And yet they waited to strike the decisive blow.

The return of their deputies unsuccessfully from Abyssinia roused their vengeance. They determined to destroy completely the entire clan of Hashim and Muttalib. They decided to have a complete social boycott with both these clans. In the **7<sup>th</sup> year of the Prophetic mission (616 C.E.)**, they formed a league against the descendents of Hashim and Muttalib.

To this effect the Quraysh wrote a solemn document and deposited it in the Ka‘bah. According to this document nobody could enter into any contract of marriage with Banu Hashim, nor could anyone buy or sell with them. The Banu Hashim, on their part were struck with dismay. Fearful that this might be the prelude to some other attack, the Banu Hashim judged it safer to leave their houses. They found it wiser to assemble at one point instead of their scattered homes in the city. They went to the quarter known as **Shi‘b Abi Talib** or **Shi‘b Bani Hashim** –Quarter of Abu Talib or Banu Hashim. The quarter was a long, narrow mountain passage on the eastern side of Makkah. It was cut off by rocks or

walls from the city, except one narrow gateway. Abu Lahab alone remained aloof. He sided with the enemy leaving his own blood relations.

The Banu Hashim lived in this defensive position with Muhammad (SA‘AS) in their midst for nearly three years. They were besieged by the Quraysh and subjected to every privation. The provisions which they had carried with them came to an end very soon. Now, the cries of the starving children could be heard outside the gorge. Probably they would have entirely perished but for the occasional help they received secretly from some humane people of the city. Some of the chiefs, however, were beginning to be ashamed of their injustice. Towards the **tenth year of the Prophetic mission (619 C.E.)**, the pact of boycott was declared invalid by the Quraysh. The Banu Hashim were back to the enjoyment of social rights in the Makkan society.

The year that followed is called “**the year of Sorrow –‘am al-Hazn**” in the history of Islam. The Prophet (SA‘AS) lost both Abu Talib and Khadijah during this year. The death of Khadijah was a great loss for the Prophet (SA‘AS). When none believed in him, her love, her faith stood by him. She was ever his ray of hope and consolation. In Abu Talib, the Prophet (SA‘AS) lost the guardian of his youth. He had up till now stood between him and his enemies.

After the death of Abu Talib, Abu Lahab assumed the charge of Banu Hashim as its chief. Since Abu Lahab refused to extend any protection to the Prophet (SA‘AS), he began seeking the protection of some other tribe, so that he could continue his da‘wah work. It was for this purpose that he decided to go to **Ta’if**.

#### **PHASE IV**

**A period of three years from the death of Abu Talib and Khadijah up to the Hijrah:**

Along with Zaid ibn Harithah, the Prophet (SA‘AS) made the 65-mile journey to **Ta’if**, a fertile oasis south-east of Makkah. He had some relations in the town. However, at that time power rested with three individuals: ‘Abd Yalayl, Mas‘ud and Habib. The Prophet (SA‘AS) met all three of them. All the three refused to join him. Even they did not want to extend their protection to him. Instead they scoffed at the Prophet (SA‘AS) and uttered sarcastic comments about him.

Dispirited, the Prophet (SA‘AS) set out on the return journey. But still the people of **Ta’if** did not leave him alone. They set the urchins upon him, and a volley of stone-throwing and abuse drove him out of the town. Zaid tried to shield the Prophet (SA‘AS) with his blanket, but with no success. He was wounded from head to foot.

Some way out of the town, there was a vineyard belonging to ‘Utbah and Shaybah. It was dusk when the Prophet (SA‘AS) reached there, and he took refuge in it. His body was covered in wounds, but on his lips were prayers. “Lord”, he cried, “help me; do not leave me to fend for myself”.

The savage treatment meted out to the Prophet (SA‘AS) in Ta’if can be gauged from this prayer that he made on his return to Makkah: “Lord, I complain to You of my weakness and helplessness. How vulnerable I am among men, most Merciful One!”

Even after having returned to Makkah, the Prophet (SA‘AS) was unable to live within the city. He stayed outside, and sent messages to various people, asking them to take him under their personal protection so that he could return to the city. Eventually, Mut‘im ibn ‘Adi agreed to extend protection to the Prophet (SA‘AS). Shielded by the swords of Mut‘im’s sons, the Prophet (SA‘AS) once again entered the city walls.

Historians have mentioned names of fifteen tribes that the Prophet (SA‘AS) approached individually during this period of vulnerability. What he sought from these tribes was protection and refuge so that he could continue to preach the faith that God had revealed to him. It was the first example in Arab history when no one was prepared to give protection to someone, i.e. the Prophet (SA‘AS).



In these circumstances, the Prophet (SA‘AS) preached occasionally. However, he confined his efforts mainly to the strangers who assembled in Makkah and its vicinity during the Hajj season. He hoped that he would be able to find among them some who would believe in him, and carry the truth to their people.

In the Hajj season of **620 C.E.**, the Prophet (SA‘AS) came upon a group of **six men** from the distant city of **Yathrib** talking together. He asked them to sit down and listen to him. They sat down and listened. They were struck by his earnestness and the truth of his words. They embraced Islam on spot. They took the message of truth to their city. So, they decided to put an end to their dissension, which had lasted for centuries.

The next year these **Yathribites** returned. They brought **six more** people as deputies from the two principal tribes of **Aws** and **Khazraj**. These newcomers embraced Islam on the very spot where the former six had converted to Islam. This is called the **First Pledge of ‘Aqabah (Bay‘at ‘Aqabah Ula)**. The pledge they took was:

We will not associate anything with God; we will not steal, nor commit adultery, nor fornication; we will not kill our children; we will abstain from calumny and slander; we will obey the Prophet in that is right; and we will be faithful to him in weal and in sorrow.

After the pledge, they returned home with a disciple of the Prophet (SA‘AS) to teach them the fundamentals of Islam. This disciple or companion of the Prophet (SA‘AS) was **Mus‘ab ibn ‘Umayr**. This man worked with such a dedication that he came to be known a **Maqri al-Madinah**, the Reader of Madinah. By his tireless efforts the Islamic teachings rapidly spread among the inhabitants of Yathrib.

The interval which elapsed between the first and second pledge is remarkable as one of the most critical periods of the Prophet’s (SA‘AS) mission. He was sad at the sight of his people so fond of idolatry. However, he had the hope that the truth would triumph in the end. He was sure that falsehood would vanish before truth. God, the Almighty willed to show the Prophet (SA‘AS) spiritually that the state of agonies and tribulations was drawing to its close.

So, this period is remarkable for that notable heavenly journey which is known as **Ascension –Mi‘raj** in the history of Islam. About this event the Qur’an says:

Glory to (Allah) Who did take His servant for a Journey by night from the Sacred Mosque to the Farthest Mosque, whose precincts We did bless, –in order that We might show him some of Our Signs: for He is the One Who heareth and seeth (all things). [Qur’an, 17:1]

The Prophet’s (SA‘AS) journey to the land of the bygone prophets (Syria, Palestine, Masjid al-Aqsa) and to the Heavens symbolically signifies the position of the Prophet (SA‘AS) among the long chain of the prophets as the final and universal prophet. So, through this journey the centres of monotheism –Masjid al-Haram (Ka‘bah and Masjid al-Aqsa)– were linked together. It was now being announced that the endeavours of the prophets of yore were reaching to the culmination on Muhammad (SA‘AS).

Moreover, the gift of **Salah** on this occasion restored the real form of worship of the One Lord. The revelation of the **last verses** of the second chapter (al-Baqarah) of the Qur’an declared that the harsh times were going to end now. It was also declared that **polytheism** and idolatry were unpardonable sins.

For the person of the Prophet (SA‘AS), there were Great Signs of God in **Mi‘raj**. It was also a hard trial for the belief of the Muslims. Moreover, it also hinted towards the Great Revolution which was going to take place very soon with **Hijrah (Emigration to Madinah)** as the beginning. Chapter XVII of the Qur’an, which begins with the episode of Mi‘raj, clearly conveys this message.

In the year **622 C.E. (12<sup>th</sup> year of the Prophetic mission)**, seventy-two (70 or 75) Yathribites came to Makkah to invite the Prophet (SA‘AS) to their city. This was in no way a sudden decision on the part of these people. Rather, they were mentally prepared for it. Jabir al-Ansari later called how, when Islam had spread to every house of Madinah, they held consultations among themselves. They used to address one another thus: **“How long can we let the Prophet wander around the hills of Makkah, fearful and distressed?”**

They behaved in extreme caution to meet the Prophet (SA‘AS) and take the oath of allegiance which came to be known in the Islamic history as **Second Pledge of**

**‘Aqabah (Bay‘at ‘Aqabah Thaniyyah).** Ka‘ab ibn Malik tells of how they secretly joined a normal party of pilgrims belonging to their tribe. They pretended that they too were going on a pilgrimage. Near Makkah, when the others put up camp, the Muslims also pretended to have fallen asleep. When a third of the night had passed, they quietly rose from their beds in order to keep their appointment with the Prophet (SA‘AS). They proceeded to the place of meeting “like birds, creeping silently in the undergrowth”.

Accompanied by his uncle ‘Abbas, the Prophet (SA‘AS) appeared among them. He opened the conference and explained to the Yathribites the risk of inviting the Prophet (SA‘AS) to their city. These people, in fact, were themselves aware of the danger ahead. And, when they went forward to swear allegiance, one of them rose and asked: “Do you know what your oath of allegiance will entail? It will entail the destruction of your properties and homes”. They replied, “We know, and it is an oath entailing the destruction of our properties and homes that we are entering into”. They asked the Prophet (SA‘AS): “What will be our reward if we are faithful till the end?” “Paradise”, the Prophet replied. They said to the Prophet, “Give us your hand, so that we can swear allegiance to you”.

When the Aws and the Khazraj swore allegiance, the Prophet (SA‘AS) quickly returned to his companions. He told them, “Praise God, for today Rabi‘ah’s offspring have as good as overcome the Persians”. The prophet (SA‘AS) saw how Islam had been strengthened by the Ansar taking the Muslims in. He realized that it would be now only a matter of time before the Muslims conquered mighty Persia.

In spite of the utmost caution exhibited by the Prophet (SA‘AS) and the Ansar in executing the oath of allegiance, the Makkan spy still spread the news of this meeting through the city. So, the Quraysh proceeded in a body to the caravan of the Yathribites to demand the men who had taken part in the meeting. Finding no clue, they allowed the caravan to depart unmolested. In these circumstances, the Prophet (SA‘AS) feared a general massacre of the believers on the part of the Quraysh. So, he advised his followers to seek immediate safety at Yathrib. Some one hundred families, by twos and threes, silently disappeared from Makkah and proceeded to Yathrib. The Yathribites received them with enthusiasm. Entire quarters of the city thus became deserted. All the disciples of the Prophet (SA‘AS)

had left for Yathrib. Alone he remained bravely at his post, with the devoted ‘Ali and the venerable Abu Bakr.

Meanwhile, the clouds were gathering fast. Fearful of the Prophet’s (SA‘AS) escape, an assembly of the Quraysh met in **Dar al-Nadwa**. Some chiefs of other clans were also invited to attend. Different options were pondered upon. The difficulty was at last solved by Abu Jahl. He suggested that a number of courageous men of different families should simultaneously attack Muhammad (SA‘AS). In this way his relations would be unable to avenge the murder.

The proposal was accepted. A number of brave youths were entrusted the job. As the night advanced, the assassins posted themselves round the Prophet’s (SA‘AS) dwelling. Thus they watched all night long. Now and then, they peeped through a hole in the door to make sure that he still lay on his bed. But the Prophet (SA‘AS) put his own green garment upon the devoted and faithful ‘Ali and advised him to lie on his bed. He himself escaped and reached the house of Abu Bakr. Together, they fled from the inhospitable city of their birth unobserved. They hid for several days in a cavern of **Mount Thawr**, a hill to the south of Makkah.

Now, the Quraysh set a large prize upon the Prophet’s (SA‘AS) head. Horsemen searched the duo in a bid to earn the prize. Once or twice the danger approached so near that Abu Bakr showed signs of fear. However, the Prophet (SA‘AS) consoled him saying him that God was with them. After three days the Quraysh slowed down the momentum of their search. All this time the duo ate food brought by **Asma’**, the daughter of Abu Bakr.

On the evening of the third day the duo left the cavern. With great difficulty they procured two camels to reach Yathrib by unfrequented paths. But still the danger was not over. Many horsemen were still seeking them. At one time, a wild and fierce warrior, **Suraqah ibn Malik**, overtook the Prophet (SA‘AS). However, his horse reared and fell down. Struck with sudden awe, Suraqah asked for forgiveness with a written attestation of the same. He was given a document guaranteeing peace and protection for him.

The duo continued their journey without any further disturbance. After three days, they reached the territories of Yathrib. It was a hot day in **June 622 C.E.** when the Prophet (SA‘AS) set his foot on the soil of Yathrib. They rested for a few days at a

village called **Qubah**, situated only two miles to the south of Yathrib. Here, they were joined by 'Ali who had fled from Makkah and journeyed to Yathrib on foot.

From here, the Prophet (SA'AS) proceeded towards Yathrib attended by a numerous body of his followers. He entered the city on the morning of a **Friday, 16 Rabi I**, corresponding with the **2<sup>nd</sup> of July, 622 C.E.** Thus was accomplished the **Hijrah**, from which dates the Islamic Calendar.

### **3.The Prophet (SA'AS) at Madinah**

The Prophet's (SA'AS) Emigration (Hijrah) from Makkah to Madinah signifies different important points with respect to the mission of the Prophet (SA'AS). So, it was not just the change of abode. The believers had not come to the new place to remain aloof, immune from the interference of the Quraysh. Rather, they had in mind:

- i) To follow the Islamic teachings enthusiastically and to preach the religion with zeal.
- ii) To denounce the false beliefs of the idolaters with forceful logical arguments.
- iii) To build themselves morally and ethically through the Qur'anic teaching and instruction.
- iv) To prepare themselves for any eventuality and that was due from their adversaries, the Quraysh.
- v) To organize the stalwarts of the Islamic movement in such a way that Islam, as the complete way of life, could be established against all odds.

### **Establishment of Islamic Society**

Under the guidance and leadership of the Prophet (SA'AS), the two tribes of Aws and Khazraj forgot their animosity. They had already understood the futility of war, especially after seeing the outcome of the **war of Bu'ath**. They had achieved nothing save death and destruction from this and such other feuds. So, the two

tribes rallied round the standard of Islam and formed the nucleus of the commonwealth. Now their common title became **Ansar**, the Helpers, on account of their helping both the Cause of God as well as the believers in the religion of God— Islam. The Emigrants, who had left their birthplace and every tie of home, came to be known as **Muhajirun**. The Prophet (SA‘AS) established a brotherhood (**mu’akhat**) between them. This brotherhood linked them together in the firmest bond by dint of which they shared both sorrow as well as happiness.

The manner in which the Ansar aided the Prophet (SA‘AS) is one of the extraordinary events in history. Their action was based entirely on their dedication and commitment to the cause of Islam. Not only did they accommodate the emigrants in their homes; they treated them as their brothers and sisters, and shared their possessions with them. They handed over the better part of their properties to the Muhajirun. There are no other words more fitting than those of ‘Ali to describe them: **“They were true to their word, steadfast in adversity”**.

However, the Muhajirun, on their part, in no way became parasites subsisting on the generosity of their hosts. The idea of the brotherhood was to enlarge the size of a self-respecting family. The Prophet (SA‘AS) explained that a family of two would henceforth have two more members added to it. Both would work hard with the result that their income would be doubled, and the standard of living would improve in the same proportion. No one would be burden on the other. Everyone gladly accepted the proposal. The principle of cooperation and brotherhood immediately solved the problem of the few hundred families who were able to help themselves. After this solution of the problem, distinction between the affluent and the destitute disappeared. Both the Emigrants and the Helpers became one community. The difference between a refugee and a son of the soil was no longer divisive.

Yathrib now came to be known as **Madinat al-Nabi** (the City of the Prophet), or shortly Madinah, the City. A mosque was soon built, on the piece of land owned by two orphans. They had offered the land as a free gift, but they were paid its due price by the Prophet (SA‘AS). This mosque, named as **Masjid al-Nabi** (the Prophet’s mosque), was together built by the Muhajirun and the Ansar with the Prophet (SA‘AS) taking the leading part in the construction. While raising the foundations of the structure, they would ‘sing’ the verses like:

*la 'isha alla 'isha al-akhirah*

*Allahumma maghfir al-ansara wa al-muhajirah*

i.e. there is no (real) comfort save the comfort of the Hereafter; O God! Forgive the Ansar and the Muhajirun.

This mentality clearly indicates what kind of a society was going to emerge in this city of the Prophet (SA'AS). And, indeed, this mosque proved to be the cradle of the society of Madinah and of the whole Islamic civilization in the long run. This was not only a place of worship but a seat of learning and an academy of instruction and training as well.

It is here that the Prophet (SA'AS) gave sermons and lectures and explained the fundamental teachings of Islam. It is from the pulpit of this mosque that he ameliorated the conduct and behaviour of his followers. Its precincts redressed the grievances of the needy, the widow, the destitute and the oppressed. It was here that the Prophet (SA'AS) discussed the strategies of defense and offence. In short, the wisdom of God was disseminated to the mankind by the Prophet (SA'AS) through this sacred place. With the passage of time, a raised platform (*suffah*) was set in this mosque for those companions of the Prophet (SA'AS) who had exclusively devoted themselves to Islamic learning. These pious people came to be known as *ashab al-suffah* –people of the platform– in the Islamic history. However, these people were not absolute passive members of the society. In fact, the Prophet (SA'AS) would use them as a punitive force against those miscreants who dared to attack the outskirts of Madinah.

Thus the edifice of the society of Madinah was erected on the moral and ethical principles enshrined in the teachings of Islam. Muhammad (SA'AS) used his apostolic office to pursue this goal. In this regard, the principles laid down in chapter XVII of the Qur'an are very important. These guidelines worked as a preamble for the foundation of the Madinan society. Revealed at the close of the Makkan period, these principles, in a nutshell, are:

- i) Worship none but Allah (Strict monotheism).
- ii) Be kind to your parents.

- iii) Assist the kindred, the destitute and the travelers.
- iv) Don't be extravagant or miserly.
- v) Stop infanticide.
- vi) Don't approach adultery or fornication.
- vii) Don't kill an innocent.
- viii) Be kind to the orphan.
- ix) Keep your promise.
- x) Keep and use the balance (weights and measures) aright.
- xi) Don't pursue that of which you have no knowledge.
- xii) Don't be insolent (arrogant).

Moreover, some of the sublime moral principles enunciated by the Prophet (SA'AS) himself, can be summed up as:

- He who is not affectionate to God's creatures and to his own children,  
God will not be affectionate to him.
- Every good act is a charity. Your smiling in your brother's face is  
(also a) charity.
- Spread *salam* (salutation).

Setting the foundation of the Madinan society on such lofty standards, the Prophet (SA'AS) actually initiated the work of culminating the morals of humanity as the Final Teacher (Prophet) from God. About this fact, the Prophet (SA'AS) has said: *bu'ithtu li utimma makarim al-akhlaq* –I have been sent to complete the standards of morality.

### **Constitution of Madinah (Its Salient Features)**



The system of brotherhood (**mu'akhat**) took care of the Emigrants. The city-state then came into existence. This state comprised only one city. It provided for law and order, justice and other needs, but the Prophet (SA'AS) did not stop at this arrangement. Rather, he looked for other measures as well. He visited the environs of Madinah. He went to the north and told the tribes there that even though they were autonomous and independent they would be all alone in the event of an attack from enemy. He advocated an alliance which assured mutual help in the event of an attack. The idea appealed to the tribes who accepted it and an alliance was formed.

The Prophet (SA'AS) undertook similar tours to the east and the south. In brief he visited the tribes from time to time and entered into treaty arrangements with various non-Muslim tribes in the second year of Hijrah. The process continued. The preliminary arrangement made in the early days of Islam catered for peace and solidarity with Madinah, and created a network of friendly tribes around the city of Madinah. In the event of an attack, therefore, an enemy had to face the tribes outside Madinah in the first instance. This was a masterly stroke of political policy which helped ensure the security of Madinah.

So far as the case of the famous **Constitution (Charter) of Madinah** is concerned, it defines the rights and obligations of Muslims among themselves and of the Muslims and Jews between each other. The Charter includes:

In the name of the most merciful and compassionate God; [this Charter is] given by Muhammad, the Prophet, to the believers, whether of the Quraysh or of Yathrib and all individuals of whatever origin who have made common cause with them.

- a. All these shall constitute one nation.
- b. The state of peace and war shall be common to all Muslims; no one among them shall have the right of concluding peace with, or declaring war against, the enemies of his co-religionists.
- c. The Jews who attach themselves to our commonwealth shall be protected from all insults and vexations; they shall have an equal right with our own people to our assistance and good offices.

- d. **The Jews** of the various branches of Awf, Najjar, Harith, Jashm, Tha'alabah, Aws, and all others domiciled in Yathrib, **shall form with the Muslims one composite nation.**
- e. **They shall practise their religion as freely as the Muslims.**
- f. The clients [protected people] and allies of the Jews shall enjoy the same security and freedom.
- g. The guilty shall be pursued and punished; **the Jews shall join the Muslims in defending Yathrib against all enemies.**
- h. The interior of Yathrib shall be a sacred place for all who accept this Charter.
- i. The clients [people under protection] and allies of the Muslims and the Jews shall be as respected as the patrons.
- j. All true Muslims shall hold in abhorrence every man guilty of crime, injustice, or disorder.
- k. No one shall uphold the culpable, though he were his nearest kin.
- l. All future disputes between those who accept this Charter shall be referred, under God, to the Prophet.

The Jewish tribes of the **Banu Nadir, Banu Qurayzah, and Banu Qainuqa** were not at first included in this Charter. However, after a short time they, too, gratefully accepted its terms.

As such, the Constitution declared Madinah an independent and sovereign state in which both Muslims and non-Muslims enjoyed complete freedom of religion. All the elements constituting the body-politic (nation, society, citizens) were assured of religious, judicial and legal freedom. The Prophet (SA'AS) was recognized as the President of the state in the modern sense of the word.

As regards defense, the most important provision in the Constitution declared that war and peace were indivisible. All citizens shared responsibility for both. It was a significant development. It put a brake on individual warmongering.

Another clause laid down that in the event of war the Prophet (SA‘AS) would decide who would join the army and who would not. He enjoyed more powers than a commander-in-chief. He had the authority to expel men of dubious credentials whose object was to subvert Islam from within. He was not only in command of troops but controlled the course of war as well.

It was also laid down in the Charter that in the event of an external attack every locality would directly defend its own area and people would help each other. All expenses incurred on such defense would be borne by the local populace.

Similarly, the judicial administration was headed by the Prophet (SA‘AS). If a quarrel arose between two members of a tribe they approached their tribal leader in the first instance. If they belonged to two different tribes, the dispute was inevitably referred to the Prophet (SA‘AS). They had the authority, however, to agree on a mediator but the **final court of appeal** was the Prophet (SA‘AS). For the Muslims, the Constitution clearly stated that the Prophet (SA‘AS) alone was the law-maker.

A provision which is both unusual and unexpected relates to **insurance**. If someone was unable, for instance, to pay ransom money his tribe or neighbouring tribes and finally the central authority were responsible for payment. Provisions were also laid down defining the duties and rights of the Jews. The policy to be adopted towards the common enemy, the Quraysh of Makkah, was also defined.

The document (Constitution/Charter) consisted of fifty-two clauses all of which have been preserved for posterity. One could say that this is the **first written constitution** of the Islamic State.

### **Badr (2 A.H)**

The Quraysh of Makkah did not leave the Muslims in peace. Seeing that their enemy –the Prophet (SA‘AS)– had escaped from their clutches, they were wild in rage. They wrote a letter to the citizens of Madinah demanding that their enemy who had taken refuge in their land should either be expelled or killed or else the Quraysh would take “**appropriate steps**”.

So, the apprehensions that the whole of Arabia would unite against the Muslims proved only too true. This is how Ubayy ibn Ka'ab, a companion of the Prophet (SA'AS), describes this grave situation:

When the Prophet and his companions arrived in Madinah and the Ansar gave them asylum, the Arabs united against them. The Muslims used to remain in their armour, night and day.

To counter the threat caused by the Quraysh, the Prophet (SA'AS) took appropriate steps. First, he united the Yathribites by forming the Commonwealth of Madinah governed by the Constitution of Madinah. Then he formed political alliances with the neighbouring tribes of Madinah. Moreover, the Prophet (SA'AS) declared that the caravans of the Quraysh, going to Iraq, Syria and Egypt in the north, could not pass his territory. This meant not only Madinah but also the territory of the tribes which had entered into an alliance with it. Seeing the Muslim determination in regard the Quraysh decided to force their way through the Muslim territory.

Immediately before the **Battle of Badr**, Abu Sufyan was returning with his caravan after having done business in Syria. Carefully noticing the surveillance (secret movement) of the Muslims, he led his caravan along the coast to safety. Before taking the safe route to Makkah, Abu Sufyan had despatched a messenger to warn his people about the danger to get help there-from. After his successful withdrawal, Abu Sufyan sent another envoy to Makkah with the message that he no longer needed reinforcement. But the Makkan army, under the command of Abu Jahl, had already left. On receipt of Abu Sufyan's message it was decided that the campaign should continue and the enemy should be exterminated once for all.

Having received all the available information the Prophet (SA'AS) rested for a while during the night. Early next morning (**17<sup>th</sup> Ramadan, 2 A.H.**), he divided his small force of **312 men** into five sections and named their commanders and assigned them to guard the right, the left, and the centre of the field. He took every possible precaution for the safety and security of his men. A small hut was set up on top of a hill so that the Prophet (SA'AS) could survey the whole scene during the battle and issue appropriate orders to his commanders. His position was not exposed and arrows could not achieve a direct hit in the shelter from which the Prophet (SA'AS) performed his duties as commander-in-chief of the army. Two

fast she-camels were available near his hut so that they could be used in the event of an eventuality.

The enemy had **950 men** while the Muslims were **313**. The Muslim force had no more than **two horses** while the enemy had **more than a hundred**. The Muslims had a dozen pieces of armour while the enemy had two hundred. In every way the enemy was superior and more powerful. The Prophet (SA‘AS) prostrated himself to God Almighty in his little hut and invoked His help. The prayer was poignant and indeed most moving. The Prophet (SA‘AS) prayed:

O God! If You want that no one in the world should worship You in future, by all means defeat this little band of ours; but if it is Your wish that people should continue to worship You, then grant victory to this small band of men over the large force.

Then he came out of his hut and addressed his men: “At this moment, you alone are the guardians of Truth in the whole world, and you alone are fighting for the cause of God, while the rest are all His enemies”. The speech had the desired effect. The Muslims fought valiantly for the sake of a noble cause and a small force defeated a large army. The casualties inflicted on the enemy were **seventy dead** and a large number (**70**) were made **prisoners of war**.

Among the dead were the Quraysh leaders like Abu Jahl, ‘Utbah, Shaybah, Zam‘a, ‘As, Umayyah, etc. The prisoners of war were treated in a humane way by the Muslims. They gained their freedom by paying ransom according to their capacities. No prisoner found it a burden to pay the ransom.

According to the customary law, a prisoner had to pay the equivalent of a hundred camels. Seventy prisoners had to pay the equivalent of seven thousand camels. Some prisoners paid in cash. Some were traders. One of them offered to pay in armour. Some were poor but their friends and relatives helped collect the required sum. Some were indeed very poor and had no one to help them. But they were literate. Instead of paying a hundred camels each, **they were asked to teach ten Muslims each** to secure their freedom. But there were a few who were neither literate nor rich nor had any rich relations to help them out. They were released after undertaking not to fight the Muslims again. There were cases in which the

Muslims taken prisoners by a tribe were released in exchange for a pagan prisoner of war.

### **Significance of the Battle of Badr**

- i) It decided the future course between the Truth (Islam) and falsehood (polytheism). A large number of people who were in doubt about the Mission of the Prophet (SA‘AS) started entering the fold of Islam after Badr.
- ii) The Quraysh received a great set-back with this defeat. They lost not only their stalwarts (leaders) but all the financial resources they had invested in this battle. Moreover, they were compelled to spend huge resources as the ransom of the prisoners of war.
- iii) The hypocrites too lost their courage to face the Muslims openly.
- iv) The Jews were also exposed by this battle. According to the Charter of Madinah, they had to support the Muslims in the case of war, which they did not do. They took a hostile course against the Muslims after the Quraysh were defeated at Badr. This attitude of theirs helped the Muslims to take them into task.
- v) The treatment meted out to the prisoners of war later provided the basis of international law in Islam.
- vi) Chapter VIII (al-Anfal) of the Qur’an provides a thorough commentary on this battle. It highlights the bounties of God, perseverance of the believers, conditions for God’s succour and rules for the distribution of the spoils of war (booty).

### **Uhud (3 A. H.)**

Defeated at Badr, the Quraysh started preparations to take revenge from the Muslims. For a whole year they contacted different tribes with a view to recruit mercenaries (paid warriors) who were offered attractive wages besides being promised a share in the spoils (booty) of war. They recruited three times the number of soldiers who had suffered defeat at Badr. The Quraysh now (**in 3 A.H.**) marched upon Madinah with a force of **three thousand men**. The Muslims had no more than **a thousand** who could bear arms. Of these, **three hundred traitors** left the Muslim army at the eleventh hour. They were the followers of '**Abd Allah ibn Ubayy**. He nursed a grudge against the Prophet (SA'AS) and sought his revenge at the eve of the Battle of Uhud.

The Muslim force of seven hundred men was confronted by the enemy who numbered three thousand. The Muslims were stationed in a safe place at Uhud. The mountain of Uhud is like a bow with two circles. The access to the inner circle is through a narrow passage. This is where the Muslims had camped. They came out in the second circle to fight the enemy and went below to the open field. The enemy was stationed at another place. There was a small hill where the Muslims were organizing their battle force. The hill was called **Jabal al-Rumah** i.e. the Archers' Hillock. It was considered important from the military point of view to occupy it in order to prevent an enemy attack from the rear (back). Fifty archers were appointed by the Prophet (SA'AS) to guard it. There were only two horsemen in the Muslim army viz. Abu Hurayrah and 'Abd Allah ibn Zubayr. They were ordered to stay near the hillock so that they could help prevent an attack by the enemy cavalry (horsemen).

In accordance with the Prophet's (SA'AS) assessment, the enemy advanced its infantry (army fighting on foot) in the plain in front of Uhud. The cavalry under the command of **Khalid ibn al-Walid** and his close kinsman, '**Ikrimah** ibn Abi Jahl, was to circuit some twelve miles behind the mountain of Uhud and attack the Muslim force from the rear. The Muslims won the battle in the first phase when the enemy began to flee with their womenfolk.

Exactly at this time the enemy cavalry appeared from the rear. The Muslim archers and infantry men tried to repulse the attack and succeeded in their mission because

the battle took place in a very narrow pass. Khalid ibn al-Walid retreated but turned back after some time to attack the Muslims. The pagans were repulsed for the second time. They were on the run for they have been defeated. The Muslim soldiers were busy in collecting the booty. The archers posted on the hillock decided to abandon (leave) their station to take the spoils of war which they thought had been won. They did so **in violation of the Prophet's (SA'AS) orders** who had directed them not to leave the hill even if they saw vultures hovering over the dead bodies of Muslim soldiers. Their commanders tried to stop them but most of the archers abandoned the hill.

When Khalid ibn al-Walid noticed that the hill was empty he turned back for the **third time** to attack the Muslim force. The commander and the remaining eight or ten archers, who were still manning the hill, were all martyred. The pagan force attacked the Muslims from the rear after capturing the strategic hill. The Muslim soldiers were collecting the booty and the pagans were running away. The pagans (idolaters) noticed that the Muslims, instead of pursuing them, were looking backwards. The fleeting pagans also turned back to attack the Muslims. Now the Muslims were encircled by the enemy from both sides with the result that **seventy of them** were martyred and the Prophet (SA'AS) himself was wounded. Some Muslims fled. Some stopped at a distance of three day's journey; some sought safety on the mountains. In brief, Muslims were clearly defeated.

Here Divine help came into play in favour of the Muslims. The Quraysh should have ordinarily returned to Madinah after their victory. The city was undefended. They could have looted it and they could have captured women and children who had been left behind. But they did not do so. There is no explanation except that it was God's dispensation to save Madinah from the enemy.

Meanwhile, Abu Sufyan realized that he had made a mistake in not taking full advantage of his victory. He decided to return to Madinah. When he found out that the Prophet (SA'AS) had already left the city to fight him, he gave up the idea and returned to Makkah.

In spite of inflicting a great loss to the Muslims by martyring the warriors like Hanzalah ibn Abi 'Amir al-Rahib, Hamzah, the Prophet's (SA'AS) uncle, Mus'ab ibn 'Umayr, etc., the Quraysh neither won nor lost. But there were two aspects



which were worth a thought. The first was to find ways and means to improve the morale and discipline of the Muslim army. It was necessary to instill a spirit of confidence and improve the response of the Muslims. This was achieved by chasing the enemy even after a manifest defeat. The other was to analyze the implications of the return of the enemy. It was sure that the enemy would come again to fight. It took the pagans of Makkah another two years to stage yet another attack on the Muslims.

### **Khandaq (Ditch or Trench) [5 A.H.]**

One of the reasons which encouraged the pagans of Makkah to wage this war against the Muslims was the Muslims' involvement in battles against the Jewish tribes of Madinah— **Banu Qainuqa** and **Banu Nadir**. The latter was very rich. It had settled in Khaybar after being expelled from madinah. The Jews sought to take revenge from the Muslims on the strength of their wealth. Instead of fighting themselves they arranged to collect mercenaries. They promised full support to the pagans of Makkah in the event of their attack on Madinah. They extended financial support to tribes allied with Makkah in the event of war on the same basis. The tribes allied with the Jews were promised the entire produce of dates in Khaybar provided they helped the Makkans in their attack on Madinah.

In brief, **a force of twelve thousand**, comprising multiple tribes (thus **al-ahzab**) set out to attack Madinah. The Prophet (SA'AS) received intelligence from various sources and decided to fight from within the city. The people of Madinah, unlike on the eve of the battle of Uhud, did not insist on going out of the city to meet the enemy. As against twelve thousand men of the enemy the Muslim force was no more than **fifteen hundred**.

The enemy, besides having superiority in numbers, had considerable financial resources. The rich area of Khaybar backed them with all its wealth. **Salman al-Farisi**, a companion of the Prophet (SA'AS), suggested the digging of a ditch around the city so that the enemy could not stage a surprise attack by day or night. This was standard practice in Iran while Arabs were not familiar with this strategy. The Prophet (SA'AS) rode a horse and went about the city with a few companions to survey the spots where the defense was weak and where the ditch (trench) should be dug. The Prophet (SA'AS) assumed the role of an engineer and

personally led his followers who finished the task before the enemy could attack the city. No general could have chosen a better site. The ditch was so wide that even the fastest horse could not jump across it. And it was so deep that no man who fell in it could come out on his own; the depth being three to four yards.

Through a place left empty between the ditch and the hillock along the ditch, a horse jumped on the hillock and entered the Muslim camp. But the horseman was pursued and was obliged to flee. The horse could not, however, cross the ditch and fell in it along with its rider, who was killed by the Muslim soldiers.

For several weeks the battle raged. The Quraysh exhausted all their provisions. They asked Khaybar for help but the Muslims intercepted and prevented provisions from reaching the enemy. The desperation of the Quraysh multiplied due to harsh weather conditions. At this moment, the Jews of Khaybar tried, on the instigation of the Quraysh, to convince the Jews (still inside Madnah) to attack the Muslims from the back. However, the Prophet (SA‘AS) defeated this move by applying his timely political sagacity. The Quraysh and their allies returned from Madinah without scoring any success. The Prophet (SA‘AS) pronounced that it was the last offensive of the Quraysh. The initiative had now passed to the Muslims who would henceforth choose their own time and place of attack.

### **Treaty of Hudaibiyah (6 A. H.)**

Contrary to his usual practice to keep his movement secret, the Prophet (SA‘AS) publicly declared (in **6 A. H.**) that he was proceeding to Makkah for ‘**umrah**, the lesser pilgrimage. From a short distance from Jeddah there are open plains which give way to high hills, narrow passes and passages between the hills. The place where the natural obstacles start was called **Hudaibiyah**. Having reached there, the Prophet (SA‘AS) despatched an ambassador to Makkah to assure the people of his peaceful intentions which was none other than the performance of the pilgrimage –a visit to the Ka‘bah.

However, the envoy (‘**Uthman**) of the Prophet (SA‘AS) was taken prisoner. A rumour also spread that he had been killed. On receipt of the news the Prophet (SA‘AS) felt obliged to prepare for war and told his followers that even though they had come originally to perform the pilgrimage, the assassination of the envoy

had changed the situation. A war had become necessary in order to avenge the Quraysh. He demanded a pledge from his followers to fight to the last man. The tree under which the Prophet (SA‘AS) received the pledge of fealty became so important that it is mentioned in the Qur’an: “When they were swearing allegiance to you under the tree.” (48:18)

The people of Makkah became nervous when they received the news. They despatched an envoy who was a citizen of Makkah but belonged to a tribe allied to it. The Prophet (SA‘AS) asked his followers to show him the sacrificial animals. The envoy was satisfied about the Muslims’ intentions. He advised the Makkans against fighting. The Makkans at last sent another envoy, **Suhayl ibn ‘Amr** who was a sober and wise man. He succeeded in negotiating a **peace treaty** which was apparently unfavourable to the Muslims. Following are the clauses of this treaty:

- a. The Muslims shall return this year without performing ‘umrah.
- b. They shall come the next year and shall stay in Makkah just for three days.
- c. They shall come, the next year, without bearing any arms. However, sheathed swords would be allowed.
- d. They cannot take any Muslim with them who has remained behind in Makkah. And, if a Muslim wants to return from Madinah, he would not be disallowed by them.
- e. The Muslims would have to return back anybody, Muslim or non-Muslim, who enters Madinah from Makkah. However, if a Muslim enters Makkah, he would not be sent back to Madinah.
- f. The tribes would be free to ally with any of the parties making the treaty.
- g. The treaty would be effective for a period of ten years.

The conditions seem to have been one-sided and appear to have been imposed upon the Muslims. But the fact is that the truce was a “**clear victory**” for the Muslims. It was indeed a victory both in the short as well as in the long run.

**Sarakhsi**, the famous jurist dealing with the life and times of the Prophet (SA‘AS), points out that Madinah was sandwiched between two enemies –Makkah and Khaybar both of which were allies. They were obliged to help each other in case Muslims waged a war on either of the two. Now, at peace with the Makkans, the Muslims attacked Khaybar within a fortnight of their return to Madinah. They conquered it. One of the two enemies was thus vanquished. The Muslim force comprised 1,400 men while the enemy had a formidable force of 20,000 soldiers. This ended forever the danger from Khaybar.

Moreover, the peaceful period was utilized by the Prophet (SA‘AS) not only in strengthening the Madinan state but also in the propagation of the faith. It was because of this da‘wah activity that the number of Muslims grew rapidly. It was thus possible for the Prophet (SA‘AS) to gather a force of 10,000 in 8 A.H. for the campaign of **Fath-i Makkah** against 1,400 on the eve of the Treaty of Hdaybiyyah just two years before in A.H. 6.

### **Fath (Liberation) of Makkah (A.H. 8)**

It was agreed upon with the Makkans at Hdaybiyyah that in addition to the two contacting parties other tribes could subscribe to the treaty. **Ahabish**, a tribe which was allied to Makkah, acceded to the treaty on the same conditions as the Makkans. The tribe of **Khuza‘ah** also signed as an ally of the Prophet (SA‘AS).

There was no incident in the beginning but after some time an altercation took place between the two. Someone from the tribe of Ahabish used exceptional language against the Prophet (SA‘AS) with the result that a member of Khuza‘ah was provoked to kill the insolent man. The other tribe retaliated and killed two or three men. The incident would have remained of a local nature had another incident not taken place. The Makkans received news of the conflict between the two tribes. They proceeded to attack the Banu Khuhza‘ah who informed Madinah that they were treacherously attacked while they were in a state of prostration during the prayers. The treacherous violation of the treaty released Muslims of their obligation to keep peace. They were now free to attack Makkah but the Prophet (SA‘AS) did not want war. He persuaded the delegation of Khuza‘ah to return home, assuring them that they would triumph. They gladly went back in the belief that the Muslims would soon attack Makkah.

The Prophet (SA‘AS) told the people of an important impending expedition without giving any details and asked them to prepare for it. The nature of secrecy can be judged from the fact that even Abu Bakr was unaware of the destination. A large number of people made preparations but nobody knew where the Prophet (SA‘AS) was proceeding. The Prophet (SA‘AS), instead of proceeding south towards Makkah, took to the north, creating the impression that a war with Byzantium was imminent. He then proceeded north-east and turned south-east travelling in a zigzag manner with the result that nobody knew about his plans. As such, nobody knew the destination until the expedition approached the hills of Makkah. The Muslim attack came as a complete surprise to the people of Makkah.

The usual practice of cooking in a collective kitchen was given up on the eve of the attack. Soldiers were asked to cook their food individually with the result that ten thousand fires could be seen from a distance. Abu Sufyan, the ruler of Makkah, surveyed the scene from the top of a hill and came to the conclusion that an army of fifty thousand men was poised to attack Makkah. While coming down the hill he was caught by a party of Muslims. He was produced before the Prophet (SA‘AS) who ordered his safe custody and proper treatment. He was released the next day.

Abu Sufyan responded to the gesture of the Prophet (SA‘AS). He proclaimed at the top of his voice that laying down of arms meant peace. He advised his people to remain indoors and not to come out in the streets. He also announced that those who proceeded to the courtyard of the Ka‘bah would be safe and those who sought protection in his own house would also be safe.

After his triumphal entry into the city the Prophet (SA‘AS) summoned the people of Makkah to a meeting in the courtyard of Ka‘bah. **Bilal** was asked to call the **adhan**. The privilege given to Bilal was disliked by one of the Makkans, ‘Attab ibn Asid, who was a notorious enemy of Islam. The **key-bearer** of Ka‘bah, **‘Uthman ibn Talha** was also present. This man had not let the Prophet (SA‘AS) enter the House of God once. **Hind**, the wife of Abu Sufyan, who had mutilated the corpse of **Hamzah**, the Prophet’s (SA‘AS) uncle, after his martyrdom at Uhud, was also there.

After purifying the Ka‘bah of all the 360 idols and after having praying the Almighty, the Prophet (SA‘AS) addressed the people and asked: “**What do you**

**expect of me?"** They recalled twenty years of persecution, tyranny and torture and hung their heads in sheer shame. All that they could say in reply was: **"You are a noble man, the son of a noble man"**, implying that they expected of him treatment worthy of a noble man. The response of the Prophet (SA'AS) has no parallel in history. It is absolutely unique and unprecedented. The Prophet (SA'AS) said: **"You are free to go. You will not be taken to task"**.

Furthermore, the just mentioned 'Attab ibn Asid was made governor of Makkah. The keys of Ka'bah were handed over to 'Uthman ibn Talha to remain with his progeny for posterity. Even Hind's conversion was respectfully accepted.

During the historical sermon at this occasion the Prophet (SA'AS) denounced not only polytheism with its different shades but all the pride and arrogance of pedigree, race and colour were dashed to ground.

The conqueror returned to Madinah without leaving any garrison behind. He did not live to regret the decision. Over night the entire city embraced Islam. Two years later when a war of apostasy broke out in some parts of Arabia, the people of Makkah remained loyal and steadfast and a source of great strength to Islam.

## Unit IV: Pious Caliphate and Banu Ummayah

1. Concept of Khilafah and Rise of Apostasy
2. Character, Administration and Achievements of Pious Caliphate
3. Emergence of Ummayyads and Contribution of Prominent Caliphs
  - a. Mu'awiyah
  - b. 'Abdul Malik
  - c. Walid-I
  - d. Umar bin 'Abd ul-'Aziz
4. Administration – Central, Military and Judicial and the Decline of Ummayyads

### Concept of Khilafah and Rise of Apostasy

#### a. Concept of Khilafah

Literal meaning of the word *Khalifah* is successor. The institution of Khilafat came into existence with the election of Hadrat Abu Bakr, the first caliph (Khalifah), who succeeded Prophet Muhammad (PBUH) as the head of the state and advisor of the Muslims. With the exception of the prophetic function, Hadrat Abu Bakr entitled himself “*Khalifat-i Rasulallah*”, Successor of the Prophet of Allah. Since the Prophet had no surviving son, all of the three died in infancy nor did he nominate anyone in his lifetime to be the head of the republic of Islam. But there was an urgent need to depute a capable person at this place to maintain the unity and balance of the religion and the newly established state. In fact nobody among his followers paid serious attention to the question of succession but at the death of the Prophet the situation took such a turn that if Hadrat Abu Bakr would not have taken the aid of wisdom and patience Madina would have turned a battle ground and none could escape the *Ansar* and *Muhajireen* from the worse results of their dispute. At saqeefa started a dispute among *ansar* and *muhajireen*, both of them considered themselves to be more deserving and fitting for the post of *khilafah*. At this state Hadrat Abu Bakr, Hadrat Umar and Hadrat Abu Ubaida hastened to the spot and they handled the matter in such a handsome way that the people agreed and elected Abu Bakr as *Khalifat-I Rasulallah*. This election was sudden and unplanned, next day it got approved in the general assembly of the Muslims in the mosque. This became an example for the following elections.

The most remarkable feature of the four pious *Khalifah's* was their system of elections. All the four Khalifahs were elected in one way or the other. There were two stages of this election, viz., the election of a new Khalifah then its confirmation by the *Bayt* (oath of allegiance) by the

people. One or more leading Companions of the Prophet used to choose a new Khalifah. Hadrat Abu Bakr was in this way chosen by Hadrat Umar and Hadrat Abu Ubayda. Hazrat Umar was chosen by Abu Bakr. Hazrat, Uthman was chosen by Abdur Rahman bin Auf and other members of the Electoral Board (*Shura*). After the murder of Hazrat Uthman, Ali bin Abu Talib was chosen by the rebel leaders and the people of Madinah.

The Caliph, who was the supreme head of the Government, was assisted by a Council of Elders composed of the principal Companion'; of the Prophet, who held their sittings in the principal Mosque, often assisted by the city notables and Bedouin chiefs present in Medina. Several of the Companions were entrusted with special duties. For instance, during Abu Bakr's Caliphate, Omar had charge of the administration of justice and the distribution of the poor-tax. Ali, as a scholar, was entrusted with the work of correspondence, the supervision of the captives of war and their treatment and ransom. Another Companion presided over the equipment of the troops. Every detail of the administration was thus looked after, but nothing was decided without consultation. After Abu Bakr, who had entitled himself as *Khalifat-ur Rasulallah*, Hadrat Umar was the first to assume the title of *Amir-ul-Mumineen* (the commander of the faithful). The caliph was commonly known to Christian Europe by this title during the middle ages. The third title assumed by the head of the Islamic Empire was Imam.

The word occurs frequently in the Quran, such as Surah al Baqarah 2:124, Al-Isra 17:71, Hud11:17, Al Furqan:74, Al Ahqaf: 12 as meaning a leader, a guide, an example and a model. But it nowhere appears in the Quran in its common signification of a leader of public worship. In the same way the Quran several times mentions the word Khalifahh which means successors of successor. As mentioned in the Quran, "When your Lord said to the angels, 'I am putting a successor on earth,'" (2: 30) at other place the Quran says, "We said, 'David, We have given you mastery over the land. Judge fairly between people. Do not follow your desires, lest they divert you from God's path.." (38:26)

The caliphate placed unrestricted power in the hands of the ruler and unhesitating obedience from his subjects. We find an uncompromising doctrine of civic obedience taught in the traditions of the Prophet (PBUH), e.g, the apostle of Allah said "whoso obeys me, obeys Allah and whoso rebels against me, rebels against Allah; whoso obeys the ruler, obeys me and whoso rebels against the leader, rebels against me." The apostle of Allah said, "After me will come rulers, render them your obedience, for the ruler is like a shield where with a man protects himself; if they are righteous and rule you well, they shall have their reward; but if they do evil and rule you ill, then punishment will fall upon them and you will be quit of it, for they are



responsible for you and you have no responsibility.” The prophet (PBUH) said, “obey your ruler, pray behind every Imam and insult none of my companions.” The prophet is reported as saying, “oh men, obey Allah, even though He sets over you as your ruler a mutilated Abyssinian slave.” But at the same time the Quran limits the autocratic power of the caliph, because he is just as every Muslim is obliged to submit to the ordinance of the shariah. As the Muslim law is being derived from the inspired word of Allah and lays down regulations for the conduct of every department of human life, leaves no room for the distinction between canon law and the law of the state. The law being thus of divine origin demanded the obedience even of the caliph himself and the administration of the state was supposed to be brought into harmony with the dictates of the sacred law.

The office of caliphate covers the religious as well as the worldly leadership. The first four caliphs viz., caliph Abu Bakr, caliph Umar, caliph Uthman and caliph Ali (R.A) are called as “Khulafa-i-Rashideen” (the rightly guided caliphs). The Khalifah had no prophetic function at all but he was a religious leader, head of the state as well as the Commander-in-chief of the army. His duty was to send armies against foreign states, appoint generals and plan the war strategies with the consultation of companions and advisers. The Khalifah was also the chief judge of the empire. Since there was no established judiciary system at first, so, the Khalifah himself tried and decided all cases. In the provinces the Governors used to perform all judicial functions on his behalf. In view of the volume of duties of the Government official and increasing number of Muslims in the conquered provinces, caliph ‘Umar felt the necessity of separating the judiciary from the executive body which were combined till then. He appointed judges and qazis in the cantonments and provincial towns. Last of all the Khalifah had to supervise the collection of revenues, the construction of canals and other public works.

Later theoretical legists flourishing mostly in Makkah, Madina and other centres, worked out nicely drawn qualification, privileges and functions said to pertain to the caliph. The Sunnite school lists the following caliphal qualifications; membership in the Quraysh family; being male and adult; soundness of body and mind, courage, energy and other traits of character necessary for the defence of the faith and territory and the winning of the allegiance of the community by an act of *Bayt*. Among the caliphal functions are: protection and maintenance of the faith and territory of Islam and in case of necessity declaration of holy war (*jihad*); appointment of state officials; collection of taxes and administration of public funds; punishment of the wrong doing and the execution of justice.

#### **b. Rise and Movement of Apostasy:**

Arabs were known for their chauvinism and reluctance to accept any authority or rule over them. It was due to these traits among them that they were free from accepting any hegemonic rule over them. And the greatest empires of that time could not bring them under their control. But with the advent of Prophet Muhammad (PBUH) a thorough change was brought by the Prophet of Islam over the political, social, economic and religious conditions of Arabia. The Bedouins were not accustomed to these changes hence, they protested against them by rising in open rebellion. Moreover, with the spread of Islam and power of the Prophet some of the tribes entered into the fold of Islam just for the sake of their worldly benefits. Those were such people who could not get sufficient time to remain in the companionship of the Prophet which could have cleared the actual image of Islam and power of faith to them. Therefore, their beliefs had not gained strength in their heart. The strict rules of morality enforced by Islam and Arab's unwillingness to pay zakat led the people to rise against Islam. Lastly, the demise of the Prophet (PBUH) added oil to this fire and feeble minded people started to turn against the religion one after another. There were persons who wanted to turn the Prophethood into productive business, thus, they claimed to be prophets one by one which came to be known as Apostasy movement.

Of these false prophets, Aswad Ansi or the veiled prophet was the first rise in Yaman. He was the leader of the Ansi tribe and with the cooperation of neighbouring chieftains he stood in open revolt against Islam. Musaylimah of Banu Hanifa in Central Arabia, rose in revolt in Yamama and laid claim to the Prophetic office. Tulayha of Banu Asad in Northern Arabia, a wealthy chief and a great warrior stood in open revolt against Islam just after the demise of the Prophet (PBUH). Sajah, a Christian woman of Banu Yarbu in Central Asia also claimed to be a Prophetess.

Hence, Hadrat Abu Bakr succeeded the prophet (PBUH) in the mid of distress and pain, chaos and confusion, disorder and disobedience from every corner of the city. But the caliph controlled all the difficulties with farsightedness and religious insight. He viewed the apostasy movement with great alarm. Without wasting any time he collected the troops of Medina and divided them into eleven battalions. He placed each battalion under the command of an experienced commander-in-chief and sent them into different parts of Arabia with the instruction to invite the revolting tribes to Islam at first. If they resisted, they were to be attacked. Some of the tribes submitted to Islam without fighting, while others remained adamant. Khalid bin Walid was sent against Tulayha. He defeated Tulayha in the battle of Buzaka. After this battle many other rebellious tribes including Banu Asad submitted to Islam. After defeating Tulayha Khalid bin Walid marched against Sajah, the false prophetess who with the support of some tribes had

entered Arabia with the intention to invade Madinah but she had no courage to meet the Muslim army in the open field. she turned against her rival prophet, Musaylimah who ultimately won her over through matrimonial alliance. After three days stay with Musaylima, she went back to her home in Mesopotamia.

Finally, Caliph Abu Bakr sent Khalid bin Walid against the most powerful rival Musaylima. Musaylima was defeated in the Battle of Yamama in 633C.E. Thousands of Banu Hanifa including Musaylima were killed in a walled garden where defeated enemies had taken shelter. This garden came to be known as the “Garden of Death”. With the battle of Yamama, the campaign against the apostates came to an end.

Thus out of four false prophets Aswad Ansi and Musaylima were defeated and killed and Tulayha and Sajah ultimately embraced Islam. With the exemplary courage and unwavering faith of Caliph Abu Bakr, all the expeditions were crowned with success within a year.

### **Results:**

As a result of the suppression of the apostates, the solidarity of Islam was preserved and the victories over the rebel tribes paved the way for the advance of Islam. the successes of the Muslims in these campaigns gave Muslims courage and new hope to fight against the Byzantines and Sasanians. The technique of warfare and forces collected were utilized in future wars. Those who embraced Islam by heart during the lifetime of the Prophet and were well grounded in the teachings and spirit of their faith never wavered in their allegiance to it. Thus the apostacy movement left no influence on the history of Makkah.

## **Character, Administration and Achievements of Pious Caliphs**

### **Caliph Abu Bakr (11-13A.H/632-634C.E):**

#### **Life and Character:**

Abu Bakr was born in 573 C.E in a noble family of mkkah. Abdullah was his real name and Abu Bakr was his surname (kunya). After entering into the fold of Islam, he received the title of siddique or truthful. From his childhood he was a symbol of purity and sincerity and he was beloved of all due to nobleness of his character. He was the first among men to accept Islam. His whole life and wealth was dedicated to the cause of Islam. He was a having a generous heart and soft corner for the poor and the needy. He purchased a number of slaves and set them free to save them from the inhuman torture of their masters upon accepting Islam. He accompanied the prophet to medina and took part in the battles of Badr, Uhad and Ditch. He disposed off his wealth for the construction the mosque at Madinah and for the Tabuk expedition. He was also

present at the Treaty of Hudaibiyah and the Battle of Hunain. He also laid the prayers in obedience of the Prophet (PBUH) during his last few days of life.

### **Administration and Achievements:**

On becoming Khalifah Abu Bakr was confronted with many problems. The appearance of false prophets in various parts of Arabia, the apostasy movement in various tribes of Arabia and the refusal of a strong section of people to pay zakat were a challenge to the newly established state. After the false prophets were given a crushing defeat, Hazrat Abu Bakr controlled and reprimanded those chiefs and tribes who had rebelled against Islamic state and had become rulers of their respective areas. Hazrat Abu Bakr then sent troops against the tribes who refused to pay the due amount of zakat. He went himself to fight against Bani Abbas and Bani Zibyan forced them to abide by the obligatory rules of zakat. Thus the doors of mischief (*fitnah*) were closed by the first caliph with courage and wisdom.

During his reign, Ali b. Abu Talib, Zaid b. Thabit and Uthman bin Affan and some others would generally perform the duties of official writings and inscriptions. Abu Obaida (R.A) would look after the Baytul Mal and Umar b. al Khattab was the incharge of Justice Department. Zakat, Ushr, Jizya and war booty were the main sources of income of the Islamic state during caliph Abu Bakr's reign. In his last days of caliphate a building for Baytul Mal was constructed which mostly remained empty as the caliph was not in favour of accumulating wealth even in Baytul Mal but would immediately distribute it among the needful. In his time there was not regular army of the state. People as in the days of Prophet Muhammad (PBUH) would voluntarily join the services of jihad. He was quite reluctant to do anything which was not done by the Prophet (PBUH). But after the battle of Yamama in which a number of *hufaz* (who committed the Quran to memory) were martyred Umar b. al Khattab felt the strong need to compile the Quran at one place. He invited the attention of the caliph towards this fact but caliph's reply was characteristic of a devout follower of the Prophet: he said, "O Umar! how can I undertake a work which was not done by the Prophet?" After long argumentation and discussion the decision was taken in compliance to the of Umar b. al Khattab and the task was assigned to Zayd b. Thabit. In this way the most remarkable and significant task of the compilation of the Quran, under the supervision, one of the Prophet's scribe, was completed during the tenure of Abu Bakr (R.A).

### **Conquests:**

Shortly after the demise of the Prophet (PBUH), Mundhir, the governor of Bahrain died. His death gave rise to disorder in the province. There was dispute between the tribe of Banu Abul Qays and the tribe of Banu Bakr. The former sought the help of the Muslims and the latter asked help

from Persia. When the help came from both the sides, a battle ensued between the Muslims and the Persians in which the later were completely defeated and the rebellion was finally crushed. Then rebellion broke out at Hadhramawt under the 'Ashath bin Qays. The Muslim army marched on Hadhramawt and defeated the enemy, and the leader was taken prisoner. The province was also brought under Muslim subjugation. In 633C.E Abu Bakr ordered Khalid bin Walid to proceed to the border of the empire with an army of 10,000 men. On his arrival, there he sent a letter to Hurmuz, a commander of the Persian forces, inviting him either to accept Islam or pay tribute or be ready for battle. Hurmuz accepted the third alternative. The first battle between the Muslims and the Persians took place at Hafir. This battle is known as the Battle of Chains "from the fact that the Persian soldiers fastened themselves to one another by means of chains." Hira was also besieged and the Christian government of the place soon surrendered and entered into a treaty with the Muslims, agreeing to pay tribute to Arabia. The tribute taken from the Christians of Hira was termed *Jizya*, paid in lieu of their military services. Khalid bin Walid then captured Ain-at Tamr, which was three stages farther from Anbar.

When Caliph Abu Bakr found that the Roman Emperor began to conspire against him in cooperation with the Bedouins of the Syrian frontier, he took strong initiatives to save the frontier from the Roman attack. Besides that the Christian chief, Surahbil murdered the messenger of the Prophet at Muthah in violation of the International rules of peace while he was going to the prince of Basrah. In order to take revenge of his murder the Caliph sent Khalid bin Walid at the head of an army of 40,000 to the Syrian frontier. Both the armies met at Ajnadan. With great difficulty the Muslims won the battle. Heraclius fled to Antioch and Khalid bin Walid laid siege to Damascus. The news of the victory of Ajnadan reached the Caliph at his death bed. When the disease took serious turn and consulted the prominent Muslims like Abdur Rahman bin Auf and Uthman bin Affan regarding a suitable successor to the Khilafat. All eyes turned to Umar bin al Khattab (R.A). After a fortnight's illness Caliph Abu Bakr (R.A) died on 22<sup>nd</sup> Jamadi-II, 13 A.H/23<sup>rd</sup> August, 634C.E.

### **Caliph Umar (13-24A.H/634-644C.E):**

#### **Life and Character:**

Umar bin al Khattab, surname Abu Hafs, titled as *al-Faruq* after accepting Islam and *amir-ul Mumineen* on becoming Khalifah. He was born in 513C.E in distinguished Quraysh family of the Addiya clan. In his boyhood he was a famous wrestler and orator. He was one of the few people at the advent of Islam who knew reading and writing. Before accepting Islam he was a

staunch enemy of the Prophet (PBUH). Once he left for the murdering the Prophet when he was informed of the conversion of his sister and brother-in-law. He turned towards them with great anger and with the intention of punishment but the ruthless words of the Quran softened his heart. He hurriedly ran to the Prophet and accepted Islam in the sixth year of the Prophethood. His conversion to Islam was of immense value to Prophet Muhammad (PBUH) and his mission. On the occasion of the flight to Madinah he accompanied a band of twenty people to Madinah. He took part in all the battles during the Prophet's period and placed half of his property as war fund on the occasion of the Tabuk expedition. He was the first to swear allegiance to Caliph Abu Bakr. It was he who advised Caliph Abu Bakr to compile and preserve one hard copy of the Quran. Hazrat Umar was the best example of ideal character. Simplicity, dutifulness, farsightedness and impartiality were the chief features of his character. He was an embodiment of softness and strictness. In spite of being the ruler of a vast dominion, he lived like an ordinary man without any bodyguard for his safety or a palace for his residence. He used to roam in the streets of his dominion at night to observe the condition of his people and helped them with money and food. When a severe famine broke in Northern Arabia and Syria, the Khalifah himself carried sacks of corn for the distressed people. But he was very strict in the case of judgement. Nobody was exempt from the laws of justice, not even his own son whom he punished to death for drinking alcohol, nor the greatest general like Kahlid bin Walid (Saifullah) who was removed from the command in 17 A.H by the Khalifa. He was elected as successor of Caliph Abu Bakr and he pursued the frontier policy of his predecessor with his characteristic zeal and vigour.

#### **Battles and Conquests during second Caliph:**

The list of some of the important battles and conquests during the reign of Caliph Umar (R.A) are as follows;

- In the Battle of Namarraq the Persians were defeated and Hira was reconquered under the Commandership of Abu Ubaydah (R.A)
- The Battle of Jasnab or Bridge fought between Persian and Muslims, Abu Ubayda lost his life and Muslims were defeated.
- In the Battle of Buwaib, Persians were defeated and their leader Mahran was slain.
- In the Battle of Qadisiya, Muslims under the command of Sa'd bin Abi Waqqas were victorious and the Persian General Rustam was killed. It was the most decisive battle in the history of Islam in which the Persian power was crushed down.

- After few months Sa'd b. Abi Waqqas captured Madain. Thus the whole of the territory between the Euphrates and Tigris came under Muslim Possession.
- In the Battle of Jalula, Muslims under Qaka captured Hulwan from the Persians.
- The final battle with Persians was fought at Nihawandin which the Persians were completely defeated and they entered into a treaty with the Muslims. Thus the whole of Persia came under the sway of Islam.
- Besides Persia, Syria, Jerusalem and Jazira were captured from the Romans and brought under Islamic empire.
- With the fall of Fustat and Alexandria under the Commandership of Amr bin 'Aas, the whole of Egypt came under Muslim dominion. After the conquest of Egypt, 'Amr took measures to improve the condition of the subjects by all means. The Egyptians had never enjoyed such a period of peace and prosperity before.

#### **Administration and Achievements:**

Caliph Umar not only conquered a vast empire but he also consolidated it by a great system of administration. As an administrator he remained a model for all great Muslim rulers during the whole of Islamic History. He framed the Constitution of the State on the basis of democracy. He had two consultative bodies, called the *Shura* or Council of Advisors. He clearly affirmed, "There can be no Khalifah except by consultation".

The second cardinal point in 'Umar's policy was to maintain the military aristocracy of the Arabs. He did not allow them to hold land in the conquered countries in view of the fact that it would impair the military prowess of the Arab soldiers. He forbade them to live with the city people and confine themselves to the military cantonments.

He was the founder of the political administration of Islam. He divided the empire into provinces placed under governor, called *Wali* or *Amir*. He was not only the ruler but also the military and religious head. Makkah, Madinah, Jazirah, Basrah, Kufa, Egypt and Palestine were the main provinces of the empire. The provinces were further divided into districts headed by *Amil*. The Khalifah watched the movement of the officers through an efficient network of spies. He also introduced the Muslim era of Hijrah. He also introduced the old age pension. W. Muir says, "The pension system of Umar is a spectacle probably without parallel in the world". He granted allowances from the public treasury for the weak and the disabled. He founded schools and mosques in different parts of the empire.

The Khalifah established a department of finance under the name of Dewan to regulate the receipt and disbursement of the revenue of the empire. The sources of revenue were

generally derived from the poll-tax (Jizya), poor tax (zakat), land tax (Kharaj), spoils of war and Fay (income from crown lands). He also introduced few new taxes, namely al-Ushr (one tenth of the produce taken from the big estates and zakat on horses which was exempted during Prophet's period and Abu Bakr. The surplus money was distributed among the Muslims. On the top of this list were the names of the widows and close relations of the Prophet (PBUH) who received 10,000 dirhams each per year. Next came the warriors, soldiers, slaves, women, new born children and so on. The Khalifah maintained a well disciplined army divided into two classes-cavalry and infantry. Thus in every sphere of administration he stands unparalleled in the history of Islam. Amir-ul Mumineen met his death at the hands of a Persian slave, Abu Lulu in 23A.H/643C.E., while he was saying his prayer in the mosque. Amir Ali says, "The death of Hazrat Umar was a real calamity to Islam." As a conqueror, as an administrator and a statesman, Umar-I deserved to be ranked as one of the greatest rulers of the world.

### **Caliph 'Uthman (24-36A.H/644-656C.E):**

#### **Life and Character:**

Born in 573C.E in the Quraysh family of Banu Umayya clan, his ancestral tree joins that of the Prophet (PBUH) with the fifth ancestor. Before his acceptance of Islam he was known by his surname Abu Amr. He was also known as dhun-Nurain, for he married two daughters of the Prophet (PBUH). Uthman learnt reading and writing and from his boyhood he was generous and honest. He accepted Islam at the age of 34 and when the persecution and torture exceeded all bounds Uthman along with his wife accompanied the emigrants to Abyssinia. After his return he again emigrated to Madinah. He placed all his wealth at the disposal of the nation and in this respect he was second to Abu Bakr. When the Prophet expressed his desire to dig a well for the Muslims, he fulfilled this desire by spending 20,000 dirhams for the well. Again, when the Prophet expressed his wish to purchase and adjoining piece of land for the extension of his own mosque, Uthman fulfilled this wish too. During the Tabuk campaign, he contributed 10,000 dinars in cash and one thousand camels. It was for his generosity that he was entitled al-Ghani. In the battle of Badr he could not take part owing to the illness of his wife Ruqayyah. He took



part in all other battles. He occupied a prominent position in the affairs of the state during both of previous Khalifah's. Both of them sought his advice in the discharge of their duties.

Hazrat Uthman was upright, dutiful and generous. In chastity and integrity he was as firm as rock. Modesty was his chief characteristic. The prophet (PBUH) was so much pleased with traits of character that after the death of his two daughters had there been any other daughter he would have married her with 'Uthman. The Khalifah, despite of having plenty of wealth contented himself with plain dress and plain food. His love for Muslim brothers was such that he sacrificed his own life rather than wield his sword against them.

Caliph Umar on his death bed left the election of the future successor to a council consisting of 'Ali, Uthman, Sa'ad, Talha, Zubayr and Abdur Rahman bin Auf. At last the majority of votes in favour of Uthman and he was declared as the elected Khalifah. During the first six years of his reign, Uthman ruled with good reputation and he was more beloved by the Quraysh than the previous Khalifah, Umar. But it is a strange anomaly that who once spoke highly of him, brought several charges afterwards against the innocent Khalifah. If the charges are analysed one by one, it will reveal to the readers that Uthman was innocent.

#### **False Charges against the Khalifah:**

Of the charges the appointment of his own relatives to the important posts and the dismissal of the efficient governors were prominent. But on impartial and unbiased examination the accusation will hardly appear to be just and true. Uthman undoubtedly did relieve some of the old governors but not without definite reasons. Even Umar the Great, had to depose heroes like Khalid bin Walid, Mughira, and Sa'd bin Abi Waqqas. He had to take this course in the interest of Islam. But none can doubt even today his honest motive.

It is further alleged that Uthman was extravagant. He gave away money to his relations and squandered the State Treasury. A man who placed all his wealth except two camels for the purpose of pilgrimage in his youthful days at the disposal of the nation could also be kind to his kinsmen and especially when he had enough money of his own to give and spend. He did not take any allowance from the State Treasury for himself.

The greatest charge laid against the Khalifah by the mischief mongers was the burning of the Quran. As there were no standard copies of the Quran, great disadvantage prevailed all over the Islamic world. Uthman thought it desirable to standardise the text of the Quran. To carry out this plan, some fresh copies were made under the supervision of a committee and all the unauthentic copies were burnt. This action of the Khalifah was greatly admired. In a conference of the Governors held by the Khalifah, it was unanimously decided that the Khalifah would deal

firmly with the leaders of mischief mongers and make examples of them. But Uthman was a man of generous soft heart. He did not want that hundreds of lives should be massacred for his personal interest. He even refused to keep bodyguards at the door of his house for his personal safety. Finally, the seditionists surrounded the Khalifah and while he was reciting the Quran in the midst of his family, he was assassinated by the two Egyptians on the 17<sup>th</sup> June, 656 C.E. His wife, Naila, while trying to save her husband, lost her fingers.

### **Administration and Achievements**

The Khalifah did not change the existing system of administration. The council of consultation was maintained and all affairs were settled by this council. All the departments of the State continued the work as during Umar al Farooq. The revenue department was in flourishing condition. Many new buildings were built and roads, bridges, mosques and guest-houses were constructed in different parts of the empire. To protect Madinah against floods, a huge dam was extended and rebuilt with stone, water arrangements were also made at Madinah.

Besides crushing rebellions with heavy hands, the Roman hoards were driven off and Afghanistan, Turkistan and Khurasan as well as Armenia, Azerbaijan and Asia Minor were also annexed to the empire of Islam. It was in his reign that the first naval conquest of Islam began and the island of Cyprus was conquered by the Muslim ships. Alexandria was recaptured from the Romans and the power of Caesar was finally crushed. All these achievements show that the power of Islam was at zenith during Caliph Uthman's reign.

### **Caliph Ali bin Abu Talib (36-41A.H./656-661 C.E.)**

#### **Life and Character:**

Hazrat Ali was the son of Abu Talib, the Prophet's uncle. He belonged to the clan of Banu Hashim. Hazrat Ali was born ten years before the call of Muhammad (PBUH). He was brought up under the care of the Prophet (PBUH). The prophet loved him as his son and married his beloved daughter Fatima with him. He was among the foremost few who responded to the call of the Prophet. When the Prophet's house was surrounded by the enemies at night just before his departure for Madinah, he was asked by the Prophet (PBUH) to occupy his bed. After accomplishing the entrusted assignments he set out for Madinah and rendered a great service to Islam there. He took part in almost all the battles that were fought during the lifetime of the Prophet. At the treaty of Hudaibiyah he acted as a scribe. Of all the martial exploits of 'Ali, the most brilliant was the capture of Qamus, the famous fort of Khyber. During the Tabuk expedition he stayed at Madinah under the Prophet's order. It was due to his ability that Islam

was for the first time preached in the province of Yaman. After the Prophet's demise he could not be present on the occasion of election of Abu Bakr for he had to console his wife at home, who was much shocked at her father's demise. Later on he fully supported the cause of Abu Bakr. After Hazrat Abu Bakr's death he swore allegiance to Hazrat Umar and to strengthen the relation further he married his daughter Umme Kulthum to him. He was a constant helper of Hazrat Umar in the administration of the state. In the case of Uthman's election he voted in his favour and when Hazrat Uthman was surrounded by enemies, Hazrat Ali ordered his son Hasan to guard at the gate of his house. On 23<sup>rd</sup> June, 656 C.E., Ali bin Abu Talib was selected as Khalifah by the insurgents and the public swore allegiance to him one by one.

### **Battle of Jamal**

The assassination of Hazrat 'Uthman had spread far and wide and the cry of revenge resounded from every corner of Arabia. Hazrat Talha and Hazrat Zubayr requested the Khalifah to punish the assassins of the 'Uthman but the caliph realizing the political condition of Arabia-especially of Basrah, Kufa and Fustat, refused to fulfil their request because to go against the insurgents at that time meant to disrupt the empire of Islam. At the refusal of accepting their request Hazrat Talha and Hazrat Zubayr advanced towards Basrah for the collection of a vast army. On the way they met Aisha, who was returning from pilgrimage and informed her of the situation in Madinah. Finally she joined with them against Hazrat Ali. The object of these three were thus to chastise the assassins. They had no personal grudge against Ali. Ali understood the situation and he wanted to avoid war for it would disturb the peace and tranquillity of the empire. With this object he entered into peace negotiations with Hazrat Talha and Hazrat Zubayr. But the people who made him Khalifah got alarmed at the negotiations. The peace of the empire was not after their choice for it meant their own doom. So, when all were asleep, they made a night attack on the troops of Aisha. People apprised Aisha of it in the morning and she mounted a camel (after which the battle is known as that of Jamal) and went out. Hazrat Talha and Hazrat Zubayr left the battle field according to the terms of negotiations but both of them, while running away were killed by the ruffians. After that they attacked Aisha who fought gallantly but the battle was won by Hazrat Ali. Hazrat Ali treated Aisha with due honor and sent her to Madinah escorted by her brother Muhammad bin Abu Bakr.

In 36 A.H./656 C.E., Hazrat Ali transferred the capital from Madinah to Kufa. He also took another step to change all the governors for the welfare of the State, he did not like to make an exception in case of Mua'wiyah. When the governors of Kufa and Syria were asked to give up their posts, the governor of Kufa agreed to tender his resignation but Mua'wiyah, the governor

of Syria, refused to obey the order. So dissention and dispute grew between Ali and Mu'awiyah. This dissention resulted in the war of Siffin.

### **Battle of Siffin:**

Hazrat Ali with fifty thousand army marched towards Syria and met the army of Mu'awiyah at Siffin. On the second day of the battle Mu'awiyah became despired of victory. In order to avoid a crushing defeat he ordered his soldiers in front rank to fasten the Quran to their lances as a sign that war should cease and the decision should be reffered to the Quran. Abu Musa Ashari was appointed from Hazrat Ali's party and Amr bin 'As represented Mua'wiyah's party. The verdict of the arbitrators was that both Hazrat 'Ali and Mu'awiyah should give up the claim to Khilafat and another man should be elected as Khalifah. But the question of Mu'awiyah's position as Governor of Syria was not discussed. So, he was allowed to function as Governor of Syria, while 'Ali was removed from the office of the Khilafat. As soon as the Khawarij came to know the decision they rose in open revolt. They met at a place called Nehrawan. Hazrat Ali finding the decision unacceptable made preparations for marching to Syria but when he was informed of the Khwarij movement, he set out against Nahrawan instead of Syria. Mua'wiyah ordered Amr bin 'As to invade Egypt. The Governor of Egypt, Abu Bakr was defeated by Amr bin 'As and Egypt came under the sway of Mu'awiyah. The loss of Egypt was a severe blow to the kingdom of Hazrat 'Ali. After this rebellions broke out all over the land and Hazrat Ali considering the situation serious agreed to conclude a treaty with Mu'awiyah, it was decided that Mu'awiyah would get Syria and Egypt and rest of the empire would remain under Hazrat Ali. Thus the conflict between the two came to an end. The compromise between Hazrat Ali and Mu'awiyah dealt at the death blow to the hopes of the mischief makes. They now tried to remove the Khalifah, who was assaulted by them while he was going to say his morning prayer in the mosque. As a result of this injury he passed away on the 17<sup>th</sup> of Ramdhan, 40 A.H./660 C.E., after a reign of four years and nine months.

### **Character:**

Hazrat Ali was model of simplicity and self denial. From cradle to the grave he led the simple life of a poor man. He no servant nor maid in his house and his wife Fatima would grind corn with her own hands. To earn his living he did every kind of work and labour. Purity of motives and selflessness were the key note of his life. He had no desire for kingship but when the mantle fell on his shoulder he tried his best to fulfil his responsilbilty. When he found it impossible to bring the whole of the empire of Islam under one Khalifahh, he agreed to come to terms with Mu'awiyah. Had their been the fantiest desire in his heart for kingship he would, on no account,

have concluded peace with Mu'awiyah. He lived in a cottage like other Khalifahs and wore rough coarse clothes and felt pride in doing household work. He fell a victim to assassin's knife but he never cared to make any special arrangement nor engaged any guard at his door for his personal safety. He used to go to the mosque for the five daily prayers to listen to the complaints of both the Muslims and Non Muslims. He was asked by the Prophet to do the work of scribe of the Quran. He was a commentator of the Quran of high standing. In preservation of hadith he had unique position. That is why he was called the "Gate of Knowledge"

### **3 Emergence of Umayyads and Contribution of Prominent Caliphs**

The enmity between the Hashimite and the Umayyads constituted one of the main causes for the fall of the Pious Khilafat and emergence of the Umayyad Empire. This tribal jealousy and rivalry existed even before the birth of Muhammad (PBUH). The peaceful reign of Hazrat 'Uthman allowed the dormant rivalry to rear its head. When the Umayyad supremacy under Hazrat Uthman was going to be established, the hashimites could not tolerate it. They tried to undo the influence of the Umayyads in the empire. When Hazrat Ali became Khalifah, he changed all governors appointed by Hazrat 'Uthman. He also ignored the Shura and refused to recognise the validity of the decisions taken by his predecessors. This policy of Hazrat Ali caused a host of enemies in the empire. Mu'awiyah, the Governor of Syria, stood vehemently against the Khalifah and ultimately founded the Umayyad dynasty. The accession of the Umayyads did not simply imply a change of dynasty but a reversal of the principles of Khilafati-Rashida. It transferred the *Khilafat* to a *Mulk*-republican to kinship.

#### **a. Mu'awiyah 41-64 A.H./661-680 C.E.):**

##### **Life and Character:**

Mu'awiyah was the son of Abu Sufyan, leader of the Quraysh and a staunch enemy of the Prophet for a long time. On the fall of Makkah, he along with his father and all other members of Banu Umayyah accepted Islam. The Prophet (PBUH) appointed him his private secretary and married his sister, Umme Habibah. He had the highest respect and regard for the Prophet (PBUH). Mu'awiyah was astute, unscrupulous, diplomatic, liberal and forbearing. He was more ready to win his opponents by spirit of conciliation rather than by harsh measures. He himself once said, "if I can get a thing by using my whip, I do not use my sword, if words are sufficient to get it, I do not even use my whip." He led a luxurious and comfortable life but his luxuries and comforts did not interfere with the efficiency of his Government.

##### **Political Career:**

The political career of Hazrat Mu'awiyah actually started from the Khilafat of Hazrat 'Umar. After the death of his brother, Yazid, in the Battle of Yarmuk, he was made the head of a district in Syria. By virtue of hard labour and successful administration he soon won the appreciation of Hazrat Umar, who made him the Governor of Syria. During Hazrat Uthman's reign he was confirmed at this position. During the Khilafat of Hazrat Ali he had to struggle with the Khalifah for the defence of his position. It was at that time probably that the idea of becoming of Khalifah had taken in his heart. Upon the abdication of Hasan, he became the founder of Ummayyad dynasty.

On his accession to the throne, Mu'awiyah devoted himself to the consolidation of the empire. Since the assassination of Hazrat Uthman, unity was broken and unrest prevailed in the country. At the outset, Mu'awiyah transferred his capital from Kufa to Damascus. Then he tried to restore the unity and prosperity of the empire. He appointed capable administrators like al-Mughirah, Zayd bin Sumayyah and Amr bin 'As who helped him in suppressing the disturbing elements and extending his empire abroad.

#### **Administration and Achievements**

Having established at home, Mu'awiyah embarked upon a career of conquests. The conquest of North Africa was a memorable event of his reign. He fought against the Romans for long time and brought Africa under his sway. He founded Kairowan to the South of Tunis in 50 A.H/670 C.E. and strongly fortified it against the raids of the Berbers. Kairowan subsequently became the capital of North Africa. But few years later Romans and Berbers jointly attacked Ukba. He tried to defend his best but was finally defeated and killed. Thus Kairowan again fell into the hands of the Berbers. Ukba was one of the best Generals of the Muslim world. He is regarded by the European historians as the Muslim Alexander.

The remarkable achievement of Mu'awiyah is that he built the first Muslim Navy. While he was the Governor of Syria, he had built a fleet of nearly 500 ships to fight with the Greeks on the Mediterranean Sea. With this fleet he conquered Cyprus, Rhodes and other Greek Islands near the Coast of Asia Minor. Besides Kabul, Ghazna, Balkh, Qandahar, Bukhara, Samarqand and Tirmidh were also annexed to the empire of Islam. Thus the reign of Mu'awiyah witnessed not only the consolidation but the extension of the territories of the caliphate.

Mu'awiyah was the first man who transferred the Khilafat to a Mulk-Republicanism to Kingship. He once said, "I am first of the kings". He made the Khilafat a hereditary kingship by nominating his son Yazid in 676 C.E. to the future throne. His example of nominating the next Khalifah became a precedent and was followed by the subsequent Khalifahs of the Umayyad

dynasty. This practice was equally followed by the Abbasids and by the late dynasties. Hence he may be called the founder of hereditary kingship in the history of Islam. he built up a well organised Government and out of chaos developed an orderly Muslim society. The achievements of Mu'awiyah entitled him to rank as one of the greatest rulers of the Muslim world.

### **Abdul Malik (66-86 A.H/685-705 C.E.)**

On the assassination of his father-Marwan, Abdul Malik ascended the throne. But from the beginning he had to face great many difficulties. But he showed himself quite equal to the onerous task and after several years of war and conflict he succeeded in uniting the Muslim empire under one sceptre. After curbing the power of Khawarij, Abdul Malik turned his attention towards Musayb who was holding Mesopotamia and Chaldea on behalf of Abdullah bin Zubayr. Abdul Malik won the battle and Iraq passed into his hands. After the chastisement of Musayb, Abdul Malik sent his troops against Abdullah ibn Zubayr under the leadership of Hajjaj bin Yusuf, who after conquering Madinah laid siege to Makkah. The siege lasted for seven months. With the inspiration of his mother Asma, Ibn Zubayr preferred death to dishonour. He jumped upon the enemy with a firm determination to win or to die. In the end he fell fighting gallantly and his head and the heads of his two leaders were exhibited at Madinah and then sent to Damascus. Great damage was done to Makkah and the suffering inhabitants deserted the city. On the death of Ibn Zubayr, Abdul Malik became the undisputed monarch of the Islamic world and his name was mentioned as Khalifah in the prayers of every mosque from East to the farthest West. Muhallab, the lieutenant of Abdullah ibn Zubayr, realizing his own position took the oath to Abdul Malik. Taking advantage of the unrest between Khawarijites and the Khalifah, the Romans took the opportunity of making encroachment upon the dominions of Islam. Abdul Malik was compelled to take the field and after a series of operations he captured a large territory from the Byzantine emperor. In the East, several districts in the neighbourhood of Kabul by a Hindu prince name Ratbil were brought under his control. After restoring peace in the empire, Abdul Malik sent an army under the command of Zubayr for the re-conquest of Africa, which the Muslims had lost upon Ukba's death. A fierce fight took place in which in which Zubayr was defeated and killed. At this Abdul Malik dispatched another army under the

command of Hasan ibn Numan and Kairowan was recaptured. The Romans and the Berbers were defeated and the Umayyad extended from the walls of Berca to the shores of the Atlantic.

### **Adminitration**

Abdul Malik introduced a number of reforms and administrative measures for the convenience of administration during the days of the Prophet (PBUH) all records relating to Arabia were maintained in Arabic. But when Persia, Syria and Egypt came under the of the Arabs, Hazrat ‘Umar allowed the records of these countries to continue in their own languages. Abdul Malik abolished these languages and replaced them with Arabic. Later Arabic also became the court language of Egypt and Persia. The next reform of Abdul Malik was the issue of new Arabic coins. In the days of the Prophet(PBUH) and Hazrat Abu Bakr, the Roman and Persian currencies were used in the country. When Abdul Malik became the undisputed master of the Muslim Empire, he issued purely Muslim coinage of gold, silver and copper called till then by the Byzantine names *dinar*, *dirham* and *fals*. He also established a central mint at Damascus to mint his new coinage. He thus arabicized the administration and instituted a purely Islamic coinage. The third great reform of Abdul Malik was the improvement in the art of Arabic writing. Hajjaj bin Yusuf, his able administrator had the greater share in it, who introduced vowel marks into Arabic script and in order to distinguish letters of the same shape he promoted the use of putting *nuqtas* (points) on these identical letters. These improvements made the art of writing Arabic more perfect and thus helped the description of Arabic language to wider circle of readers. The Arab Muslims were to pay only the Zakat and were exempted from other taxes, which made many people volunteer to accept Islam. These new Muslims left their villages were they had worked as agriculturists and came to the towns to join the army as *Mawali* (New converts). As a result the revenue of the state was seriously affected. Abdul Malik in consultation with al-Hajjaj took the necessary measures to restore such men to their farms and re-imposed on them the high tribute they had paid before conversion which included the equivalent of *Kharaj* (land tax) and *Jizya* (poll-tax). These measures of Abdul Malik were resented very much by the *Mawali*, who later on joined the Abbasid propaganda to bring about the fall of the Umayyad dynasty.

Abdul Malik developed the postal system set up by Mu’awiyah. All the provincial capitals empire were connected with the imperial capital by regular postal services for which he used release of horses. He founded a number of cities, among which the most imporatnat was the city of Wasit in Lower Iraq, to keep the turbulent Iraqi’s in check.



Abdul Malik died in the year 705 C.E. after a glorious reign of twenty one years. He was the second founder of Umayyad dynasty. He had in him the gift of originality. He was also a great builder. He built the famous mosque called the Dome of the Rock (Qubbat-al-Sakhra) at Jerusalem which stands to this day as a beautiful specimen of early Muslim architecture. In his youth he was an orthodox Muslim but after his accession to the throne he was quite indifferent to religion. He was the first to conduct the exchequer in Arabic instead of Persian, the first to prohibit men from talking in the Khalifah's presence and the first who prohibited exhortations to justice saying-"let no one enjoy equity and the fear of God upon me or I will strike his head from off his shoulders". When this dynastic interest was absent, he was daring and energetic, resolute and ambitious and he never faltered in the pursuit of his designs.

### **Walid I (86-96 A.H./705-715 C.E.)**

#### **Administration and Achievements:**

Walid bin Abdul Malik was one of the greatest Khalifahs, and worthiest son of his father. He succeeded his father and ascended the throne of Damascus in 86 A.H. he was more liberal and humane than his father. His reign was glorious both at home and abroad. Walid put down the rebellions of the Shi'ites and the Kharijites and the tribal jealousies were kept in check in his reign. His territory extended from the confines of China to the Bay of Biscay and from the Sea of Oral to the frontiers of Gujrat and Bombay. He established schools and hospitals and made provision for the aged, the blind and the lame. He created asylums for the blind, the crippled and the insane. He constructed roads throughout the empire with wells at convenient stations. In his reign art and culture began to flourish. Like Shah Jahan of India he was a great builder. He enlarged the mosque of Damascus, and rebuild and enlarged the mosque of Madinah and the Aqsa mosque in Jerusalem. Under his directions mosques were built in every city. The Quran and traditions were studied with great care both in Kufa and Basrah. His reign was one of peace and prosperity. Judging it from first to last his reign was more glorious and memorable than any of his predecessors and successors.

He followed in the footsteps of his father and maintained Hajjaj bin Yusuf in the viceroyalty of the East and Umar bin Abdul Aziz was the viceroy of Makkah and Madinah. But later Walid, who was under the influence of Hajjaj, removed 'Umar-II from his viceroyalty.

The reign of Walid was famous for the expansion of the Khalifat in the annals of Islam. during this period great conquests were made both in the East and in the West. In the East, Central Asia and Sind were conquered under the guidance of Hajjaj bin Yusuf.

#### **Conquests of Walid I**

### **Central Asia:**

Transoxiana, the land of the Turks, consisted of many little and large kingdoms. Of these Balkh, Tukharistan, Bukhara, Farghana and the kingdom of Khwarism were the most important. In order to put an end to Tukhoman's revolts Hajjaj bin Yusuf replaced Yazid bin Muhallab from lieutenancy with Qutayba bin Muslim, who was more worthy for the entrusted task. He brought the whole of Central Asia under Muslim subjugation

### **Indo-Pakistan**

Like Qutayba in Central Asia Muhammad bin Qasim, cousin of Hajjaj, took the banner of Islam into the land of India. The cause of this expedition was the harassment of the Arab governor caused by the pirates of Sind. The king of Sind was Dahir who refused to comply with the demand of the governor. Muhammad bin Qasim attacked the kingdom of Dahir, the king was ultimately defeated and killed. Then Sind, Multan and a part of Punjab to the Muslim empire.

### **Africa and Spain**

Musa ibn Nusayr, governor of the Mediterranean coast defeated the Berbers who gave much trouble to his predecessors and re-established the authority of Khalifah upon the bank of Atlantic. Next with the help of navy, he captured the islands of Ivica, Minorica and Majorica, near the coast of Spain. The condition of Spain before the Muslim conquest was miserable one. The whole country was groaning under the oppression and torture of the Gothic kings. Musa ibn Nusayr despatched his ablest lieutenant Tariq bin Ziyad with a force of 7,000 men who took possession of the fortress called after him Gibraltar (Jabal-ul-Tariq). He advanced forward and inflicted a crushing defeat on Roderic in September, 711 C.E. Roderic in his flight was drowned in the water of the Guadalete. After this Tariq conquered Sidonia, Cordova and Granada one after another. Then he rushed to Toledo, the capital of Spain. Toledo soon fell into his hands. Thus within a short time Tariq reduced the greater part of Spain to submission.

The brilliant success of Tariq attracted the attention of Musa who landed in Spain in June 712 C.E. and rapidly conquered Seville and other cities. Later they marched together and occupied Saragossa, Terragona and Barcelona. Musa was inclined to march towards east and conquer the whole of Europe. But the order of return from the Khalifah halted further conquests. In spite of this, the reign of Walid saw the greatest expansion during the Umayyad period.

Before leaving Spain, Musa appointed his three sons, Abdul Aziz as Viceroy of the new province, Abdullah as Governor of Africa and Abdul Malik as Governor of Morocco respectively. Musa carried with him countless stores of rare and precious things for the Khalifah but the Khalifah had died (715 C.E.) before he reached Damascus.

The conquest of Spain by the Muslims opened a new era in the history of the peninsula. It removed the social inequality from which the society suffered so long and placed the noble and the poor on an equal footing. The rights and the privileges of the noble and the clergy were swept away and the heavy taxes imposed on the middle class (Muslims and non-Muslims) were reduced. The Serfs of slaves who were groaning under oppression of their former masters, were set free. Liberty of religion was granted to the Jews and the Christians who were formerly persecuted on religious ground. Agriculture was improved, trade and industries were encouraged. For the convenience of the administration Spain was divided into four provinces, each under an efficient Governor. The Viceroy appointed Dian for the betterment of the subjects. Inter-marriages were encouraged between the conquered and the conquerors, the Muslims gave impetus to art and science. Thus Spain reached the pinnacle of her glory under the Muslim rule.

### **Umar II (99-101 A.H./717-720 C.E.)**

#### **Life and Character**

Umar-II was the son of Abdul Aziz. His father was the viceroy of Egypt for a long time and his mother was the grand daughter of Umar bin al Khattab, the second Caliph of Islam. on the death of his father, his uncle, Abdul Malik called him to Damascus and married his daughter to him. During the reign of Walid-I, Umar-II was sent to Madinah as the Governor of Hijaz. His benign administration and virtuous character soon won the hearts of the people at large and the revolutionaries of Iraq escaping from the heavy hands of Hajjaj bin Yusuf sought shelter under him. Hajjaj resented at this and requested him to immediately return these Iraqi emigrants. But when Umar-II refused to comply, Hajjaj made complaint tro Khalifah for his removal from the governorship. Walid, who was under the influence of Hajjaj, removed Umar-II from his viceroyalty

After the death of Sulayman, Umar-II became the Khalifahh of Islam. a keen sense of justice, toleration of other religions, moderation and simplicity formed the chief feature of his character. Umar-II was such a pious and God-fearing personality that he is regarded as the fifth Khalifah of Islam. His chief concern was the welfare of the subjects and the State. He did not draw any money from the treasury for his personal affairs. Besides he bade his wife surrender to the treasury the costly jewels given to her by her father Abdul Malik. He was the friend of the poor and the distressed in weal and woe. Umar-II died at the age of 39 in 101 A.H/720 C.E. and was buried at Dair Siman near Hims. His reign was that of peace and tranquillity. Hence the remark of William Muir is amply justified when he says, the reign of Umar-II serves a relief amidst a series of bloodshed, intrigue and treachery”.

### **Administration and Achievements:**

Umar-II made fresh appointments on important posts, not because they belonged to his party but on the basis of their unrighteousness and honesty. To Spain he appointed Samh bin Malik, Yamanite and to Africa Ismail bin Abdullah as he thought them merciful to the oppressed. He was kind enough to the family of ‘Ali about whom a sermon cursing him had been in use throughout the empire in the public prayers on Friday. He forbade this and the Garden of Fidak which had been appropriated by Marwan was restored to the family of the Prophet (PBUH).

To propagate Islam at large he adopted a new policy in Khurasan and Central Asia that those who would accept Islam would be exempted from the burden of taxation. When the Governor of Egypt complained against the fall in the revenue due to mass conversion, Umar-II replied, “Allah sent his Prophet (PBUH) as missionary, not as a tax gatherer”. In Khurasan the officials tested the genuineness of the new converts by their willingness to get circumcised. He forbade it saying, Muhammad (PBUH) was sent to call men to the faith, not to circumcise them”. At the same time he protected the Christians but did not allow them to rebuild their churches.

### **Reforms**

The chief objective of Umar-ii was to secure the consolidation of the Government. He realised that the empire was not established upon the good-will and cooperation of all sections of people. The Mawali (new Muslims) were fighting on the side of the Muslims but they were not given the economic equality with the Arab Muslims which resulted in their alienation from the Umayyad rule. He tried to demolish this in equality between the Arab and non-Arab Muslims. He also restored the pension to the children of the fighting Arabs (Mukatila) which had been curtailed by Mu’awiyah and withheld by Abdul Malik. When the Christians of Damascus appealed to him for the return of the Church of St. John which was turned into mosque by Walid-I, he allowed them to retain the Church of St. Thomas which was not theirs by right. When the Christians of Najran complained to him about their heavy taxation, he reduced it from 2,000 pieces of cloth to 200. All this speaks of his justice and benevolence of Character.

Turning attention to the financial condition of the State, Umar-II laid down the rules that the taxable land occupied by the non-Muslims should not be taken by the Muslims. The Muslims were exempted from all kinds of taxes except Zakat. The result of such reforms was the lesser income of the State. Therefore, he imposed Kahraj upon Muslims, and the non-Muslims had to pay poll-tax (Jizyah) in return of the protection afforded to them by the Muslims.

He banished all sorts of corruptions from the State which had penetrated into society during the reign of his predecessors. He removed the distinction between the arab and non-Arab Muslims.

Both the Muslim and non-Muslim subjects were happy under him. During his reign the Khawarijites did not unsheathe their sword. They had nothing to say against his rule.

Umar-II gave up the idea of expansion like his predecessors. His primary concern was to preserve the prosperity of the conquered countries than to extend more and more the frontier of the Islamic empire. He did not pay proper attention to the military organisation upon which depended the success and stability of the empire.

The liberality of Umar-II granted to the Mawalis made them realise their position and gave much time to the Alids to recover their lost power. These people in later days joined the party of the anti-Umayyad movement and played important parts in bringing about the downfall of the Umayyads.

#### **4 Administration – Central, Military and Judicial and the Decline of Umayyads**

##### **Administration**

The accession of the Umayyads did not simply imply a change of dynasty but the reversal of the principles of Khilafah. Mu'awiyah, the founder of the Umayyad dynasty realised the complication involved in the previous elections, so, he avoided the process of election by nominating his son Yazid as his successor to the future throne. Thus, at the very outset of Umayyad rule the Khilafat of the Prophet was converted into *de facto* kingship. Marwan nominated his two sons, Abdul Malik and Abdul Aziz to succeed him one after the other. The nomination of two successors at a time by the later rulers gave rise to a new kind of evil. Many elder and efficient members of senior branches were left without hope of succession. This method of nomination created serious troubles under Walid-II who was ultimately murdered. His murder divided the Umayyads into two groups and this division was one of the causes of the downfall of the Umayyad dynasty.

Secondly, the institution of Shura also disappeared under Umayyad dynasty. During his governorship of Hijaz, Umar-II established a Council and consulted it on all important affairs of the province. On becoming Khalifah he tried his best to get as many best men as possible. But his reign was so short that he could not re-establish this institution firmly.

The empire was divided into five provinces;

1. Hijaz, Yaman and Central Arabia were under one Viceroy.
2. The lower and Upper Egypt formed another province.

3. Iraq-Arab (Babylonia and Chaldea) and Iraq-Azam (Persia proper) together with Yaman, Bharayan, Karman, Sistan, Kabul, Khurasan, Transoxiana, Sind and portions of the Punjab formed a big province under the Viceroy of Iraq.

4. Mesopotamia with Armenia and Azerbaijan formed another province.

5. North Africa, Spain and the South of France together with Sicily, Sardinia and the Balaeric Isles formed the most important province.

In matters of administration, the provinces were autonomous to a very great extent. All provincial expenses were met from the revenue of the respective provinces.

The Umayyad Khalifahh's at first could not think of posting any guard at their door for their personal safety. But after the attempt on his life Mu'awiyah instituted a guard and even in the mosque, he constructed a small partition known as *Hujrah* (room) to protect himself from the fear of assassins.

All the predecessors of Umar II enjoyed supreme power in the State. But the pious Khalifahhh, Umar II did a good deal to eliminate the rot that had permeated the sacred institution. He returned all his wealth and that of his wife's to the state treasury. He led a simple life and contended himself with the meal served in the State kitchen for the poor and the helpless. The courtiers, singers, poets, musicians were turned out of the court. As the Shura could not be restored again in the old form, he tried to keep himself in touch with the great scholars and savants like Hasan al-Basri. On the demise of Umar bin Abdul Aziz the grand court of the Umayyads was revived. The old pompous and luxurious life of the palace was restored.

#### **a. Central Administration**

There were five boards at the centre. Diwanul Jund (the Military Board), Diwanul KAhrāj (the Board of Finance, Diwanur Rasail (the Board of Correspondance), Diwanul Kahtam (the Board of Signet) and Diwanul Barid (the Board of Posts).

The Central Board administered the entire finance of the State. It was Central Board were all receipts and disbursements were made and records relating to them maintained". Mu'awiyah established a Chancery Board which bore the title of Diwanul Khatam after the fraud was detected by Amir bin Zubayr. Every order issued by the Khalifahh was registered by the Board and then the original was sealed and despatched.

Mu'awiyah was the first Muslim ruler to establish Diwanul Barid (the Board of Posts). This department was originally meant for the State but later on it was used by the subjects. Horses and camles were used to carry the posts.

Revenue: With the establishment of monarchy by Mu'awiyah, the revenue of the State became the private property of the Khalifah's. the revenue was derived from the same sources as under the orthodox Khalifah's, viz., the land tax, the poll tax on non-Muslim subjects, the poor rates, customs and excise duties, tributes paid under treaties, the fifth of the spoils of war (al-Fay), additional imports in kind, presents on occasions of festivals etc and child tribute from the Berbers. The taxes collected in each province were paid to the respective provincial treasuries. All expenses of the provincial administration were born from the provincial treasury and the balance was sent to the imperial treasury at Damascus. Mu'awiyah appointed a governor at Kufa for political and military administration but placed collection of taxes, particularly the land-tax, in charge of a special officer who acted quite independent of the Governor. This Officer bore the title of Sahib al Kharaj and was directly responsible to the Khalifah.

#### **b. Military**

With the accession of Umayyads an important change was made in the army. The Arabs had learnt in their wars with Byzantines the advantage of the Roman military methods. They adopted it as their model. The Muslim Generals after everyday's march used to pitch their camps quite in Roman fashion provided with two or four doors and fortified by rampart and ditches. These fortified camps were used throughout the Umayyad dynasty.

Al-Kufa, al-Basrah and later on West were the main recruiting-grounds for the army of the eastern provinces. Under the first Khalifah of the Umayyads, the standing army numbered 60,000 men and the yearly expenditure on account of it amounted to 60millions. The soldiers obtained 1,000 dirhams per head including the family pensions. Walid II increased the pay by 10 dirhams and that of the Syrians by still more. The financial disorders under Umar bin Abdul Aziz increased the irregularity in the payment of the troops. As circumstances varied Yazid III found himself compelled to cut down all salaries by 10 dirhams. In spite of this the army even under Marwan II is said to have numbered 1,200,000. All Muslims were eligible to become soldiers and hence a very large number of the new converts served Islam as soldiers in the way of Allah. Many Muslim volunteers under the Umayyads offered to fight against the enemy. "Often they joined the army at their own expense and with their own equipment and sometimes even contributed towards expense of the war" (S.A.Q Hussaini, *Arab Administration*). Women and children sometimes accompanied the soldiers.

The army was divided into five corps: the centre, the two wings, the vanguard and the rear guard. The commander-in-chief had his seat in the centre which only in exceptional

circumstances he left. According to Ibn Khaldun the Muslims followed two methods of fighting- one was by attacking and retreating and the other by charging at close quarters.

### **c. Judicial**

For judicial work the Khalifah appointed a *Qazi* who was entrusted with public prayers. With the growth and development of the Provinces it became necessary to appoint prefects for particular districts as executive officers of the government. The appointment of these Prefects was effected by the Governor without any reference to the Khalifah. The administration of Justice among the non-Muslim communities was confined to their own religious heads. With the object of excluding foreign influences from the affairs of the state, the most important measure of Abdul Malik was the removal of the Persians and the Christians from State offices and the appointment of the Arabs in their stead. He also introduced Arabic language in all government offices in place of Greek and Persian and a considerable number of Arab officers had to be trained and educated for the purpose. Another measure of equal importance was the introduction of Arab coinage and the withdrawal of foreign coins from circulation.

### **Decline**

In early years the Umayyads were firmly united among themselves but after the death of 10<sup>th</sup> Khalifah, Hisham, they started fighting among themselves which led to weakness of the empire. There were intense mutual fights between the two tribes of Qaisites and Yamanites which led to factionalism and polarised the Muslim world. There was no definite and fixed rule of succession to Caliphate which led to national disturbance. The disintegration of the empire was intensified by the personal rivalries among Umayyad princes. They followed the secular way of life that alienated them from ideologists (Religious class). Vices like wine, woman, (singing and dancing) and music had seized upon them like that of Jahiliyyah Arabia. The power was monopolized to Arabs which sowed discontent among non-Arabs. Under Umayyads, Syria enjoyed favour which was resented by Iraq and Persia. Sulayman reversed the policies of the previous regimes and humiliated the Generals responsible for unprecedented conquests in East and West. Poll-tax (Jaziyah) was continued to be levied on Neo-Muslims which disheartened them. All land property in Conquered lands was easily owned by Umayyad princes which led to economic disparity. All the reforms introduced by Umar bin Abdul Aziz were repudiated after his death, which widened the gaps of discontent. The rivalries with Abbasids were strengthened by the tragedy of Karbala and were worsening each passing day.



In the midst of all this discontentment, rivalry, disparity, disturbance and disintegration, the Abbasids opposed the theocracy and promised orthodoxy (Khilafah) so people flocked to them. So, in spite of their greatness, Umayyads fell in 750 C.E. after a rule of ninety years and Abbasids came to hold the office of the Caliph.