

ISLAMIC HISTORY AND CULTURE

STANDARD XI



GOVERNMENT OF KERALA

DEPARTMENT OF EDUCATION

State Council of Educational Research and Training
(SCERT, Kerala)

2016

PLEDGE

India is my country. All Indians are my brothers and sisters. I love my country, and I am proud of its rich and varied heritage. I shall always strive to be worthy of it.

I shall give my parents, teachers and all elders respect, and treat everyone with courtesy.

To my country and my people, I pledge my devotion. In their well-being and prosperity alone lies my happiness.

THE NATIONAL ANTHEM

Jana-gana-mana-adhinayaka, jaya he
Bharata-bhagya-vidhata.
Punjab-Sindh-Gujarat-Maratha
Dravida-Utkala-Banga
Vindhya-Himachala-Yamuna-Ganga
Uchchala-Jaladhi-taranga.
Tava shubha name jage,
Tava shubha asisa mage,
Gahe tava jaya gatha,
Jana-gana-mangala-dayaka jaya he
Bharata-bhagya-vidhata.
Jaya he, jaya he, jaya he,
Jaya jaya jaya, jaya he!

Islamic History Standard XI

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Department of Education
2015**

Dear learners

History is the analysis and interpretation of the past that enables us to take effective decisions in the future. The learning of history is fundamental to the growth and development of culture and civilization of any country. I take immense pleasure and pride to introduce the textbook on Islamic History for Higher Secondary Course in Kerala. The book, being the first of its kind, will certainly be a milestone in the history of SCERT.

The subject Islamic History and Culture deals with the history of Islamic people from pre- prophetic period to the present. It also outlines the significant contributions of Muslims to the fields of art, literature, architecture, mathematics, painting, music, etc. I sincerely hope that through the study of Islamic history and culture you will develop an insight into the history of a glorious period that spans more than 1500 years and will help you inculcate social values such as universal brotherhood, equality, truthfulness, tolerance and empathy.

As a learning material, this textbook can be a rich source of information. A number of activities have been incorporated into the text and a wealth of facts has been provided using attractive layout to make learning as interesting as possible. The activities, I think will enrich your skill of enquiry and ability to construct knowledge inside and outside the classroom. You can also seek the help of your teacher to use ICT in the effective learning of the text.

Wish you a wonderful learning experience.

Dr P. A. Fathima

Director

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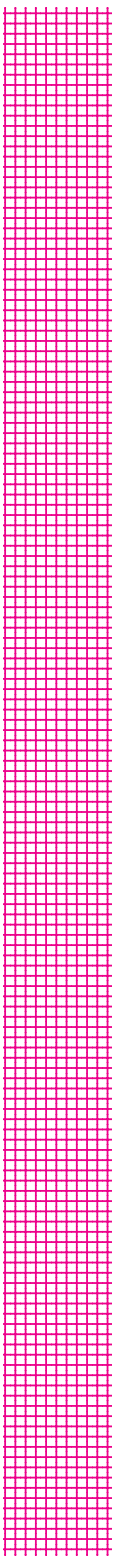
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CHAPTER I

INTRODUCTION TO ISLAMIC HISTORY AND CULTURE

The word 'history' is derived from the Greek word 'istoria' which means information or inquiry. History is a systematic account of the origin and the development of the human kind. It is the result of the interplay of man with his environment and his fellow men. It is the living past of man. It can also be seen as an attempt made by man through centuries to reconstruct, describe and interpret his own past.

History is so multi-faceted a subject that no comprehensive definition of it can be given except in general terms. Most definitions of history point to its nature and scope or to the value of its study.

Aristotle, the great philosopher probably gave the first formal definition. He said, "History is an account of the unchanging past."

E.H. Carr characterised history as "a continuous process of interaction between the historian and his facts, an unending dialogue between the present and the past."

History is a branch of learning which helps man to mould his future. It provides an awareness of the development of human beings in economic, social, political and cultural fields and gives a sense of direction for the future.

“History is a science that investigates and presents in their context of psycho-physical causality, the facts determined by space and time of the evolution of men in their individual as well as typical and collective activity as social beings”- **Ernest Bernheim**.

“History is nothing but the biography of great men and that it is a record of human accomplishment particularly of great souls” – **Thomas Carlyle**.

“History is the art of choosing from among many lies that one which most resembles the truth”- **Rousseau**.



Collect as many definitions as possible on history, discuss the features of the subject of history based on the definitions and develop your own definition.

Historiography

Historiography literally means the art of writing history. It is nothing but the history of history or the history of historical writing. Historiography tells the story of the successive stages of evolution or development of historical writings. It includes the evolution of the ideas and techniques associated with the writing of history and the changing attitudes towards the nature of history itself.

Sources of History

The materials from which the information about the past can be collected are called the sources of history. The sources can be divided into material and literary sources.

Material Sources

- Coins
- Pottery

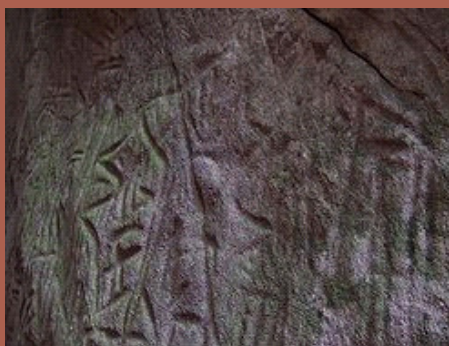
- Cloths
- Remains of dwelling places and cities
- Ponds
- Dams
- Wells
- Forts, palaces and temples
- Inscriptions on rocks, walls, forts, pillars, metal and terracotta plates
- Shrines
-



Archaeology is the scientific study of people and their culture in the past by analysing their artefacts, inscriptions, monuments and other remains.



Fig. 1.1: Coins and palm leaves



Epigraphy is the study of inscriptions.
Numismatics is the study of coins.

Literary Sources

- ◆ Travelogues
- ◆ Poetry
- ◆ Biographies
- ◆ Autobiographies
- ◆ Diaries
- ◆ Records
- ◆ Religious texts and legends
- ◆
- ◆

ISLAMIC HISTORY

Islamic History is a comprehensive and multi-dimensional discipline which contains all aspects of lives and achievements of the Muslim community as a whole. The subject matter of Islamic History contains the history of Arabia before Prophet Muhammad, the development of Muslim society under the prophet and the pious Khalifas and the society under various dynasties up to the present century. It also deals with the life and cultural contributions of Muslims.



'Tarikh' is the corresponding Arabic term to the English word 'History'. It usually means 'the past'. 'Tarikhul Islam' is the common term used by Arabic historians to denote Islamic history which means the history of the Islamic people. In documenting the history of their people, the Arabs followed the rational approach.

Culture

The gradual spread of Islam made it a great culture. “Culture is that complex whole which includes knowledge, belief, art, custom and any other capability or habits acquired by man as a member of society.” Islam contributed much in the field of culture and civilization. Muslims had their own contributions in science and literature. Their fame also rests in the field of painting, architecture, music, performing arts, etc. According to P.K. Hitti, “Moreover they were the medium through which ancient science and philosophy were recovered, supplemented and transmitted in such a way as to make possible the renaissance of western Europe.”

Khaleela wa Dimna	Literary work	Ibn Muqaff
Kanun fi Tibb	Medicine	Avicenna
Tahafut al Tahafut	Philosophy	Ibn rushd
Tariq ur Rasul Wal Muluk	History	Jarir al Tabari
Muajab al Buldun	Geography	Al-Idrisi
Al-Jabr al Muqabalah	Mathematics	Al Qawarsmi
Al ashr maqalath al Ain	Ophthalmology	Hunayn bin Ishaq
Kitab al Rahma	Alchemy	Jabir ibn Hayyan



Sources of Islamic History

The main sources of Islamic History are the Qur'an and the Hadith. Material and literary sources such as architectural monuments and historical works are also used. Historical works include:

- Diwanul Arabs (The pre-Islamic poetry)
- Ayyamul Arabs (The days of the Arabs - Tales of battle days of tribes)
- Tabaqat (Group Relating History)
- Sira Literature (Biographies)
- Houwaliyat (Chronicles)
- Khabar (Historical Anecdotes)
- Ilmu Ansab (Genealogy)

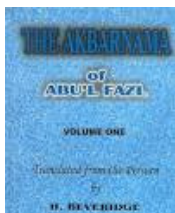
Some important works on Islamic History

Sirathul Rasulallah - Ibn Ishaq



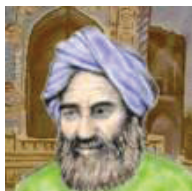
Thariq-ul-Rasul-wal-Muluk - Al Tabari

Muqadhima - Ibn Khaldun



Akbar Nama - Abul Fazal

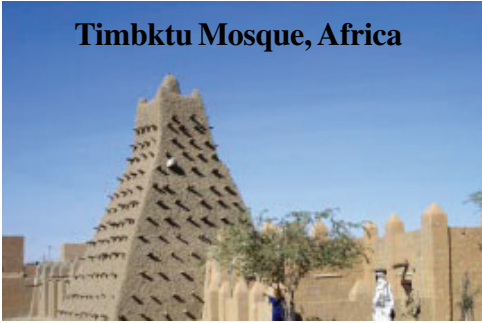
Kitabul Hind - Al- Biruni



Tuhfathul Mujahidin - Shaik Zainudin

Architectural Monuments

Timbktu Mosque, Africa



Shah Mosque, Iran



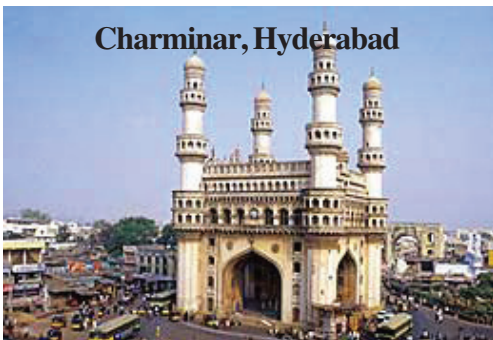
Red Fort Delhi



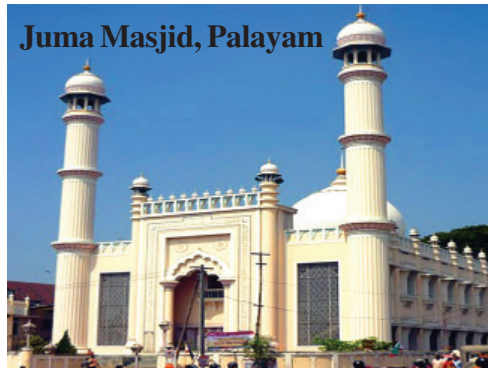
Cordoba Mosque, Spain



Charminar, Hyderabad



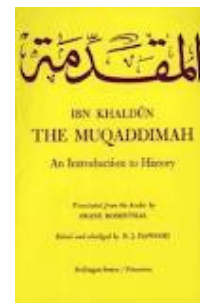
Juma Masjid, Palayam



Ibn Khaldun (1332-1406)

Ibn Khaldun was the most celebrated historian of the medieval period. His greatest work is 'Universal History'. His fame rests on 'Muqadhimah', an introduction to his great 'Kitab ul Ibr'. He is considered the 'Father of Sociology'.

Other eminent Muslim historians were Al-Tabari, Al-Masudi, Al-Waqidi, Al-Baladuri, Ziauddin Barani, Afifi, Khallikan, Abu Fazal, Shaik Zainudin Makhdum etc.



Arnold Toyanbee called the Muqadhima ‘a philosophy of history which is undoubtedly the greatest work of its kind that has ever yet been created by any mind in any time or place’.

The British philosopher **Robert Flint** wrote on Ibn Khaldun ‘as a theorist of history he had no equal in any age or country until Vico appeared, more than three hundred years later. Plato, Aristotle and Augustine were not his peers, and all others were unworthy of being mentioned along with him.’

ISLAM

Islam was the youngest of the Semitic spiritual traditions and Muhamad was its last Prophet. He propagated the doctrine of ‘oneness of the God’ that is ‘Thawhid’, and his last Prophethood. This basic belief is exposed in the statement La Ilaha Illa Allah Muhammed ur Rasulullah (There is no God but Allah and Muhammed is the Prophet of Allah). Islam liberated human thought. It changed the attitude and approach of mankind, upholding the principle of unity and brotherhood of man regardless of his birth, gender, nationality, language and colour of skin. Islam declared that the entire human race has one and the same parentage-Adam and Eve. Islam does not make any distinction between the realm of the physical world and the world of spirituality. Both are integral parts of one and the same. Hence the Prophet was the spiritual head as well as the head of the state. The political system after him (the Khilafat) became the most powerful one to influence the course of history of Asia, Africa and Europe.

Thawhid

Tawhid is the essence of the teachings of Islam. It means that there is only one supreme Lord of Universe. He is omnipotent, omnipresent and sustainer of the world and mankind.

The Meaning of Islam

Islam is an Arabic word that denotes submission, surrender and obedience. As a religion, Islam stands for complete obedience and submission to Allah - that is why it is called Islam. The other literal meaning of the word is ‘peace’ and this signifies that one can achieve real peace of body and mind only through submission and obedience to God.

Articles of Faith

Beliefs in :

- Oneness of God
- The Angels of God
- The Scriptures of God
- The Prophets of God
- The Day of Judgement
- The supremacy of God's will (predestination)

Five Pillars of Islam

The five pillars of Islam remain the core and obligatory practices of Muslims

1. The profession of faith.

A Muslim is one who proclaims "there is no God but Allah and Muhammad is the messenger of God". It affirms Islam's absolute monotheism, an uncompromising faith in the oneness of God. The second part of the confession of faith is the affirmation of Muhammad as the messenger of the God, the last and final Prophet.

2. Prayer.

Five times each day, Muslims are called to worship God by Muazzin (caller to prayer) from mosques. Muslims individually or in group, can perform their prayers (Salat-Arabic, Namaz-persian). The times of the prayer are daybreak, noon, mid-afternoon, sunset and late evening. Ritually, prayer is preceded by ablutions (Wudu) that cleans the body. A special feature of the Friday prayer is a sermon (Khutuba) preached from a pulpit(Mimber).

3. Almsgiving (Zakat)

All capable adult Muslims are obliged to pay zakat in accordance with their wealth. A certain percentage of the accumulated wealth and assets is to be given to the poor. During the period of Islamic rule zakat was collected from individuals and distributed to the deserving people, under the supervision of state.

4. The fast of Ramadan.

Every year during the month of Ramadan, Islam prescribes a rigorous fast during the month of Ramadan, the ninth month of the Islamic calendar. All adult Muslims in good health should observe from dawn to sunset, abstinence, not only from food, drink and sexual activity but also from all kinds of wrong doings. The month of Ramadan comes to an end with a great celebration, Eid -ul-Fitr.

5. Pilgrimage: the Hajj.

Ramadan is followed by the beginning of the pilgrimage season. Every adult Muslim who is physically and financially able is expected to perform the annual pilgrimage (Hajj) to Makkah at least once in his or her lifetime. The hajj takes place during the twelfth month, Dhul Hajj of the Hijra calendar. Tenth Dhul Hajj is another day of celebration, Eid al Adha.

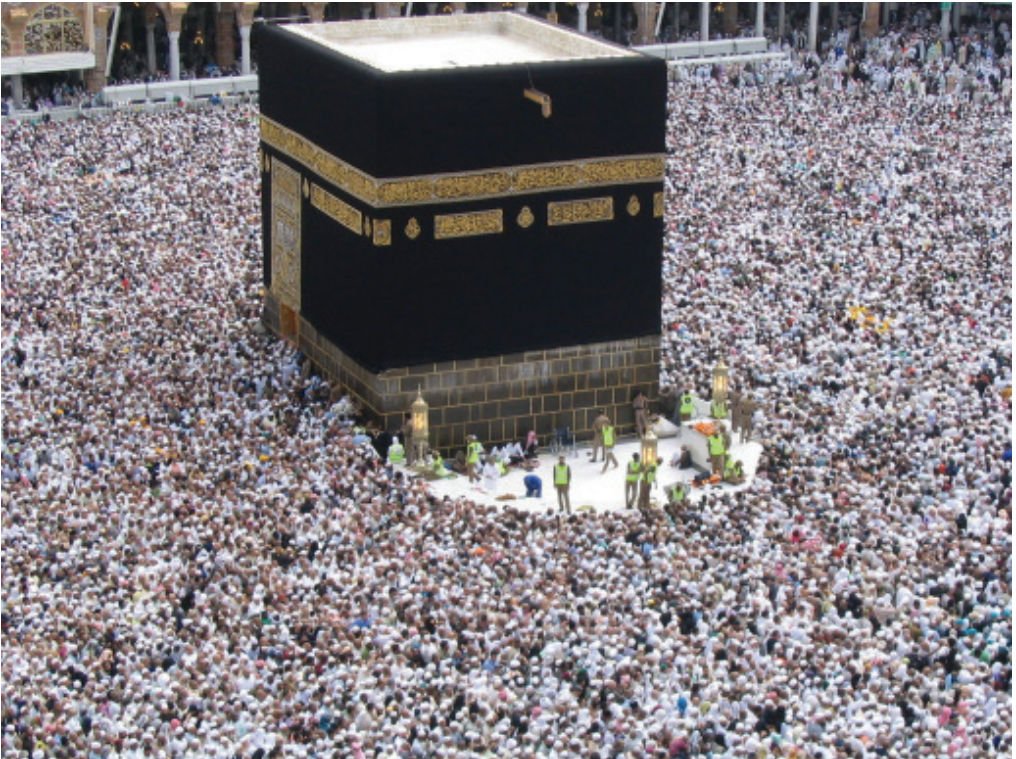


Fig 1.2 Ka'aba during Hajj



Fig 1.3 Delhi Juma Masjid on the day of Eid

Islam in India

It is considered that Islam came to India for the first time in Kerala through the Arab who had commercial connection with Kerala. The local rulers with their liberal welcoming policy provided all facilities to the Muslim Arab merchants. It was the Hindu rulers of Kodungallur, who supported the Muslims to build the first mosque in India. Subsequently Islam spread into different parts of India. The Indian Muslims had contributed much in the development of socio-political and cultural sphere of India.

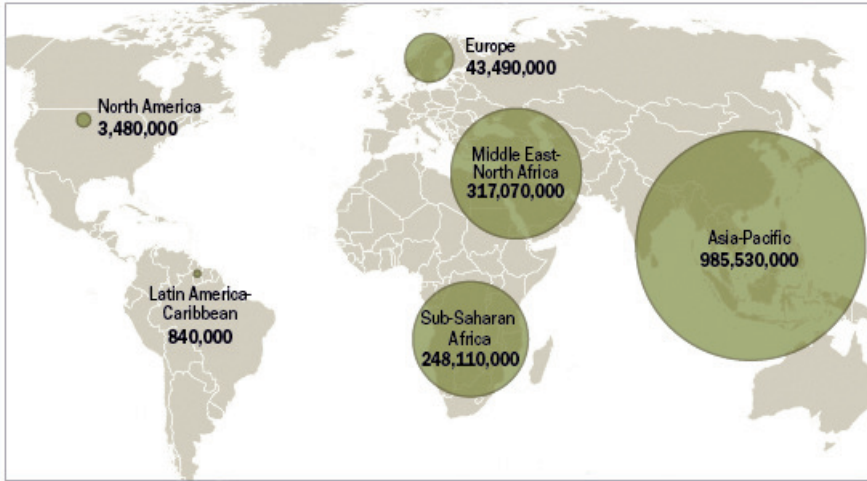
Muslim Population

According to the Global Religious Landscape Report (Dec. 2012), the P.E.W. Research Center's Forum on Religion and Public Life, USA, there are an estimated 1.6 billion Muslims around the world, making Islam the world's second-largest religious tradition after Christianity.

The Middle East-North Africa region has the highest concentration of Muslims than any other region of the world: 93% of its approximately 341 million inhabitants are Muslims. In the sub-Saharan Africa it is 30% and in the Asia-Pacific region it is 24%.

Regional Distribution of Muslims

Population by region as of 2010



Percentage of world Muslim population in each region as of 2010



Population estimates are rounded to the ten thousands. Percentages are calculated from unrounded numbers. Percentages may not add to 100 due to rounding. Pew Research Center's Forum on Religion & Public Life • Global Religious Landscape, December 2012

Muslims make up a majority of the population in 49 countries around the world. The country with the largest number (about 209 million) is Indonesia, where 87.2% of the population identifies as Muslim. India has the world's second-largest Muslim population in raw numbers (roughly 176 million) and Muslims make up 14.4% of India's total population.



Assesment question

1. "History is an unending dialogue between the Present and the Past"-
Substantiate
2. What is meant by sources of History? Mention its classification with examples.
3. Islamic History deals with the life and culture of Muslims. Explain.

Further Activity

Write the history of the locality where your school is situated.

Areas

- Occupation of the people
- Urbanisation
- Customs and rituals
- Educational development
- Religion, mosques, churches and temples
- Festivals
- Art forms
- Agriculture

Collect data for the last 50 years from various sources.

Collect coins of the different countries and different periods. Categorise the coins in the chronological order and write a report.

CHAPTER II

ARABIA: THE CRADLE OF ISLAM

Arabia is the south-western peninsula of the Asian continent, known as Jazirath-ul-Arab. It is the largest peninsula in the world. It is covered in the east by the Persian Gulf, south by the Indian Ocean, west by the Red Sea and north by the Syrian Desert and Fertile Crescent area of the Mediterranean coastal line. Arabia is generally the land of a vast desert and barren soil.

Arabia

- Hottest Peninsula
- Largest Petroleum producing area



Fig. 2.1: Map showing the location of Arabia

Geologists hold a hypothesis that the land of Arabia was the natural continuation of the Sahara extending to the Gobi desert in China. As the result of the tectonic force the Arabian region might have detached from the Pangaea and the peninsula was formed.

The Arabian Peninsula was crisscrossed with caravan routes. Of these two were important. The first ran alongside the Persian gulf, then alongside the Tigris and then crossed the Syrian desert towards Palestine. It was properly called, 'the eastern route'. The other route ran along the shore of the Red Sea and was properly called, 'the western route'. *The life of Muhammed, M.H. Hykal.*



Fig. 2.2: Map of the Arabian Desert in between the Saharan desert and the Gobi desert in China

“Geologists tell us that the land once formed the natural continuation of the Sahara now separated from it by the rift of river Nile valley and great chasm of the Red sea and of the sandy belt which traverses Asia through central Persia and Gobi desert” *History of the Arabs, P.K. Hitti*

Geographical features of Arabia

The land of Arabia comprises of mountains, plateaus, deserts, low lands and steppe land. The Arabian Peninsula is welded with the long range of mountains passing through the coastal area of the Red Sea, Indian Ocean and the Persian Gulf. The peak of these mountain range is situated at Madain. The coastal area of the Red Sea is called Tihama. Najd is the central plateau of the northern Arabia. Apart from the coastal mountain range, a mountain region called al-Hijas(the barren) lies separating Tihama from Najd. Yemen, Hadramawth and Oman are some important geographical divisions blessed with vegetation. In addition to these there are some volcanic tracts called Al-Harrat in western and central regions of Arabia.

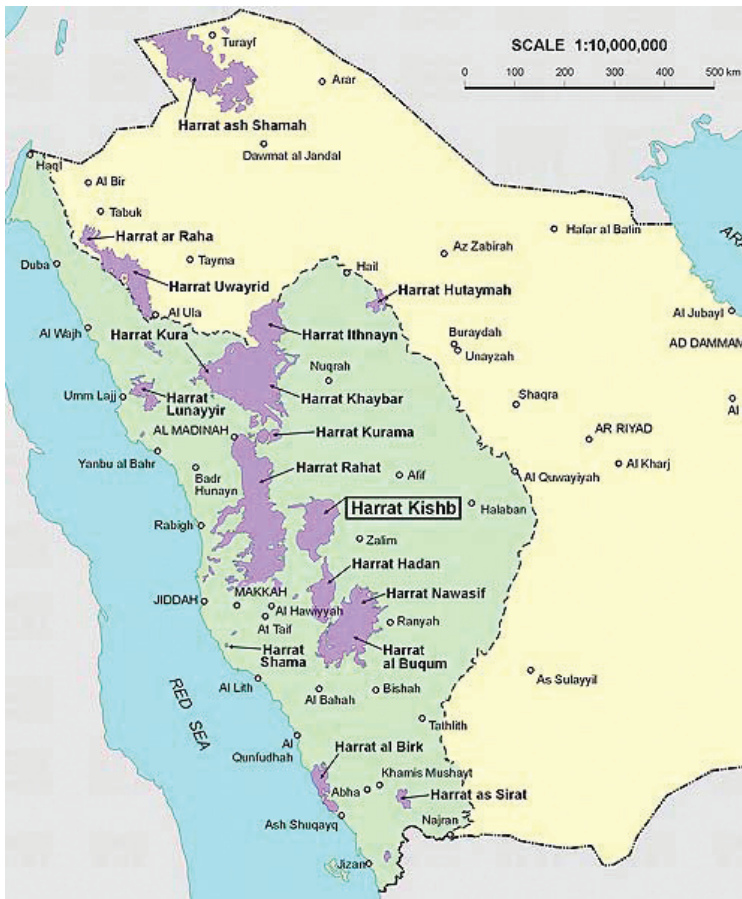


Fig. 2.3: Map showing the volcanic tracts of Al-Harrat



With the help of the political map of the world, identify the countries that form the Arabian Peninsula .

Desert divisions of Arabia

Arabia stands at the crossroads of Asia, Europe and Africa. It is one of the driest and hottest regions in the world. As the land of desert the Arabian Peninsula is divided into three

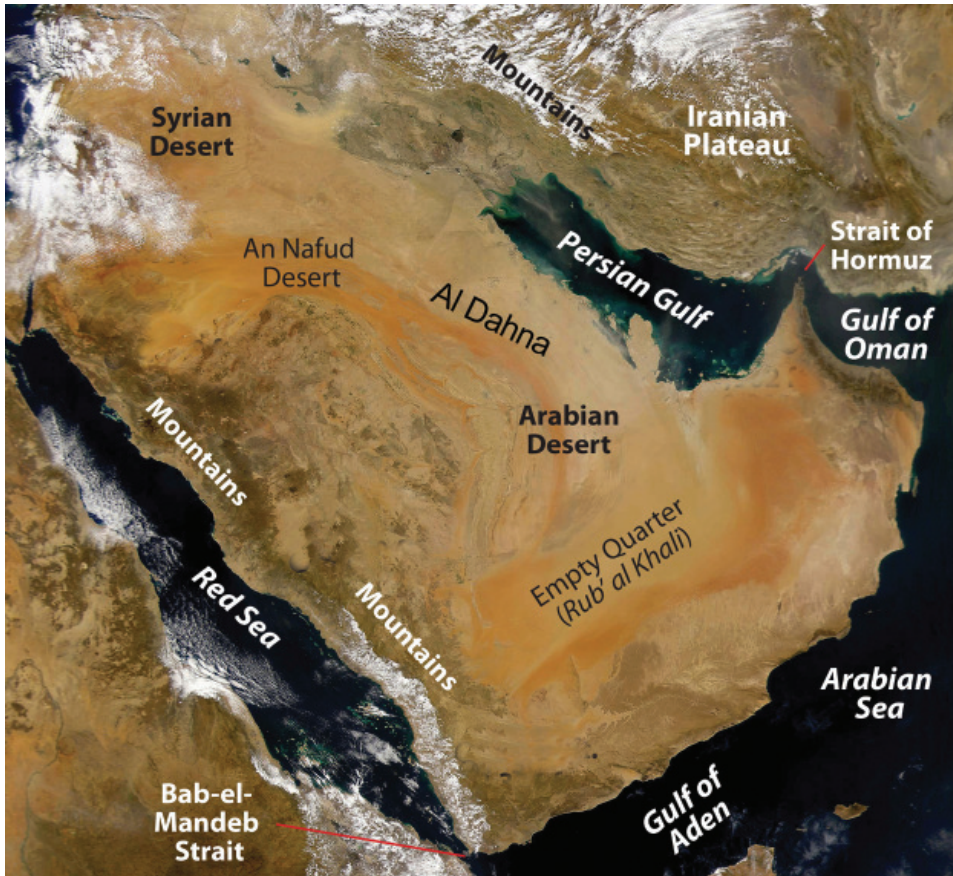


Fig. 2.4: Map showing the desert divisions of Arabia

1. Al-Nufud: It is a stretch of land in northern Arabia covered by white or reddish sand. It is one of the driest deserts in Arabia. It receives occasional rainfall and it helps the growth of meadows and oasis. The rain also helps the formation of oasis in the southern valleys. Thus it turns into the paradise for camels and sheep. When an oasis becomes dry the Bedouins, the nomadic people of Arabia will be forced to lead their cattle to the next one. The desert with scattered oasis makes the Arab cattlemen nomadic.

2. Al-Dahna: It is a chain of red sand extended from the Great Nufud in the north to the Rub-al-Khali in the south. Like an area it stretches to the south-east of Arabia by a distance of 600 miles.

Al-Dahna receives seasonal rainfall. It abounds with pastures attracting the nomadic people and their cattle. But in the summer season its surface structure is always changing due to the formation of sand dunes.

3. Rub-al-Khali: From the Al-Dahna in the north to Hadaramouth in the south lies the desert land named Rub-al-Khali. As its name indicates it is vacant in nature and it does not receive seasonal or occasional rain. Its climate is very hot and dry; it is unfit for human habitation.

The highest peak in the Hijas mountain region is Sarah. The most important cities like Makkah, Madina (Yathrib), the port city of Jiddah and Thaif lie in the coastal area of the Red Sea. The volume and the density of population are higher than the desert region.

Climatic Condition of Arabia

Even though the Arabian Peninsula is surrounded with seas and water resources, it remains the hottest region of the world. These water bodies are not sufficient to break the hot nature of Arabia. The south-western and north-eastern monsoons evade the Arabian Peninsula, so Arabia does not have monsoon rain. Though coastal area receives occasional rain, it leaves very little moisture for the interior.



Fig. 2.4: Map showing the course of monsoon wind

Flora of Arabia

The dryness of the atmosphere and the soil salinity prevent luxuriant growth of plants and vegetation in Arabia. Plants that are seen in the deserts are often seen in Arabia.

Frankincense had been traded on the Arabian Peninsula and in North Africa for more than 5000 years. P.K Hitti says: ‘The chief attraction for the Egyptians in South Arabia lay in the frankincense, which they priced highly for the mummification and in which that part of Arabia was particularly rich.’

Frankincense which is used in centres of worship is grown in South Arabia. The South Arabians are an agricultural community. Many species of Acacia are found in South Arabia. Syria is the native place of olive trees. Fruits like pomegranate, apple, apricot, almond, orange, lemon, water melon and banana are also cultivated in certain parts of Arabia. Thaif is famous for grape cultivation and vine production.



Fig. 2.5: Frankincense and the tree

Dates

The climate and temperature of Arabia is very suitable for the growth and harvesting of dry fruits. Date palm is known as 'the queen of the Arabian flora'. It is the chief food of the Arabian people. To possess 'the two black gold' (aswadain) was the dream of the Arabian nomadic people. The two blacks stands for 'water' and 'dates'. Today, Arabia is the second largest producer of dates in the world.



Fig. 2.7: Date palm

Prophet Mohammed encouraged Muslims to break their fast by dates and water. He once said that if a person has some dates in his house he is not poor.

“Among the Arabian flora the date-palm tree is queen. It bears the most common and esteemed fruit (tamr) par excellence..... the Prophet is reported to have enjoyed, ‘ Honour your aunt, the palm, which was made of the same clan as Adam” *P.K,Hitti P.19*

Fauna of Arabia

The animal kingdom of Arabia includes panthers, leopards, hyenas, wolves, foxes and lizards. In the pre-Islamic poems there are descriptions of lions. Monkeys are found in the southern part of Arabia. Birds like prey-eagle, bustards, falcons, hawks and owls are seen in Arabia. Crows are abundant in the southern part of Arabia. Hud-Hud (hoop) is the common bird seen in the length and breadth of the Arabian Peninsula. Birds like lark, nightingale and pigeon occasionally appear in Arabia. The domestic animals of Arabia are mainly camel, horse, mules, cat, sheep and goat.

To the Arabs, horse was the symbol of wealth and social status. Its feeding and care created many problems to the nomadic people of Arabia. Its value lies in its speed and performance. It was used for the purpose of racing and hunting.

To the Arabs, camel, ‘the ship of the desert’ is the most useful animal. It is used as vehicle and important means of transportation. Without this animal the desert could not be conceived of as a habitable place. Camel was the constant companion of the Bedouin and his foster-father. He drinks its milk, eats its flesh, covers himself with its skin, lives in tents made of its hair, and uses its dung as fuel. The Arab life in ancient time totally depended on the camel. They used to refer themselves 'the people of camel'.

Camel of Arabia

'Ship of the desert'

'Foster father of the Arabs'.



'Arabs-the parasite of the camel'.

'Arabs- the people of the camel'.

“The Arab prospers only where the camel prospers”
Khalifa Umar



Discussion: Different desert divisions of Arabian Peninsula.
Seminar: The ‘Importance of Dates and Camel in Bedouin Life and Culture’.

Arabia: the Socio-Political Condition

The inhabitants of Arabia belong to the Semitic race. The Semitic is a collective name denoting the ancestors of the ancient Babylonians, Chaldeans, Amorites, Aramaeans, Phoenicians, Hebrews and the Arabs. The term Semitic is derived from the Latin term of 'Semite' in the Old Testament. Semite is the Latin version of the proper name Shem, son of the Noah, the Prophet referred to in the Old Testament. The descendants of Shem are called the Semitics or the people of Shem.



Fig. 2.8: Semitic migration

Arabia - The Cradle of the Semitics

Which was the home land of the Semitics? From where did the Semitic people migrate? Different opinions have been expressed regarding the home land of the Semitics, i.e. from Africa, Iraq and Arabia

Historians have difference of opinion regarding the origin of the Semitics whether they were from east Africa, Mesopotamia or the Arabian Peninsula. Comparatively the third argument, Arabia, the cradle of the Semitic people, is more credible than the other two. The physical and geographical condition of Arabia might have compelled the people for migration to different regions.

Arabia is basically the land of desert. The surface of Arabia is barren. Only the narrow margin of the coastal lines is habitable. When the population increased beyond the capacity of the habitable coastal line, the surplus might have migrated to the habitable places.

The Bedouins



Fig. 2.9: Bedouins

The inhabitants of Arabia fall into two main groups: the nomadic Bedouins of the Northern Arabia and the settled people of Southern Arabia. The northern Arabs were called Moderates or Qaisites and the southern Arabs were called Himyarites and Yemanites. The north-Arabbians led a nomadic way of life on account of the geographic condition of this region. It represents the best adaptation of desert life. The scarcity of water and proper food, scorching heat and

trackless roads reflected in the Bedouin's mental and physical make-up. 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. Every tent represents a family. A number of families constituted a clan. A number of clan grouped together to form a tribe.

Every tribe had a leader called 'Sheikh'. He was the senior member of the tribe. He was elected in a democratic manner.



Fig. 2.10: A Modern Bedouin



Fig. 2.11: A Bedouin tent

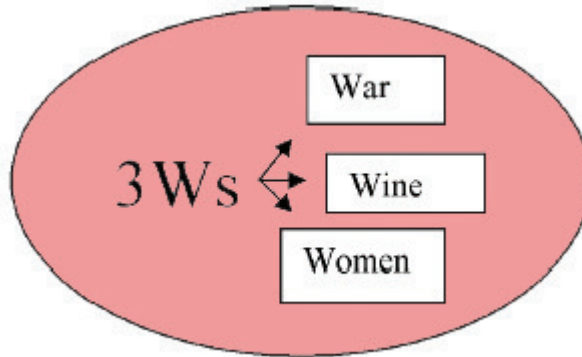
The principles of hospitality, enthusiasm and manliness were considered the supreme virtues of the nomadic Arab people. The tribal people of Arabia thought that it was their divine duty to treat the guest, even if he was from the enemy tribe and would be welcomed and treated gently for three days. The inter-tribal war was the order of the day. After each war, blood money (Fidyah) is collected by the winner tribe from the tribe who faced more casualties. They believed in the purity of blood.



Debate on 'Influence of geography on the character formation of the people'.

Hijaz on the eve of Islam -Period of Jahiliyah

The period prior to the Prophethood in 610 AD is known as the period of Jahiliyah (the period of ignorance). It was a period in which Arabs had no dispensation, no inspired prophets and no revealed book to guide them. Though they had faith in a supreme power they worshipped many gods and goddesses. So the religion was polytheistic in nature and idolatry was widespread. Morality was at its lowest ebb. Besides war and brigandage, wine and women were their favourite pastime.



Ayyamul Arabs

Unlike South Arabia, the vast area of the Northern Arabia was populated by the nomadic Arabs. The history of the Bedouins is the history of their intertribal wars generally called 'Ayyamul Arabs' - the days of the Arabs. These wars mainly focused on conquering the water resources and pastoral lands.

Brigandage (Ghazw) often led to intertribal war. The causes of their war were generally very silly and finally, when the rival tribes got exhausted they would come to terms with each other on the mediation of a third party. In Arabia wars did not beget kings but beget heroes. Arabian poets never got tired of singing their glorious deeds.

Basus War

It is the renowned war of the Ayyamul Arabs fought between the Christian tribes of Banu Bakr and Banu Thaglib 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 Thaglib chief and the war continued by reciprocal raiding and plundering.

Dahis Ghabrah: The war fought between the central Arabian tribes of Abs and Dubyan. It was on the dispute over the two horses named Dahis and Ghabrah.

Days of Bu'ath: A long war fought between the Aws and Khazraj, the two leading tribes of Yathrib.



Fig. 2.12: War troops of Bedouins

Harbul Fijar: Harb ul Fijar is called 'fijar war' (transgression) because it was fought in the holy months (Muharram, Rajb, Dul-Ka'd, Dul Hajj). According to the tribal law, intertribal war was prohibited in these months throughout Arabia. Harb ul Fijar was fought between the tribes of Kinanh and Hawasin. The tribe Quraish was the ally of the Kinanh. So the Quraish also participated in the war helping the Kinanh. As the member of the Quraish, Muhammad, the young boy of 15 years participated in the war. The war ended with the peace committee named 'Hilful Fuzul' in which Muhammad was a member.

Socio-Political condition

Social condition of Arabia was very pitiable. The tribal wars, absence of a central political authority and lack of common code of conduct caused social degradation during Jahiliyyah period. Slavery was the order of the day. Women were considered as chattels according to the whims and fancies of man. They had no right of inheritance. Birth of a girl-baby was regarded as disgrace. Female infanticide was common in the time of Jahiliyyah. All the activities of the Jahiliyya people are summed up in three Ws- War, Wine and



Fig. 2.13: Shaikh of the Bedouin tribe

Women. Polyandry and polygamy were the common practice of the nomadic Arabs. There was no formal system of education. A few could read and write among the pagan Arabs. However, they kept the purity of Arabic language.



Compare the condition of women during the period of Jahiliyya with that of the modern age.

Religious Beliefs

The religious beliefs of Bedouins represented the earliest and primitive form of Semitic religion. Pagan Arabs followed superstitious beliefs and practices. Like other primitive people, the Bedouin worshipped natural forces. Amr bin Luhayy introduced the idol of Hubul from Mesopotamia. Following this, each tribe brought their idols and installed them in their shrines. They believed in the Almighty God, Allah, but they followed polytheistic activities by the influence of the Syrians and the Persians.



Fig. 2.14: (a) Al Uzza

(b) Allata

(c) Manata

Apart from the Almighty and the chief deity, natural objects like trees, wells, caves and stones were sacred to the Pagans. They worshipped these forces out of love or fear. The agricultural community worshipped the sun and the pastoral community worshipped the moon. They believed that the angels were the daughters of God. Allata, Uzza and Manata were the chief deities of the pagan Arabs.

Economic Conditions

Arabia was a desert land situated between two great empires, the Sassanid Empire in the east and the Byzantine Empire in the north. The north Arabs were mainly traders. The south Arabs were mostly an agrarian community. Slavery was not only

a social practice but also the backbone of the economic life of the Arabs. Like cattle, slave was a form of wealth to them and slave trade was widespread. They brought the slaves from the African countries for trade. Usury (interest) was a common economic practice. The upper and middle classes of the society exploited the poor and the needy. There was a wide gap between the rich and the poor. Makkah held an important position as the centre of the trade route and maintained trade contact with the Sassanid and Byzantine empires.



Fig. 2.15: Mercantile Carvan of Arabian Desert

Pre-Islamic Poetry: the Register of the Arabs

The poetical expressions of the pre-Islamic Arabian people are remarkable. Arabic literature sprang into existence with an outburst of poetry. The Arabs were gifted with a wonderful memory. They had a great passion for poetry. In the time of the Jahiliyah, they conducted poetical contests throughout Arabia. These pre-Islamic poems were committed to memory and transmitted by oral tradition and finally recorded in writing during the third century C.E.

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.



Seminar on the socio-religious condition of Hijaz on the eve of the emergence of the Prophet

“It may be of these magnificent odes, as of the Iliad and Odyssey, that they are works of highly finished art, which could not possibly have been produced until the poetical art had been practiced for a long time.”

(*A Literary history of the Arabs*, p.XXII, **R.A. Nicholson**,)

Qasida and Mu'allaqat

Qasida (Ode): It is a form of Arabic poem, usually in mono-rhyme, that may be satirical or elegiac. This poetic form developed in pre-Islamic Arabia and perpetuated throughout the Islamic literary history.

The classic Qasida is an elaborately structured ode of 60 to 100 lines, maintaining a single end rhyme that runs through the entire piece.

Mu'allaqat: 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 Jahiliyya 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'ba. The word Mu'allaqat means something that is hung or suspended.

There were the seven suspended poems ('Sab'ul- Mu'allaqat') and the main poets are:

1. Imrul Qays
2. Labeeb bin Rabia
3. Tharafa bin al-Abad
4. Zuhair bin Abi Salma
5. Anthara bin Shaddad
6. Amr bin Kulthum
7. Harith bin Hillizah

Besides being an oracle, guide, orator and spokesman of his tribe, the poet was also the historian and the scientist of the tribe. The touchstones of the superiority of the tribe were the military power, intelligence of the poet and the size of the tribe. The Pre-Islamic poet was well versed in the genealogy and folklore of the tribe. His poem was the record of the achievements of his tribe, its battles, the right of its tribes-men, pastures and border lands. The chief duty of the poet in the time of inter-tribal war was to ridicule the rival tribe by exposing their shortcomings and thereby to destroy their morale



Discussion on poetry as the public register of the Arabs in Jahiliyya period.

Makkah and Ka'ba

Makkah is a city in the Hijaz area of the Arabian Peninsula. The city is located 70 KM inland at a height of 277 M above sea level. The ancient name for the site of Makkah was 'Bakkah'. It is said to be more specifically the early name for the valley located therein. The Muslim scholars generally use the term to refer to the Ka'ba and its holy surroundings.



Fig. 2.17: Ka'ba

Assesment Questions

1. How did the Bedouins maintain the purity of their tongue and the purity of their blood?.
2. The Influence of the geographical and climatic features of Arabia reflects in the life of its inhabitants-Explain

Further Activities

Collect the pictures of deserts, coastal areas, plateaus, valleys. volcanic places, mountain ranges, flora and fauna etc. of Jazirath -ul-Arab and prepare an album.

CHAPTER III

THE PROPHETIC PERIOD: MAKKAH

The lifetime of Prophet Muhammad is considered as Prophetic period in Islamic history. The prophetic period is divided into two as Makkah period and Madina period, based on his migration to Madina from Makkah in 622 C.E.

Family Tree of Prophet Muhammad

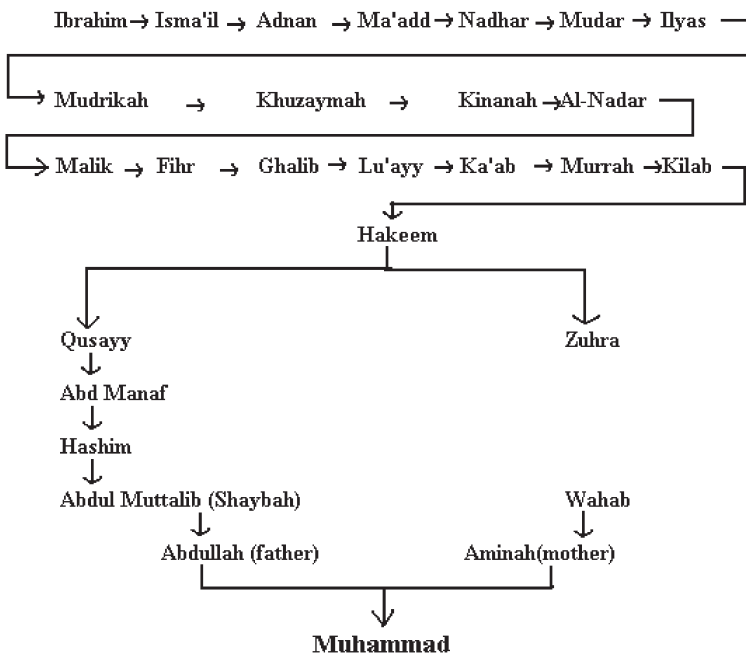


Fig. 3.1 Geneology of Prophet Muhammed

Birth and Childhood of the Prophet

Prophet Muhammad was born in Makkah in 570 C.E in the Hashim family of the Quraish tribe. His father was Abdullah and mother Amina. His father died before his birth and he lost his mother when he was six years old. The orphaned Muhammad was brought up by Abdul Muttalib, his grandfather who was the chief of the Quraish, the most important tribe in Arabia. After two years, his grandfather also died. Thus he came under the protection of his uncle, Abu Talib. When he was twelve years old, Muhammad accompanied Abu Talib in a caravan to Syria. In this journey, a Christian monk named Bahîra happened to see the boy. The monk foresaw prophethood in the boy and advised his uncle to take care of him. Muhammad was illiterate but was an embodiment of honesty and good manners. Seeing his honesty people of Makkah revered him with the title of Al-Ameen, the most trusted. He took part in Hilful Fuzul, the significant peace committee of the tribes of Makkah.

Hilful Fuzul: A committee which tried to eliminate tribal enmity and to maintain peace and harmony among the tribes of Makkah. As a member of Hilful Fuzul Prophet Muhammad proved himself to be a social reformer through his services.

Halima: A Bedouin woman of Banu-Sa'ad. She was entrusted with the upbringing of the child Muhammad according to the custom of Arabs.



Conduct a group discussion on the mental anguish of Muhammad who lost his parents in a very tender age

The noble qualities of Muhammad attracted Khadeeja, a Quraishite and well-to-do merchant-widow. She was conducting business independently. She appointed Muhammad as the manager of her mercantile caravan to Syria. He managed the business affairs with great skill and honesty and Khadeeja was greatly impressed by the character and the personality of Muhammad. Eventually, she married him with the consent of her uncle Umar bin Asad. Muhammad was 25 and Khadeeja was 40 at the time of their marriage. Muhammad got a very devoted wife and Khadeeja found her husband honest, sincere and the most perfect. They had 6 children but only four daughters Zainab, Rukkiya, Ummu Kulthum and Fathima survived. Except Fathima the other three daughters died in the life time of the Prophet. Fathima was married to Ali bin Abu Thalib.

Re-construction of Ka'aba

In 605 C.E. the Quraish decided to rebuild the partly damaged (due to a flood) Ka'ba. There arose a dispute among the various sections of the Quraish in the matter of the placing of the Black Stone (Hajarul Aswad). Each tribe wanted to have the honour of it. This dispute threatened the unity of the Quraish. Muhammad was chosen as the arbitrator to end the crisis. He placed the Black Stone on a piece of cloth and requested the representatives of all sections to carry the cloth to the place where the stone had to be fixed. There Muhammad lifted the stone and fixed it to the proper place and the crisis ended.

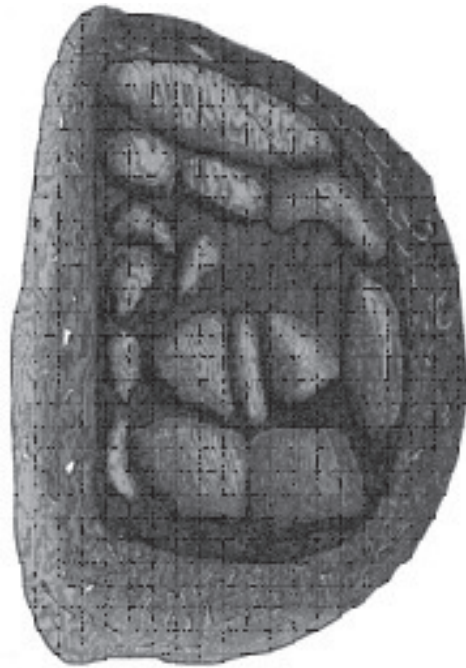


Fig. 3.2 Hajarul Aswad



Arrange a discussion and prepare a note on the social activities of child Muhammad, by collecting data from related books.

Muhammad Becomes the Prophet

The Jahiliyya social order disturbed the mind of Muhammad and he wanted an eternal solution for it. His soul began to search for the truth. He loved solitude which brought him to the nearby hill of Makkah named Al Nur. He spent one month every year in the cave of Hira. He continued this practice for 15 years. In the month of Ramadan of 610 CE, while he was in meditation, the divine guidance dawned upon him. The angel Gabriel appeared and asked him “Read”. He was surprised and replied “I cannot read.” When asked for the second time Muhammad gave the same reply.



Fig. 3.3 The Cave Hira

Then the angel clasped him and released him. When the angel repeated for the third time, he asked “What shall I read?” The angel replied, “Read, Read in the name of your Lord, the creator, who created man out of a clot of blood, Read! Your Lord is most gracious. It is He who taught man by the pen that which he does not know”. (The Qur’an 96:1-5)

It was the first revelation. Thus Muhammad became the Prophet of the God at the age of 40. It was a turning point in the history of mankind—the beginning of a great mission to bring the mankind from ignorance to light of the truth. The revelations continued for 23 years. These revelations are called the Qur’an and were later compiled in the form of a text. The experience in the cave of mount Hira was exciting to the Prophet. He went home and described this unusual experience to his wife Khadeeja. She went to her cousin Waraqath-ibn-Noufal and narrated the strange experience of her husband. Waraqat, with his deep knowledge in scriptures prophesied that Muhammad must be the Prophet. Khadeeja was the first one to believe in the mission of Prophet Muhammad. She assured him that the God had chosen him for this high office because of his lofty character.

Besides Khadeeja, Ali, Zaid bin Harith, the freed slave of the Prophet and the daughters of the Prophet accepted the new faith. Outside the Prophet's family Abu Bakr, an ordinary merchant of Makkah and close associate of the Prophet Muhammad accepted Islam.

During the first three years of his mission the Prophet preached his message secretly. The progress of the spread of Islam was slow but steady. In 613 C.E. the Prophet invited the Quraish to Islam publicly. He addressed the Makkans at Mount Safa and appealed them to believe that 'there is no God but Allah'



Conduct a discussion on the concept of the Prophethood of Muhammad.

The sermon at Mount Safa by the Prophet

“O! People of Quraish, tell me, O! men of Quraish if I were to tell you that I see cavalry on the other side of the mountain, Would you believe me?, They answered, Indeed, for we trust you and we have never known you tell a lie. Then Muhammad said, Know then that I am a warner and that I warn you of a severe punishment. O Banu Abdul Muthalib !, O Banu Manaf!, O Banu Zuhara, O Banu Taim!, O Banu Makhzum, O Banu Asad!, God has commanded me to warn you, my nearest kins men, that I can guarantee to you no good on earth or in heaven unless you witness that there is no God but Allah. Abu Lahab, fat but quick of temper as he was, arose and said, Woe to you on this day! Did you assemble us for this?”

(The life of Muhammad, M.H. Hykal)

Opposition of the Quraish

The Quraish at first did not take the preachings of Prophet Muhammed seriously. Gradually they opposed him because his preachings began to affect their belief, custom and social structure. The Prophet emphasized the oneness of God (Tawhid), unity, equality and justice of mankind. The Quraish vehemently opposed his teachings. The opposition to his preaching came mainly from the Umayyads, an influential branch of the Quraish. As the custodian of the K'aba, they used to get large sum of money from the pilgrims. This also placed them in a powerful position over the pagan Arabs. Their apprehension was that the spread of Islam in Arabia would curtail their source of income and their influence in the country. So they were determined to stop the new faith at any cost.

Failing to stop the Prophet from his mission the Quraish began to persecute him and his followers.

A Glimpse of Forgiving:

One Day, the Prophet on his way back to Makkah, reached a valley with a lot of thorny trees. The God's Messenger dismounted there and sat in the shade of a tree on which he hung his sword. We too dispersed and sat in the shades napping. The Prophet summoned us and we saw him sitting with a Bedouin. The Prophet Said: "This Bedouin took out my sword while I was sleeping and when I woke up I found him above my head with the unsheathed sword in his hand. 'Who would save you from me now?', he said. "God", I replied. The man sheathed his sword and here he is sitting with me. The Prophet did not punish him"

Sahih-al - Bukhari: Book 5, Vol. 59; Hadith: 458

Speech of Ja'far in the court of Najjashi

“O! King, we were plunged in the depth of ignorance and barbarism, we adored idols, we lived unchastely., we ate dead animals and we spoke abominations, we disregarded every feeling of humanity and the duties of hospitality and neighborhood., we knew no law but that of the strong, when God raised among us a man, of whose birth truthfulness, honesty and purity we were aware, and he called us to the oneness of God and taught us not to associate anything with him, he forbade us the worship of idols., and enjoined us to speak the truth to be faithful to our trusts, to be merciful, and to regard the rights of neighbour. He forbade us to speak ill of women, or to eat the substance of orphans, he ordered us to fly from vices, and to abstain from evil, to offer prayers, to render alms, to observe the fast. We have believed in him, we have accepted his teachings and his injunctions to worship God and not to associate anything with Him. For this reason, our people have risen against us, have persecuted us in order to make us forego the worship of God and return to the worship of idols, of wood and stone and other abominations. They have tortured us and injured us, until finding no safety among them, we have come to thy country, and hopes thou wilt protect us from their oppression”.

Sirathu-Nabawiya 219-220; Ibn Hisham

Migration to Abyssinia (Ethiopia)

As the persecution from the Quraish intensely increased, the Prophet advised some of his followers to migrate to Abyssinia. In 615 C.E. the Muslims migrated to Abyssinia in two batches. The first batch consisted of 15 members (11 men and 4 women) and the second batch had 100 members. Some of the hostile Quraish followed the Muslims to Abyssinia and persuaded the king Negus (Najjashi) to turn out the Muslim refugees from his kingdom. The king summoned the Muslims to the

court and asked them about their faith. Ja'far bin Abu Thalib, a prominent member of the group could effectively present the message of the Islam. Najjashi was impressed with the new faith and he dismissed the request of the Quraish representatives to expel the Muslims from his region. Najjashi assured the Muslims that they could reside in Abyssinia as long as they desired and that they would be fully protected.



Fig. 3.4 Migrations of the Muslims

After returning from Abyssinia the Quraish became more infuriated and they decided to root out Islam. The Quraish leaders feared that the Muslims in Abyssinia would form a rival community with the help of the Abyssinians and they might destroy the Makkans. So they approached Abu Thalib for a compromise with the Prophet. But the Prophet was not ready to make any compromise with the idolaters. He said " Even if the Sun is placed on my right hand and the Moon in my left, I will not give up this mission".

In the 6th year of the Prophet's mission, Hamsa and Umar, two brave young men from the Quraish accepted Islam. The Islam was progressing in Makkah day by day and opposition of the Quraish was also strengthening. The Quraish made an organized attack and they declared social ostracisation.



Discuss on the life of Prophet Muhammed and the Muslims during the time of social ostracisation in Makkah.

Despite this the Prophet continued his mission under the patronage of Abu Thalib. But the Prophet lost the shelter and protection due to the sudden death of Abu Thalib. Though relieved from the boycott the Prophet had to face another tragedy—the death of Khadeeja. With the loss of these two persons the Prophet was exposed more to the attack of the Quraish. The year (619 C.E) is called the 'year of sorrows' (Aamul Huzun). Unfortunately Abu Lahab the bitter enemy of the Islam became the leader of the Quraish. In this context Makkah was not conducive for the propagation of Islam. The Prophet preferred Thaif to preach his mission. So he went there and stayed there for 10 days delivering his message to the people. Under the instigation of the Quraish the people of Thaif turned against the Prophet and chased him out of the city. The Prophet returned to Makkah in 619 C.E.

Video show of Abyssinian emigration and the speech of Ja'fer bin Abi Thalib in the court of Negus using the clips from "The Message" of Musthafa Akkad.

Pledges of Aqba

Six pilgrims from the Khazraj tribe of Yathrib came to see the Prophet. They had heard about his preaching and were deeply moved by it. They accepted Islam and arranged to meet him again during the following year of pilgrimage and returned home. The next pilgrimage was in 621 C.E. Twelve persons from Yathrib, ten representing the Kazraj and two from the Aws, came to the Prophet and embraced Islam. They swore that they would not associate any one with Allah and would not commit theft and adultery and would not kill their children and would not beget illegitimate children and would not disobey the Prophet of Allah and would perform good deeds.

The Prophet sent Mus'ab Ibn Umair with them to Yathrib to teach them the tenets of Islam.

In 622 C.E. a delegation of 73 persons from Yathrib met the Prophet

at Aqba. They also embraced Islam and invited the Prophet to their city. They assured him of their devotion, support, shelter and protection to him and his followers.



Fig. 3.5 Old Mosque at Aqba

The Hijra

Following the second pledge of Aqba the Prophet advised his followers to migrate to Yathrib in small batches. Two of his close companions, his cousin Ali and Abu Bakr stayed back. The Quraish secretly knew the plan of the Muslims and decided to check them and murder the Prophet. The assassins grouped



Fig. 3.6 Cave of Thaur

together outside the Prophet's home waiting for him to come out. Ali volunteered to sleep on the bed of the prophet. Before leaving Makkah, Prophet asked Ali to give back the trusts which the Quraish had entrusted with him. The Prophet forestalled the movement of the Quraish and left Makkah secretly with his close companion Abu Bakr. They remained hidden in the cave of Mount Thour, outside Makkah for three days. They left Thour and reached Madina on 23 September, 622 C.E. after six days of arduous journey.

The importance of Hijra is reflected in its adoption as the beginning of the Islamic calendar. Muslims chose to date their history from neither the Prophet's birth nor his reception of the first revelation in 610, but from Hijra.

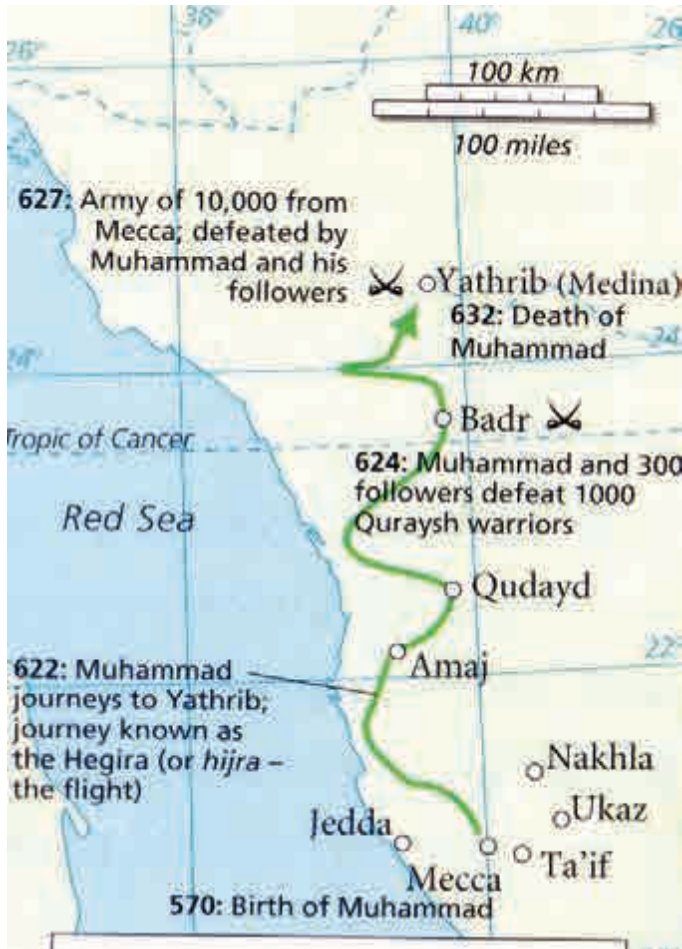


Fig. 3.7 Hijra of Prophet Muhammad

Assesment questions

1. Prophet Muhammad is called 'Al-Amin'. Why ?.
2. Narrate the incidents of the first revelation of Prophet Muhammad.
3. 'The Quraish vehemently opposed the teachings of the Prophet'- Evaluate the statement considering the socio-political conditions of Arabia at the time of the Prophet.

Further Activities

1. Prepare the list of the early converts who suffered the torture of the Quraish.
2. Collect data on various Prophets and enlightened leaders who were born and brought up in different parts of the World.
3. Make a list of the great historic persons who were persecuted for their teachings.

CHAPTER IV

PROPHETIC PERIOD: MADINA



Importance of Quba

It is known as the first mosque built by the Prophet. Its first stone was positioned by the Prophet during his migration (Hijra) and the mosque was completed by his companions.

Arrival of the Prophet

During Muhammad's long and exhausting trip itself, the news reached his companions in Yathrib that he had migrated from Makkah in order to join them. Being aware of the enmity of the Quraish and their attempts to follow Muhammad to seize him, the Muslims waited anxiously for his arrival and were very eager to learn the details of his escape. Although they had heard a good deal about the Prophet's eloquence and resolution, they had never seen him. Naturally, they were quite anxious to meet him. Islam had already spread in Yathrib and the Muslims had gathered much strength even before the migration of the Prophet. Many days before his arrival, they went out at dawn to the outskirts of the city seeking the signs of the Prophet's arrival.

Along with Abu Bakr, Muhammad reached Quba, six and a half miles south of the city of Madina and stayed there for four days. During this interval, he established a mosque there and thereafter left for Yathrib. Ali bin Abi Talib joined the Prophet at Quba by walking during night and hiding during daytime. He had been walking for two whole weeks in order to join the Prophet and his fellow Muslims in Yathrib. On September 24, 622 C.E, while the Muslims were waiting for the arrival of the Prophet Muhammad, a Jew of Yathrib announced, "O people of Qaylab, your man has finally arrived". The migration of the Prophet from Makkah to Madina is termed 'Hijra'.

Masjid-un-Nabavi

The Muslims of Yathrib rushed from all quarters. Many influential persons invited the Prophet to stay at their houses and enjoy the comforts and security of their

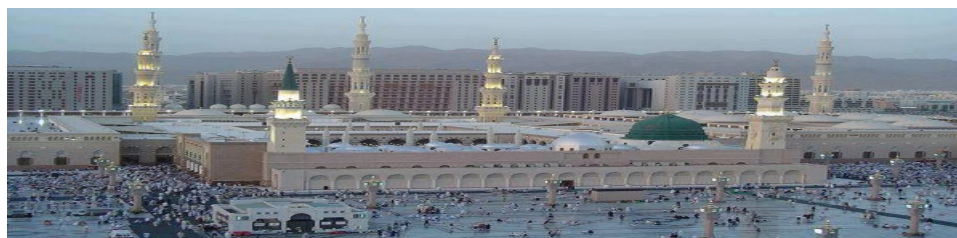


Fig 4.1 Picture of Masjid un Nabavi

residence. But the Prophet apologized to them all and rode his camel which was allowed to go freely towards the city. The Prophet's camel continued to move until it stopped at a yard that belonged to two orphans of the Najjar tribe named Sahal and Suhail. Accepting the request of the owners of the yard, the Prophet decided

to build a mosque there and made a promise that he would satisfy the needs of the two orphans.

While the mosque was being erected, the Prophet stayed in the house of Abu Ayyub al Ansari. The Prophet joined the Muslims in the construction of the mosque by working day and night. It consisted of a vast courtyard surrounded by four walls. A part of it was covered with a ceiling made of date palm trunks and leaves. Another part was devoted to shelter the poor. One side of the structure was used as the residence of the Prophet and his family. The mosque came to be known as ‘Masjid-un-Nabavi. People of Yathrib looked in astonishment at the Prophet who was equally acclaimed by Aws and Kazraj, the two warring tribes of Yathrib. No one among them apparently grasped the new direction which history was taking them at that auspicious moment.



Fig 4.2 Map showing Madina

Madinath-un-Nabi

With Hijra, the Makkan period ended and the Madina period began. The Hijra was a turning point in the history of Islam. The name of the city of Yathrib was changed to Madinath-un-Nabi, the city of the Prophet. Islam removed the age-long enmity between the tribes of Aws and the Khazraj and they were given the respectful designation of the Ansars (the helpers) and the migrants were called the Muhajirs. The Muhajirs needed some sort of relief as they have reached Madina leaving their valuables, including their beloved ones. To ensure the economic security of the Muhajirs and to establish brotherly relations between them, the Prophet united Muhajirs with Ansars. The bond became strong and enduring than relationship. The Ansars volunteered to share the half of what they possessed with the emigrants.



The word Ansars means 'the helpers'

Why were the Madinites called so? Discuss.

Declaration of Brotherhood

The various tribes and clans of Madina were competing with one another. They were longing for peace and freedom from the hostilities which had torn them apart in the past. The Prophet insisted that each emigrant would be accepted by the Ansars regardless of age, kinship and place of birth. There formed a community (Ummah). The Prophet's proclamation transformed that bond into real fraternity. A new genuine brotherhood rose which made the Muslims unconquerable.

Madina Charter (Sahifath ul Madina)

After reaching Madina, Prophet Muhammad promulgated a charter, sometimes called the constitution of Madina. The charter outlined the rights and duties of all citizens and the relationship of the Muslim community with other communities.

Major provisions of Madina Charter:

1. This is a document from Muhammad the Prophet, governing relations between the Believers i.e. Muslims of Quraysh and Yathrib and those who followed them and worked hard with them. They form one nation — Ummah.
2. In case of war with anybody they will treat their prisoners with kindness and justice common among Believers. (Not according to pre-Islamic notions where the rich and the poor were treated differently).
3. Each tribe will decide the blood-money within themselves, according to their existing custom.
4. A Believer will not make the freed man of another Believer as his ally against the wishes of the other Believers.
5. The Believers, who fear Allah, will oppose the rebellious elements and those that encourage injustice or sin, or enmity or corruption among Believers.
6. Protection (when given) in the Name of Allah will be common. The weakest among Believers may be given protection (In the Name of Allah) and it will be binding on all Believers.
7. Those Jews who follow the Believers will be helped and will be treated with equality. (Social, legal and economic equality is promised to all loyal citizens of the State).
8. No Jew will be wronged for being a Jew.
9. The enemies of those Jews who follow us will not be helped.
10. The peace of the believers of the state of Madina cannot be divided. There should not be division among the citizen in respect to war and peace.
11. When going out on expeditions, a rider must take his fellow member of the Army-share his ride.
12. When you differ on anything (regarding this Document) the matter shall be referred to Allah and the Prophet.
13. The Jews will contribute towards the war when fighting alongside the Believers.
14. The Jews of Bani Awf will be treated as one community with the believers. The Jews have their religion. This will also apply to their freedmen.

The exception will be those who act unjustly and sinfully. Doing so they wrong themselves and their families.

15. Loyalty gives protection against treachery. (Loyal people are protected by their friends against treachery. As long as a person remains loyal to the State he is not likely to succumb to the ideas of being treacherous. He protects himself against weakness).

16. Those in alliance with the Jews will be given the same treatment as the Jews.

17. No one shall go to war without the permission of the Prophet. If anything wrong has been done to any person or party, it may be avenged.

18. A man will not be made liable for misdeeds of his ally.

19. The parties of this pact are bound to help each other in the event of an attack of Yathrib.

20. Yathrib will be Sanctuary for the people of this Pact.

21. A stranger (individual) who has been given protection (by anyone party to this Pact) will be treated as his host (who has given him protection) while (he is) doing no harm and is not committing any crime. Those given protection but indulging in anti-state activities will be liable to punishment.

22. A woman will be given protection only with the consent of her family (Guardian). (A good precaution to avoid inter-tribal conflicts).

23. This document will not (be employed to) protect one who is unjust or commits a crime (against other parties of the Pact).



Discussion on 'Madina Charter as an early form of constitution.'

Battle of Badr

The hostility of the Quraish towards the Prophet and his followers did not cease even after the Hijra. The Makkans confiscated properties of the emigrants and sold them in the markets. In retaliation the Muslims began conducting raids on Makkan caravans. This led to the first battle in the history of Islam which is known as the 'Battle of Badr'. On hearing a rumour that the caravan of Abu Sufiyan, the Makkan leader was attacked by the people of the Prophet, the Quraish organised an expedition against the Muslims. Makkan army consisted of 950 infantry, 100 horses and 170 camels. The force was led by Abu Jahal, Utba and Umayyah. The Prophet

proceeded to Badr with 313 persons, with only two horses and seventy camels. They proceeded to Badr, about eighty miles from Medina and they met the Quraish on the 13th March, 624 C.E. Both the forces fought valiantly but ultimately the Muslims got the upper hand. The Makkans were driven back, seventy of them died and an equal number of them were taken prisoners. The Muslims side lost fourteen warriors. The prisoners were handled with exceptional kindness and the Muhajirs were very generous in their treatment. The wealthy prisoners were permitted to pay ransom and were go free. The others were asked to teach ten Madinites each how to read and write. This was counted as their ransom. Thus, in their first encounter itself, the Muslims set a unique example of generous and humane treatment towards prisoners. The treatment of war prisons by muslims was a model to the world.

Result of the war

The battle of Badr was a struggle for existence and it demonstrated the great devotion of the Prophet's disciples to the cause of Islam. It was truly a turning point in the history of Islam. The victory gave them confidence in their physical strength

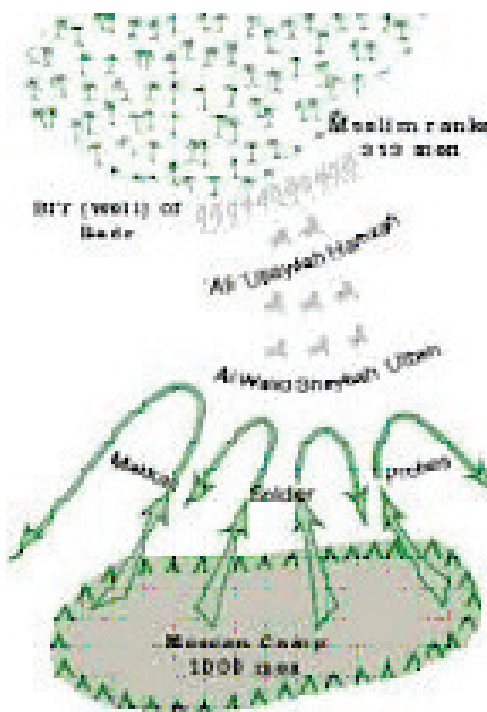


Fig 4.3 Illustration of Badr War



Fig 4.4: Map showing the course of Badr War

and they were soon recognised as real power. Further, the small tribes were cautioned against joining anti-Muslim forces. On the other hand, the defeat was a severe blow to the prestige of the Quraish. The disgrace of the setback made the Makkans more bitter and furious. The Muslim community gained respect in direct proportion to the Quraish. A treasury was established for the believers which was enriched further by successful caravans. The support for the Prophet rose considerably in Madina. In just two years he could go far ahead in his role as an arbiter and established himself as a political leader, not only of believers but of the entire Madina; spiritual as well as worldly.

Battle of Uhd

The humiliation and fury of the Quraish at their defeat at Badr were infinite. Their whole energy was aroused and they commenced preparations for another attack upon the Muslims. In March 625, the Makkan force consisting of three thousand well-equipped soldiers under the command of Abu Sufyan, marched towards

Madina and occupied a vantage point near the hill of Uhd, a short distance from Madina. The Prophet marched out with a thousand men. On the way Abdulla Ibn Ubayy, the chief of Khazraj tribe, with three hundred of his followers, the Munafiqin deserted the Muslims and the Prophet was left with only seven hundred men. Muhammad took up his position below the hill. The army was arrayed in fighting formations and fifty archers, under Abdullah Ibn Jabir, were posted at the passage on the height of the hill to guard the army from any attack from the rear. The Makkans again started losing their grounds. After

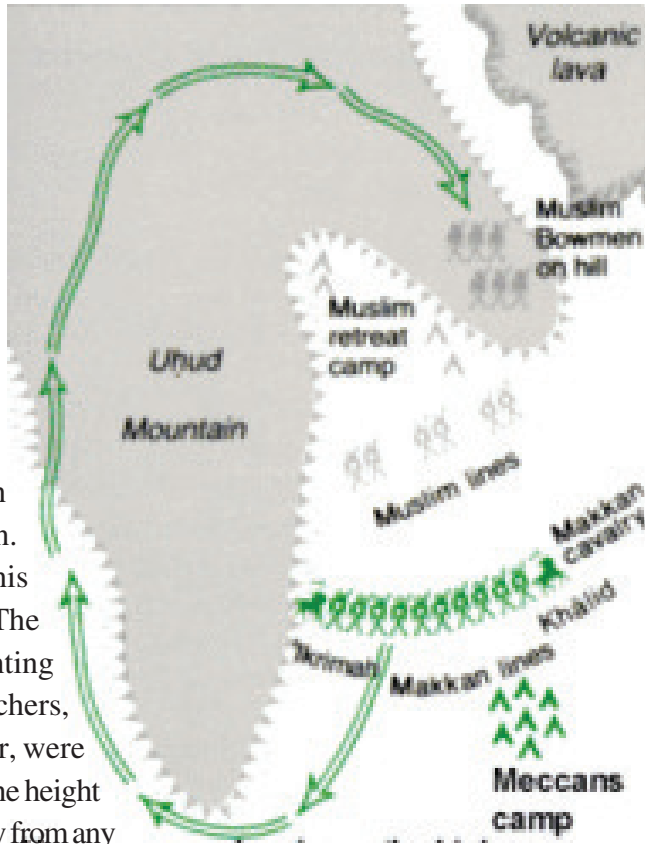


Fig 4.5: Illustration of the battle of Uhd

paying a heavy toll they retreated in disorder and the Muslims started gathering the booty. Thinking that the fight was over, the fifty archers guarding the passage in the hill left their posts to gather the spoils even against the orders of their leader Abdula Ibn Jubir. Khalid Ibn Walid, the then leader of the Quraish cavalry who was waiting for such an opportunity, launched a surprise attack from the rear and the Muslim army got scattered. In the course of the battle the Prophet Muhammed was wounded. The companions surrounded him and tried to recoup the disorganised army.

The battle ended with heavy loss to both the parties and it failed to inflict a real defeat or victory on either sides. The vengeance of the Quraish led them to inhuman activities (even to the dead bodies of the Muslims). The body of Hamza, the uncle of the Prophet was mutilated and it was treated badly by Hind, the wife of Abu Sufyan. The Muslims had to face such a heavy defeat because they failed to carry out the instructions of the Prophet properly. Indeed it was a great lesson for them.

The Jews and the Prophet

For a long time, the Jews had been the masters of Madina. The tribes of the Aws and the Khazraj settled there later. Gradually these tribes gathered strength and equalled the Jews in power and prestige. The Jews were very prosperous and they lent money at exorbitant rates. With the deterioration in the economic situation of the tribes of the Aws and the Khazraj, many of them became heavily indebted to the Jews. But the supremacy of the Jews was threatened with the emergence of the Islam in Madina. The Prophet tried his best to maintain friendly relations with them, but they tried to revive the rift between the tribes of the Aws and the Khazraj. Some Jews would accept Islam one day and renounce it the next day. They were called Munafiqin (lukewarm believers). They conspired with the enemies of the Islam. The growing power of the Muslims after their victory at Badr obviously aroused enmity and jealousy of the Jews.

The Banu Kainuqa, the most powerful of the Jewish tribes was the first to resign from the alliance of the Muslims. After the battle the Prophet expelled the Banu Kainuqa from the city of Madina for violating the pact with the Islamic state and conspiring with the enemies. The banishment enraged its sister tribe, the Banu Nadir. Encouraged by the Makkans and Abdulla Ibn Ubayy, they plotted to kill the Prophet. Being aware of the conspiracy, the Muslims surrounded their massive fortress and at last they surrendered. Like Banu Kainuqa they also were exiled to Khaibar, the nearby hilly area of Madina.

Battle of Ditch or Khandaq

On settling down at Khaibar, the Banu- Nadir determined to take revenge upon the Muslims. They allied with the Makkans and a confederation under the leadership of the Quraish marched towards Madina in March 627 CE. Abu Sufiyan was the commander in chief of the army. The Muslims consisted of three thousand men to defend the ten thousand numbered Makkan army. So under the direction of Salman-al-Farsi, the Muslims dug a huge ditch around the city of Madina. But the coalition army started their siege on the city of Madina and it continued for about one month. But ultimately their attempt failed and they withdrew from the city of Madina.

According to the terms of the Madina Charter, the Banu Quraiza were bound to assist the Muslims against outside aggression. But, not to speak of assisting the Muslims or remaining neutral, they sided with the Makkans and joined the besieging of the city. As soon as the siege of their town was lifted, the Muslims surrounded

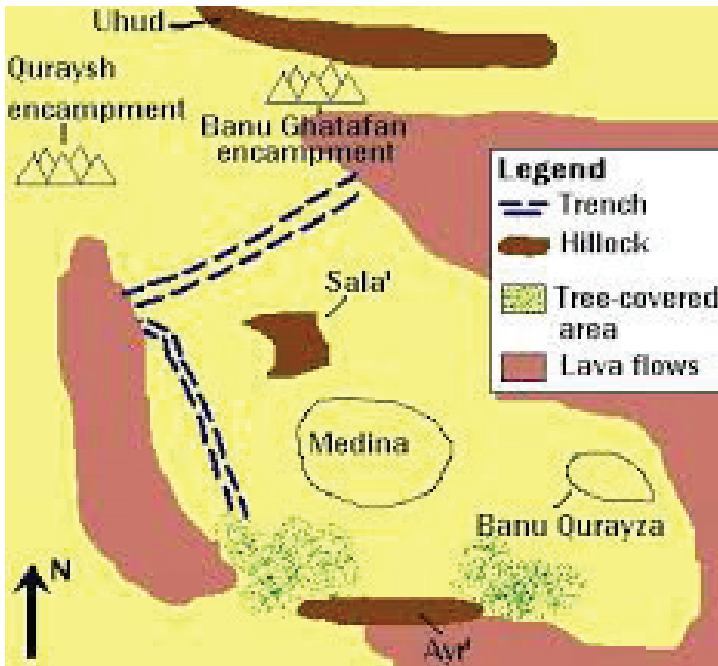
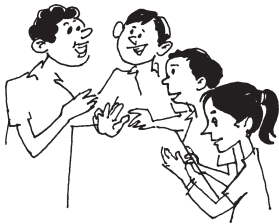


Fig 4.6: Illustration of the battlefield of Khandaq

Banu Quraiza fortress. For sometime, Banu Quraiza resisted but they ultimately opened the gates of their fortress and surrendered to the Muslims.



The Battles of the Prophet were in the defensive context. Do you agree with it? Conduct a classroom debate

Jihad (The struggle)

Jihad means to strive or struggle in the way of God. Jihad is broadly classified into: greater struggle (Jihad ul Akbar) and lesser struggle (Jihad ul Asghar). The former refers to the context of one's self in order to overcome temptations and evil desires of all kinds. The later implies individual and collective struggle for the defence of Islam. It is not supposed to include aggressive warfare, as exemplified by some extremist groups.

The Hudaibiya Treaty

In the year 628 C.E. the Prophet decided to perform Hajj, the annual pilgrimage to Makkah in the company of 1400 Muslims. But the Quraish did not allow them to enter the city of Makkah and so the Muslims encamped at Hudaibiya. The Prophet sent an emissary to the Quraish and to negotiate a peace agreement. But the Quraish lent no ear to it. At last Uthman was sent to persuade the Quraish to enter into a treaty. News spread that he had been killed by the Quraish.

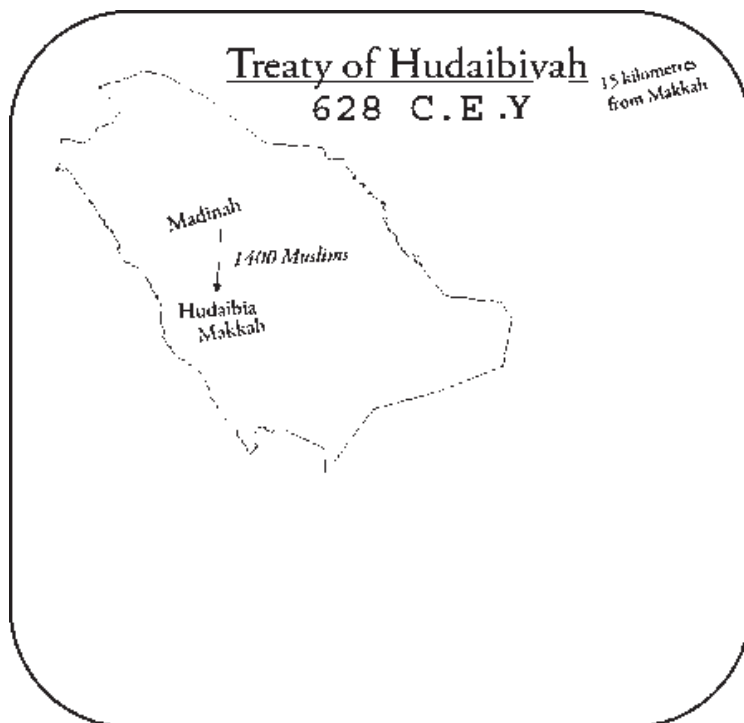


Fig 4.7: Illustration of Hudaibiya

Preparations for retaliation were made and the Muslims took up a pledge (known as ‘Bai’ath ul Ridwan’) to stand by him to the last. However, it was later learned that the news of Uthman’s murder was not correct. After considerable difficulty the treaty was ultimately signed with the Quraish on the following terms:

- The Muslims should return to Madina that year, without doing the pilgrimage.
- They could return the next year, but their stay should not exceed three days and Muslims should not bring any arms with them except sheathed swords.
- Muslims residing in Makkah would not be allowed to migrate to Madina. But if any Muslim wanted to settle in Makkah, he should not be prevented from doing so.
- Any idolater or Makkan Muslim emigrated to Madina will be allowed to go back, but a Muslim of Madina emigrated to Makkah will not be allowed to Madina.
- All tribes of Arabia will be free to join any of the parties to the pact.
- War will be suspended for ten years.

Result of the Hudaibiya Pact

Though these terms were apparently disadvantageous to the Muslims, the Prophet, with his great foresight and forbearance, accepted them. Till then the idolaters and the Muslims had not been mixing with each other. By virtue of the treaty they started doing so freely. On account of their family relationship and trade connections, the Makkans started visiting Madina and many of them stayed there for several months. They started getting acquainted with the message of Islam and were deeply impressed by the righteous conduct and moral integrity of the Muslims. The result was that the Makkans were attracted to Islam and many including the leading Quraish Amr Ibn Aas and Khalid ibn Walid embraced the new religion. The year 629 CE is known as the Year of Delegation or *Sanat ul Wafud* as the Prophet began to send delegates to different countries of the world.



Debate: Hudaibiya treaty: a victory or defeat.

Fall of Makkah

In 630 C.E. the Banu Khuzah, an ally of the Muslims was attacked by the Banu Bakr, the ally of the Quraish. The Prophet sent an emissary to the Quraish to persuade them to accept any of the following conditions.

Compensations should be paid to the next of kin of the massacred people of Banu Khuzah.

or

The Quraish should break their alliance with the Banu Bakr.

or

The treaty of Hudaibiya should be declared null and void.

The Quraish accepted the last alternative. So the Prophet marched with 10000 men towards Makkah and encamped at a short distance from the city. The Makkans sent a few scouts including Abu Sufiyan to find out the strength of the Muslim army, but ended up in the unexpected capture of Abu Sufiyan by the Muslim force. Even though Abu Sufiyan was an ardent enemy of the Muslims. Abu Sufiyan was set him free. He was so moved by this treatment that he accepted Islam. Eventually, the Prophet entered the city without any resistance. Indeed that was a great victory for the Muslims and Islam. It is often compared to the 'Bloodless Revolution' of England. The Makkani people accepted Islam en masse. The Prophet cleared off all the idols from Kaba.

During the march from Madina to Makkah, on one of those days the Prophet noticed a bitch lying by the side of the road with a litter of recently born pups which she was feeding. The Prophet feared that she might be tormented by one or the other of his men. So he told one of his companions to stand on guard beside her until every contingent passed. **Martin Lings**

Farewell pilgrimage and the last sermon of the Prophet

In the year 632 C.E. the Prophet intended to perform Hajj along with his companions. He decided to celebrate the Hajj on a large scale. Messages were sent to whole parts of Arabia asking the Muslims to gather at Madina for the purpose of proceeding to Makkah for pilgrimage.

At the time of Hajj, the Prophet addressed the people who assembled in the ground of Arafat.

The focus of the pilgrimage is the Ka'aba, the cube shaped House of God, in which the sacred black stone is embedded. Muslim tradition teaches that the Ka'aba was originally built by the Prophet Ibrahim (Abraham) and his son Ismail.



Fig 4.8: Mount Arafat

From the last sermon of the Prophet

O People, lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again. Therefore, listen to what I am saying to you very carefully and take these words to those who could not be present here today.

O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you....God has forbidden you to take usury (interest).

O People, it is true that you have certain rights with regard to your women, but they also have rights over you.....

O People, listen to me in earnest, worship God, perform your five daily prayers, fast during the month of Ramadan, and offer Zakat. Perform Hajj if you have the means.

All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; white has no superiority over black, nor does a black have any superiority over white; [none have superiority over another] except by piety and good action....

O People, no prophet or apostle will come after me, and no new faith will be born. Reason well, therefore, O people, and understand words which I convey to you. I leave behind me two things, the Quran and, the Sunnah, and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and it may be that the last ones understand my words better than those who listen to me directly. Be my witness, O God, that I have conveyed your message to your people.

Thus the Prophet completed his Final Sermon, and upon it, near the summit of Arafat, the revelation came down: "...this day have I perfected your religion for you, completed. "My Grace upon you and have chosen Islam for you as your religion..." (Quran 5:3).

Even today the Last Sermon of Prophet Muhammad is passed to every Muslim in every corner of the world through all possible means of communication. The meanings found in this sermon are indeed astounding; touching upon some of the most important rights God has over humanity, and humanity has over each other.

Prophet Muhammad: Reformer and statesman

Muhammad was among those great religious figures, Prophets and teachers, whose remarkable character and personality inspired generations. His personal success in attracting followers and creating an ideal society could be attributed not only to his diplomacy and strategy but to his steadfast loyalty despite persecution and oppression. The followers of the Prophet found him righteous, trustworthy, pious, compassionate and honest. He has served as an ideal model for Muslim life, providing the pattern that all believers are to emulate.

The Prophet of Islam had engaged in several battles but it is probably just as well for humanity that he did so, for thereby he gave humanity some practical lessons.

** The moral code to be adapted in war*

** The treatment of the prisoners of war*

If the number of lives lost in all battles and skirmishes are added together, it comes to an insignificant figure in any standard.

Muslims look to Muhammad's example for guidance in all aspects of life: how to treat friends as well as enemies, what to eat and drink, how to make peace and war. Prophet reformed the crumbling customs and practices; old ways were modified, eliminated or replaced by new regulations. He served as both religious and political head of Madina, Prophet of God, ruler, military commander, chief judge and law giver.

Social reformer

Prophet Muhammad was not the founder of Islam; he did not start a new religion. Like his prophetic predecessors, he came as a religious reformer. The Prophet maintained that he did not bring a new message from a new God but called people back to one God and a way of life that most of his contemporaries had deviated from. The worship of Allah was not the evolutionary emergence of monotheism from polytheism but return to the faith of the Abrahamic tradition of monotheism. The Prophet brought a revolution in Arabian life, a reformation that sought to purify its way of life. Superstitious practices and idolatry were uprooted from the society. The Arabs lived in ignorance (Jahiliyya) of the real essence of the prophetic tradition of Abraham, Moses and Jesus. This Islam brought a reformation appealing a total submission to the will of God. The Muslims were bound by a common faith and committed to the creation of a justful society through the implementation of God's will.

The Prophet rejected some existing beliefs and institutions and reformulated some practices to Islamic norms and values. Rituals such as the annual pilgrimage (hajj) and prayer (salat) were reintroduced. The Ka'aba remained the sacred centre, but all the idols were removed. When the holy shrine came under the control of Islam Prophet Muhammad introduced a new moral order in which the driving force of all activities was not personal or tribal interest but God's will. A society based on tribal affiliation and man-made laws and customs were replaced by a religiously bonded community, governed by God's law.

Prophet Muhammad: A statesman

The development of Islam and state institutions such as law, education, military and social services, were linked together in the prophetic period and it provided the example for later generations. The Madina community formed a total framework of state, society and culture under the leadership of the Prophet. Seventh century Arabia was dominated by two great empires: The Byzantine (Eastern Roman) empire and the Sasanian (Persian) empire. In the middle was the Arabian Peninsula. Within one hundred years, both empires come under Muhammad and his successors united Arabia and established a commonwealth of Islamic states. The foundation of this historic achievement was laid by none other than the Prophet. After the fall of Makkah the Prophet consolidated his authority over Arabia. Envoys were sent and alliance formed with surrounding tribes and rulers. The Bedouin tribes of Arabia were united through a combination of force and diplomacy. Islam encompassed both faith and a socio-political system.

The most striking fact about the early expansion of Islam is its rapidity in success. Within a decade, Arab forces overrode the Byzantine and Persian armies, conquered Iraq, Syria, Palestine, Persia and Egypt. The successive Muslim leaders were effective rulers and builders rather than destroyers.



Assessment Question

1. Battle of Badr was a turning point in the history of Islam. Examine the statement.
2. Examine the relevance of Hijra in the successful journey of Islam.
3. Madina charter was a good example for the statesmanship of the Prophet. Explain

Further Activities

1. Conduct a map study comparing the old map of Arabia with the new one.
2. Classroom discussion on “Madina Charter as an early form of constitution”
3. “Battle of Badr, Uhd and Khandaq were the defensive battles of the Prophet”-Do you agree with it? Debate.
4. Collect the titles of the biographies of the Prophet and their authors in Malayalam and prepare a chart.
5. Recitation of poems on the Prophet by P. Kunhiraman Nair, T. Ubaid, Yousafali Kecheri, Sukumar Kakkad and P. T. Abdurahiman.

CHAPTER V

THE KHILAFAT (632 - 661 CE)

The Khalifa

The term 'Khalifa' is used in the Qur'an in two senses- 'vicegerent' and 'representative'.

Quran 2:30

When Abu Baker was elected the head of the Islamic state he denoted a simple title to designate his office. He used the term 'Khalifa' - Khalifat-ul-Rasulullah (Representative of the Prophet of the God).

The system of election was familiar to the primitive Arabs. In tribal set up, the tribal leader or Shaikh was elected by the heads of the families. The candidate to the leadership was to satisfy certain conditions (qualifications), akin to any modern democratic system. These qualifications can be briefed as:

- i) Seniority ii) Truthfulness iii) Ability to command and gain respect

Firstly the heads of the families arrived at a consensus about the leader. Then the opinions of the majority were taken into account.

The Khilafat began in 632 C.E. with the selection of Abu Bakr as the successor of the Prophet. The first four Khalifas were Abu Bakr (632-634), Umar ibn al Khattab (634-644), Uthman ibn Affan (644-656) and Ali bin Abu Talib (656-661). These four Khalifas were known as **Khulafa al Rashidun**.

During the election process of the leader first the heads of the families expressed their support to the leader candidates. Those who got the support of the majority were declared elected. The most important process in the election was the ceremony of expressing allegiance, technically called *bai'ath*. In this ceremony all the heads of the families including those who opposed the candidature of the elected leader would express their support. It is an inalienable sacrifice of their personal interest for the interest of the majority. Traces of modern democratic elements can be seen in this process.

Election of Abu Bakr

After the death of the Prophet in 632 C.E., there arose a political crisis in the Islamic Republic. A leader was essential for the establishment of the new faith and the protection of the nascent Islamic Republic. Before the funeral of the Prophet, the Ansars gathered at the Saqifa Bani Said (the council hall of Madina). They decided to elect Sa'd Ibn Ubaida as the head of the Islamic Republic. At this juncture Abu Baker, Umar and Abu Ubaida interfered. Abu Baker rejected the decision and suggested the names of either Umar or Abu Ubaida as the head. But Umar was not willing to accept the proposal. He pledged the oath of allegiance by holding the hand of Abu Bakr. Uthman, Abdul-Rahman Ibn Auf and other chief companions of the Prophet who had assembled there expressed their allegiance to him. Thus Abu Bakr became the first Khalifa of the Islamic republic.

Abu Bakr took the reign of Khilafat in a very critical situation. The unity of the Islamic state was in danger. With the demise of the Prophet many false prophets had risen up triggering rebellion within the Islamic state. But Abu Bakr succeeded in destroying these false prophets and maintaining peace and order in the Islamic Khilafat.

The term 'khalifa' had wide connotation and the reflection of it is found in the inaugural speech of Khalifa Abu Bakr. He said, "O! People behold me charged with the case of the government, I am not the best among you, I need all your advice and help. If I do well, support me, if I mistake, counsel me...as I obey God and his Prophet, obey me. If I neglect the laws of the God and the Prophet, I have no more right to your obedience."



Debate: Was the election of the Khalifa a true democratic one?

Refusal of Zakat

Abs and Dhubian tribes lived in the neighbourhood of Madina. They considered Zakat as a price of their adherence to the new religion of Islam. They sent a deputation to the Khalifa and said, “We will offer the prayers but will not give the Zakat”. The companions of Abu Bakr suggested to do a favour for them. But Abu Bakr was a man of determination. He said, ‘Zakat is a compulsory tax for the Muslims and I am not the authority to take off the rule. If you withhold but the lithe of a lithed camel, I will fight with you for the same.’” The deputation returned but it had noticed that Madina was lying defenceless. Foreseeing an attack upon Madina, Abu Bakr posted pickets all around the city under the command of Ali, Zubair and Abdulla Ibn Masud. As expected, the Bedouine tribes conducted a surprise attack on Madina. But it was successfully repulsed. The skirmish was small but its effect was great.”

Apostasy Movement and Ridda Wars

Many people outside Madina wanted to free themselves from the Islamic Republic. They publicly rejected the political and religious authority of Madina. Some of them even claimed prophethood. This movement against the belief of the false prophet is called as the Apostasy movement. Abu Bakr conducted wars against the false prophets. These wars are known as Ridda Wars.

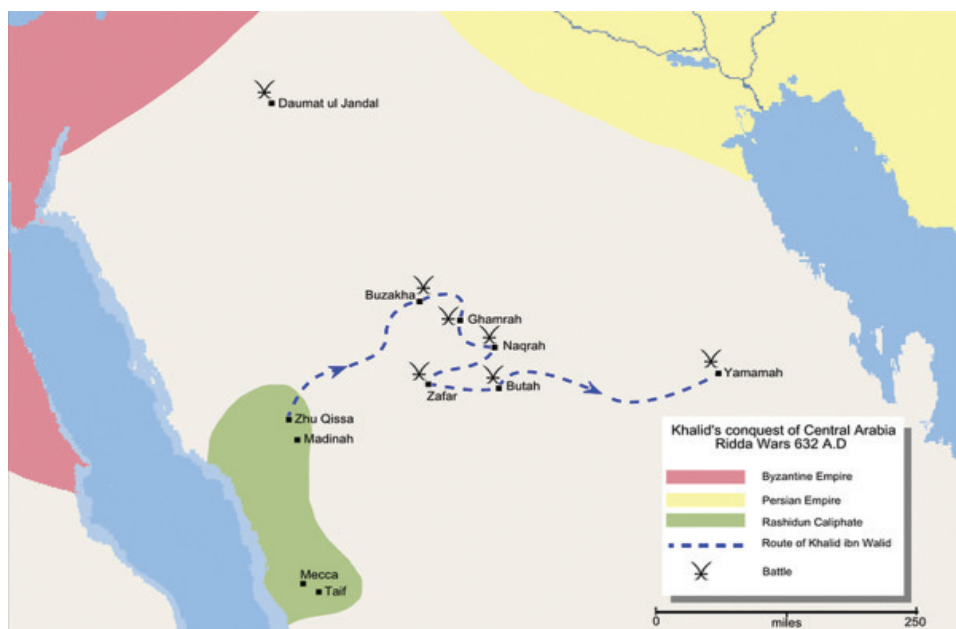


Fig 5.1 Venues of Ridda War

Aswad- ul- Ansi

Aswad ul Ansi was the first false prophet who appeared in Yemen. He was the chief of Ansi tribe and a very influential man. He claimed that he was in communion with Allah. He entered into a secret alliance with neighbouring chieftains and rose in revolt against Islam. He invaded and conquered Najran and eventually subjugated the entire provinces of Yemen. The Prophet despatched Mu'adh Ibn Jabal to suppress the revolt in 632 C.E. Aswad was killed by Mu'adh before the Prophet's death. But the news of his death came to Madina after Abu Bakr's accession to the Khilafat.

Tulaiha

Tulaiha was the chief of the tribe of Banu Azad of Najd. He called himself a prophet after the death of the Prophet. He was supported by Ghatfan tribe under Oyjina. Khalid Ibn Walid subjugated Tulaiha.

Musailima and Sajjah

Sajjah was a Christian woman who belonged to the tribe of Banu Thaglib in Central Arabia. She was a lady of extraordinary qualities and was prepared to increase conversions by the sword. She went to Yamamah to deal with Musailima, a false prophet from the Banu Hanifa tribe of Yamamah. But instead of being in war they agreed to accept each other's prophethood and finally tied the nuptial knot.

The Battle of Yamamah

Musailima possessed a powerful army of 40,000 men. Further he was supported by Banu Hanifa tribe under Sajjah, the false prophetess. But Sajjah was arrested by Khalid. The battle of Yamamah took place on the plain of Akraba. The army of Musailima fought with courage and the Muslims suffered much set back. But during the last phase of the war Musailima and his followers fled from the battlefield. Musailima and his followers fled from the battle field. The Muslim army chased and killed him. Thus, the Muslims gained victory.

About 1100 Muslims lost their lives in the battle. Among the slain, 70 were Hafids who had committed the Qur'an to memory. When this unexpected death of a large number of Hafids occurred, Umar suggested Abu Bakr to take immediate steps for the compilation of the Qur'an. A committee was set up under Zaid Ibn Thabit. They accomplished the mission and the copy was kept under Hafsa, the wife of the Prophet. After a reign of two and a half years, Khalifa Abu Bakr fell ill and he died in 634 C.E.



Fig 5.2 Map showing the venue of Yamamah battle

Battle of Yamamah: “Never did the Muslims fight more stiff battle. More than ten thousand infidels were killed on this occasion and therefore it came to be known as ‘Garden of Death’.” **Tabari**



To what extent could Abu Bakr fulfill his ideas which he expressed in his inaugural address? Discuss.



Fig 5.3 Map showing the states under the reign of Abu Bakr (632-34 CE)

Umar (634-644 C.E.)

On his death bed, Khalifa Abu Bakr suggested the name of Umar as his successor after consulting the principal companions of the Prophet. Soon after the death of Abu Bakr, Umar Ibn ul Khatab became the second Khalifa of the Islamic Republic. He became the Khalifa in the year 634 C.E. After assuming office, Umar concentrated both on the expansion and the administration of the Islamic state.

Expansion of the Islamic State under Umar

The fertile land of Arabia was shared between the Roman Empire in the North-West and Persian Empire in the North-East. The barren desert alone was left out. The Islamic Republic began to gather strength: The Roman and the Persian powers considered Islam as a looming threat. They became agitated and started taking military action against the Muslims.

Byzantine and Persian Empires in 600 CE

Khalifa Umar simply continued the policies of his predecessor regarding foreign affairs. The hostility with Persian and Roman Empire had already been started. In response to the military actions Umar deputed his general against the big powers. The Persians were looking to take revenge upon Muslims for the defeat at Hafir. Thus a series of battles were fought between the Muslims and Persians in the border of Persia. In the Battle of Namarraq, Muslims emerged victorious. In the succeeding



Fig 5.4 Map showing Byzantine and Persian Empires

battle of Jarr, the Persians defeated the Muslims. But in another war which took place between Arabs and Persians at Buwaib, the Muslims again gained victory. The Persians could not forget the crushing defeat in the field of Buwaib.

Qadisiya field

The Persians planned for a mighty war with the Muslims. Khalifa Umar was informed of this and declared war against them. The two armies met at Qadisiya in the Persian plains and the war lasted for 3 days. The efficient leadership of Said Ibn Abi Waqqas made it a success for Muslims. Thereafter, Muslim army advanced to Madain, the capital city of Persia, seized it and hoisted the flag of Islam. Thus the Persian Empire became part of the Islamic state.

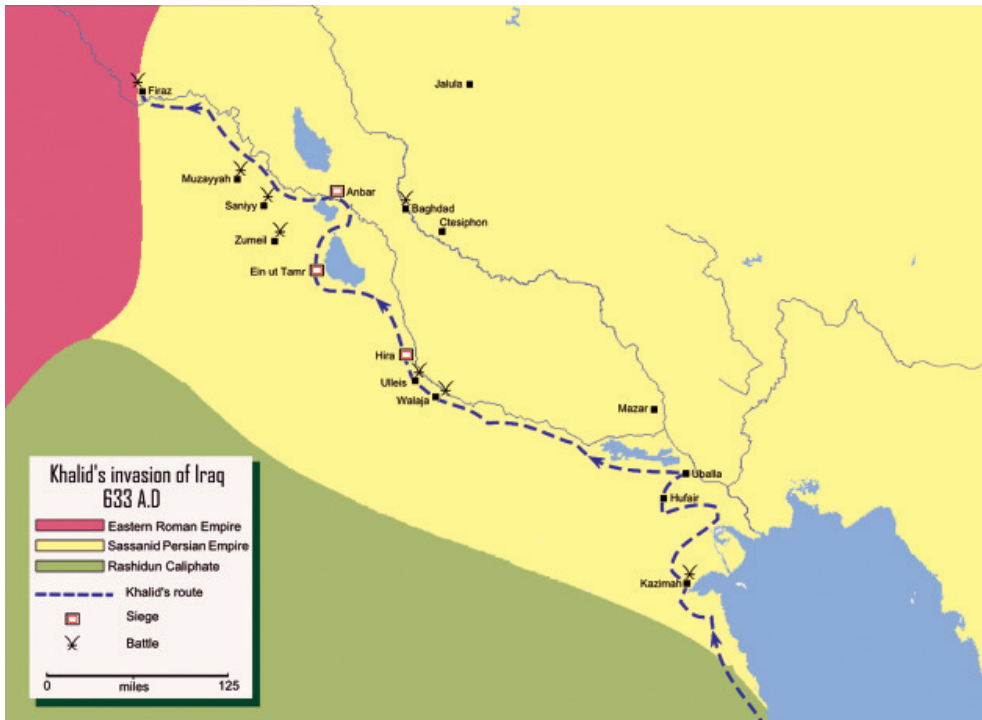


Fig 5.5 Map showing the invasion of Persian Empire under Khalid ibn Walid (633 CE)

Yermuk

The hostility with the Romans (Byzantine Empire) resulted in a series of battles in the frontier. Khalid Ibn Walid and his forces were defending the Roman army and succeeded in capturing the old city of Damascus in Syria. Upon the loss of Syria the Byzantine emperor, Heraclius declared war against Islamic state. A bloody battle

was fought between Muslims and Romans on the bank of the river Yermuk. The battle was won by Muslims and Syria became a part of the Islamic state. Jerusalem, the neighbouring city of Syria, was under the Romans and they were a threat to Muslims in Syria. Abu Ubaida occupied Jerusalem without any fight. The Roman presence in the neighbouring country of Egypt was again a threat to the peaceful life of Muslims.



Fig 5.6 Map showing the invasion of Syria under Khalid - Ibn Walid (635-36 CE)

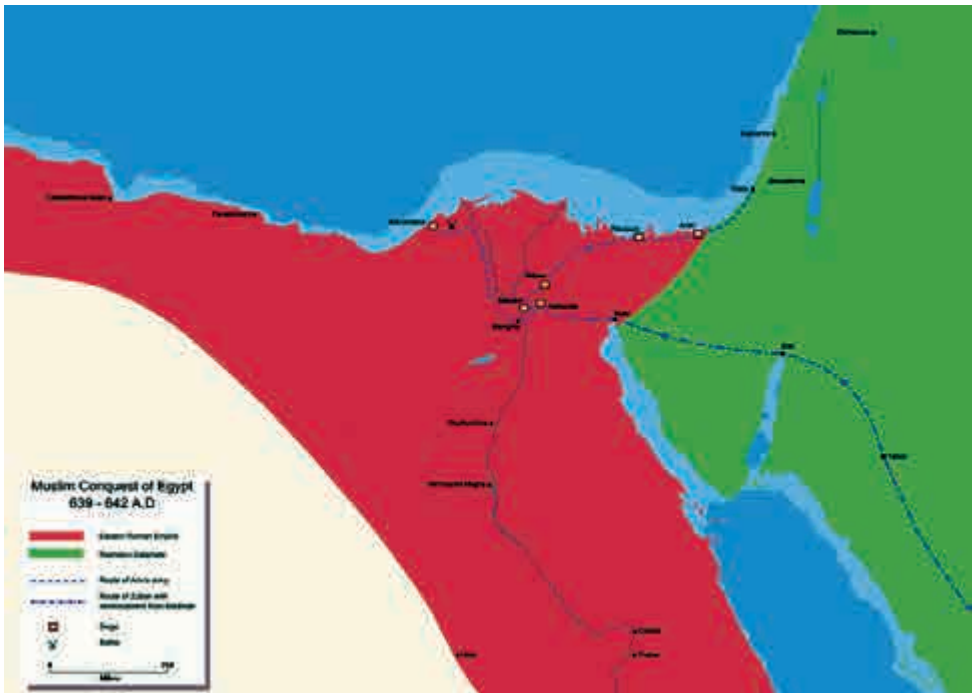


Fig 5.7 Map showing the occupation of Egypt under Amr-Ibn-al-Aas (639-42 C.E.)

Egypt

With the permission of the Khalifa, Amr- Ibn- al- As set out with an army through the Sinai desert. They reached Egypt and occupied the old city of Fustat. The Muslims then chased the Romans at Alexandria, defeated them and occupied the ancient city. With this, the expansion of the Islamic state on the Roman areas came to an end. The Byzantine suzerainty in West Asian regions ended forever and the Islamic state under Khalifa Umar gained a strong foothold. This resulted in the spread of Islam in these regions.



Observe the maps 4, 5, 6 and 7 and make a note on the expansion of Islamic empire under Umar

Umar emphatically declared, “There can be no Khilafat without consultation.”

Administration of Umar

Umar not only consolidated his empire but set up a great system of administration. Umar is rightly regarded as the greatest administrator of all time. He laid the foundation of a comprehensive democratic system in which efficiency in administration, individual participation in the functioning of the governmental institutions, freedom and social justice were the main pillars of the body of politics. As an excellent organiser and an efficient ruler of the Islamic Commonwealth he introduced many reforms for the welfare of the society. The Khalifa conceived an ideal social order envisaged in the Qur'an.

One night, when Umar Bin Al Khattab was on his usual rounds in Madina, he saw an old woman busy cooking something while her children cried continuously. Feeling pity for them, Umar asked why they were crying and the woman sadly told him that she had no food in the house and that there was only water in the pot on the fire. She was pretending to cook something until the children fell asleep. Umar was shocked by the misery he witnessed and thought, being the Caliph, he was responsible for this tragedy..

Umar immediately hurried away with his servant to the state storehouse and came back carrying flour, butter, dates, clothes and money. He had even refused to let his servant carry anything saying that he was responsible for the welfare of his people and that his servant would not be there on the Day of Judgment to carry his sins.

Umar reached the woman's house and started cooking the food himself. After every one had eaten, Umar started playing with the little kids and crawling around them as if he was a horse making them laugh and giggle. And he said ? I saw them crying and I hated to leave them until I saw them laugh.?

The woman replied: ?May Allah bless you. You are better than Umar Bin Al Khattab himself.?

So he said: ?And how Umar supposed to know about you??

She said: ?He takes our welfare onto his shoulders (she is referring to him accepting the position of being Caliph) and forgets about us?

This made Umar cry and say: All the people are more knowledgeable than Umar.?

Source: "Glimpses From the Lives of the Sababa and Tabi'een, Umar Ibn Al Khattab." By Dr. M. Jilani. Taiba Publishers, 2003.

Majlis-ul-Shura

Being endowed with a democratic disposition, Umar systematically organised and expanded the Majlis-ul-Shura which was introduced by Abu Bakr. It was an advisory body, which consisted of the close companions of the Prophet such as Ali, Abu Ubaida, Uthman, Talha, Ibn-Zubair and Abdur Rahman Ibn Auf. The advisory council was frequently consulted in all important matters of the state. The council sat in the mosque for the regular session and resembled the cabinet in the modern political system. Umar stands as the greatest example of a true democrat in the history of the world. With love, people addressed him ‘Amir ul Mu’mineen’

Provincial Administration

For the sake of efficiency and smooth functioning of the administrative system, Umar divided the commonwealth into several provinces. He placed each of them under an efficient governor. Makkah, Madina, Jazira, Basara, Kufa, Palestine and Egypt were the main provinces. The provincial governor was called Wali or Amir. He was the head of civil administration and the religious leader in the province. He was also the commander of the army. He was appointed by the Khalif and was accountable to him.

The provinces were divided into districts: further into subdivisions. The district officers were known as Amils. These officers were appointed by the Khalifa in consultation with the advisory council and exercised strict control over them.

A Real Leader

One afternoon a Roman emissary arrived in Madinah on important diplomatic business with the Khalifa. When he enquired as to the whereabouts of Umar, he was directed to a man sleeping peacefully under a tree: with no bodyguards, no weapons, no fortifications and no security. The Roman messenger marvelled at this sight: the sight of the leader of millions of people sleeping peacefully under a tree without a care in the world. He then remarked his famous words that remain etched into history until today: "O Umar! You ruled. You were just. Thus you were safe. And thus you slept."

Revenue Administration

Umar introduced certain drastic changes in the revenue administration. He established the department of finance to regulate the revenue policies of the government. This department was called the Diwan and it was constituted on the Persian model.

The principal sources of revenue were the poor tax (Zakat), the poll-tax (Jizya), the land tax (*Kharaj*), the spoils of war (*Ghanima*) and income from state property (Al fay). Zakat was assessed on cash, crops and animals. The assessment of land-tax was based on the fertility of the soil and it was collected in instalments.

Jizya was paid by the non-Muslim citizens of the state in lieu of military service and with the guarantee of protection to their life and property. Those who joined the military service were exempted from this special tax.

Ushr was levied on the big estates and it was one-tenth of the produce. Excess revenue of the province was deposited in the public treasury known as the Bait- ul- Mal.

The lion's share of expenditure went to the public institutions and the military organization. Public works such as construction of roads, canals, bridges etc. also received considerable share.

Umar took special interest in promoting agriculture by introducing useful land reforms. He ordered a thorough survey of lands, divided them into plots and fixed taxes on the basis of the fertility of the soil and the location of the land. Canals were dug and irrigation facilities were provided to the farmers. Tax was fixed after proper survey of the land.

Khalifa Umar introduced the Hijra Calendar.

Military Administration

Umar took proper care for the reformation of the army. He divided his armed forces into regular and irregular. The regular soldiers worked on a permanent basis and irregular army was raised in times of emergency in the form of volunteers.

The two main wings of the army were the infantry and the cavalry. The salary of the soldiers was paid from the Bait- ul- Mal. They were also given a share from the

spoils of war. All the generals and commanders were appointed by the Khalifa at the capital.

Judicial Administration

Umar was a great champion of justice. For his sound discrimination and perfect sense of justice, he was called 'Al-Farooq'. He separated his judiciary from the executive for an effective administration of justice. He appointed Qadis for the administration of justice in the provincial towns. They were given full independence and were not under the authority of the provincial governors. They were directly responsible to the Khalifa.

Umar introduced pension system to the retired officials, disabled soldiers and physically handicapped persons. He appointed night watchmen. He constructed mosques, schools and orphanages in different parts of the Khilafat. He introduced rationing for the fair distribution of food grains.

It was Umar who introduced the Muslim Era, Hijra calendar corresponding to the migration of the Prophet from Makkah to Madina.

Assassination of Umar

Umar was brutally attacked by a Persian slave of Mughira, named Fairus (Abu Lu'Lu') while leading a public prayer at Masjid Un Nabawi. The attacker had personal grudge against the Khalifa. Umar succumbed to the wounds and breathed his last in the year 644 C.E.



Fig 5.8 Map showing the states under the reign of Uthman (644-56 CE)

Uthman (644-656 C.E.)

In his sick bed Khalifa Umar nominated a body of six notable persons to elect the next Khalifa from among themselves. They were Abdul Rahman, Sa'd, Zubair, Uthman, Ali and Thalha. The first three of them withdrew from being Khalifa and the last three remained. Being authorised by the council to make the final choice, Abudur Rahman consulted the prominent figures of the community and the tribal chiefs. The general opinion was in favour of Uthman. Thus Uthman became the third Khalifa of the Islamic Republic.

The Rashidun Empire reached its greatest extent under Khalifa Uthman, in 654.

The Khilafat of Uthman lasted for twelve years. The first six years of his rule was peaceful and witnessed great expansion of the Islamic state. But thereafter the discontent began.

At first, the resentment was against the governors of various provinces. They made charges against Amr Ibn As, the governor of Egypt. He was accused of appointing his kinsmen in high posts. When the Khalifa replaced him with Abi Sarah, the mischief makers turned against Khalifa himself and alleged nepotism on him. Similar was the case with the dismissal of Sa'ad ibn Abi Waqas and the appointment of Walid ibn Aqba as the governor of Kufa. The Khalifa was charged with favouritism by the seditious people of Kufa. Soon, dissidents of Egypt and Kufa could master up people against the Khalifa.

Another charge raised against Uthman was the misappropriation of the public funds. It was alleged that he spent huge amount from the public treasury on his relatives.

Uthman's appointment of his inefficient and selfish cousin Marwan to a high position made him unpopular. Another ghastly but misinterpreted allegation against Uthman was that he burnt the copies of the Holy Qur'an.

The general discontent that arose out of some miscalculated policies of the noble Khalifa and the concentration of power in the hands of the Umayyads prepared the ground for conspiracy against the Khalifa. Actually, the allegations levelled against him were baseless.

Revolt against Uthman

It was Abdullah Ibn Saba who took the leading role in the conspiracy against Uthman. He received the support of Muhammed Ibn Abu Bakr. This conspiracy and the new resentment that arose against the Khalifa spread to Kufa where the leaders started denouncing the Khalifa in public. Eventually the dissident leaders from Egypt, Kufa and Basarah made a sudden attack on Madina. They forced the Khalifa to relinquish his office. Ultimately a group of conspirators entered and besieged Uthman's house and demanded his abdication.

Assassination of Khalifa

Ali, Thalha and Zubair, the companions of the Prophet appointed their sons at the entrance of the Khalifa's house to protect him. But the conspirators sneaked into the house where the Khalifa was reciting the Holy Qur'an. Al Ghafiki, one of the conspirators stepped forward and caught the Khalifa. They stabbed the helpless Khalifa to death and triumphantly marched out. The news of Uthman's murder spread like wild fire and the city of Madina rocked with horror.

Ali (656-661 C.E.)

When Uthman was brutally murdered the Muslim nation was rendered leaderless and chaotic conditions prevailed everywhere in the commonwealth. It was necessary to entrust the leadership with a worthy person. There was no one more suitable than Ali for this high office. Therefore, the companions of the Prophet and the other prominent citizens of Madina approached Ali and requested him to take charge of the Khilafat. Finally in the mosque of the Prophet, Ali was sworn in as the new Khalifa.

The Civil War

Ali took over the reign of the state in an extremely critical situation. The seeds of troubles sowed by the rebels had grown beyond control. The Muslim nation was divided into two camps. There are three factors responsible for this chaotic situation.

Firstly, the active supporters of Ali had participated in the conspiracy to overthrow Uthman. Among them were Ibn Saba, Malik al Ashtar and Muhammed Ibn Abu Baker. Secondly, there arose the cry for retribution (vengeance) for the blood of Uthman and Damascus was its epicentre. The blood-stained clothes of the murdered Khalifa were exhibited by Mu'awiya throughout the province of Syria.

He stood as the sole champion of the Umayyads. Thirdly some companions of the Prophet questioned the legitimacy of Ali's Khilafat.

Even though Thalha and Zubair first accepted Ali as the Khalifa later they turned against him because he was not willing to take immediate action against the murderers of Uthman.

The main task before Khalifa Ali was to restore law and order and to consolidate his position in the state. But to punish the murderers was not an easy task. Large number of persons in Egypt, Iraq and Arabia were directly or indirectly connected with the assassination.

Battle of Camel

Khalifa Ali did not heed to the demands of Thalha and Zubair. So they withdrew their allegiance and started organizing the people against the Khalifa. They set out for Basara with their followers. On the way they met Aysha, the wife of the Prophet, who was returning from the pilgrimage. Being informed of the assassination of Uthman, she was greatly shocked. When she heard that Khalifa Ali was not ready to punish the assassins, she joined Thalha and Zubair and returned to Mecca with them.

Khalifa Ali desired to avoid war and settle the matters with Thalha and Zubair by peaceful means. He tried to negotiate with them but many of his followers were against it. As a result, the inevitable battle of Jamal took place. Aysha was present in the battle field on the back of a camel and hence the battle named as Battle of Jamthal (camel).

Ali successfully managed to suppress the rebels. Thalha and Zubair were killed. Thousands of Muslims from both sides were slain and Ayisha was taken as prisoner. Ali sent Ayisha back to Madinah with due respect under the escort



Fig 5.9 Map showing the place (Basrah) where the battle of camel occurred

of her own brother Muhammed Ibn- Abu Bakr. After this battle Khalifa Ali transferred his capital to Kufa.

Battle of Siffin

Mu'awiya Ibn Abu Sufiyan was the governor of Syria. He was ambitious for power. He aimed at the Khilafat and started exploiting the situation that arose from the murder of Uthman to his advantage. After the murder of Uthman some Umayyads had gone to Syria to meet Mu'awiya. He stood at the head of the fraternity of the Umayyad family. This greatly strengthened the hands of Mu'awiya.

The entire Islamic state, with the exception of the rebellious province of Syria had accepted the legitimacy of Ali's Khilafat. There was no confusion regarding the seat of the central authority. Mu'awiya was trying to conceal his ambition for the Khilafat and his rebellious designs under the cover of his demand for the revenge of Uthman's blood.

Mu'awiya was a shrewd man. He demanded that Ali should find out and punish the



Fig 5.10 Map showing the battle field of Siffin

murderers or he himself should accept the responsibility of the murder. Ali ordered Mu'awiya to resign from the governorship of Syria. But he refused to obey. For the long 16 years of his viceroyalty, he was getting ready for the office of Khalifa. He declared total war against Ali. The whole attempts of the mediators to bring about a compromise between the two failed. Finally Ali set out from Iraq and Mu'awiya from Damascus. The two armies met at Siffin, a place situated on the bank of Euphrates in 657 CE.

The battle raged furiously for several days. When Ali's force was on the verge of victory, Amr Ibn Aas came forward with a trick. He ordered the Syrian troops to raise the copies of the Holy Quran on their lances and proclaimed: 'This is the arbiter between us.' The purpose was to create confusion in Ali's camp. Ali saw the danger and warned his troops against the cunning scheme. He wanted to continue the war till complete victory. But his soldiers clamoured to stop fighting and Mu'awiya escaped from the disaster.

Part of the Islamic Civil Wars



Fig 5.11 Map showing the jurisdiction of Islamic state of Ali

- █ Region under the control of the Rashidun (Ali ibn Abi Talib)
- █ Region under the control of Mu'awiya I
- █ Region under the control of Amr ibn al-As

A body of arbitration was set up representing both sides. Amr ibn As and Abu Musa al- Ash'ari represented Mu'awiya and Ali respectively. Finally, Abu Musa and Amr met each with four hundred followers. The final verdict was to depose both Ali and Mu'awiya from their respective posts and to elect another Khalifa by general consensus. Then Abu Musa, the elder of the two stood up and declared the Kilafat of Ali null and void. At this juncture, Amr betrayed his colleague and proposed Mu'awiya to the vacant post.

Emergence of the Kharijites

The acceptance of the principle of arbitration had dire consequences. A large body of Ali's followers deserted his camp at Harrora and became an aggressive force. Later they came to be known as 'Kharijite'. They became blood thirsty enemies of Ali under the leadership of Abdullah-al-Rasibi. Power, dignity and pomp were not acceptable to this fanatical creed. Their oath was "No judgement but the Lord's alone (Arbitration belongs to Allah alone)."

The Kharijites waged a war against Ali and both parties met at the battle field of Neharwan, where Ali defeated the Kharijites.

Assassination of Ali

Even after the defeat at Neharwan the Kharijites were not completely annihilated. They were still active and were determined on ending the rule of Ali. In January 661 CE, when Ali was on his way to the mosque for the morning prayer, a Kharijite conspirator named Abud ur Rahman Ibn Muljim struck him on the forehead with a poisoned sword. The Khalifa could not be saved from the fatal wound and breathed his last on Friday, 20th Ramzan 40 AH.



Prepare a chart including of the names, period and important events of the Khalifas.

Salient features of the Khilafat

The Khalifa had no prophetic function at all, though he had to perform some religious duties. His chief religious functions were to lead congregational prayers in the mosque of the Prophet and deliver the Khuthuba at Friday noon prayer (Jumua). Khalifa was not only the head of the state but also the commander in- chief of the army. He was commander of army, appointed generals and instructed them. He also acted as chief judge, religious leader, law giver and civil head of the state.

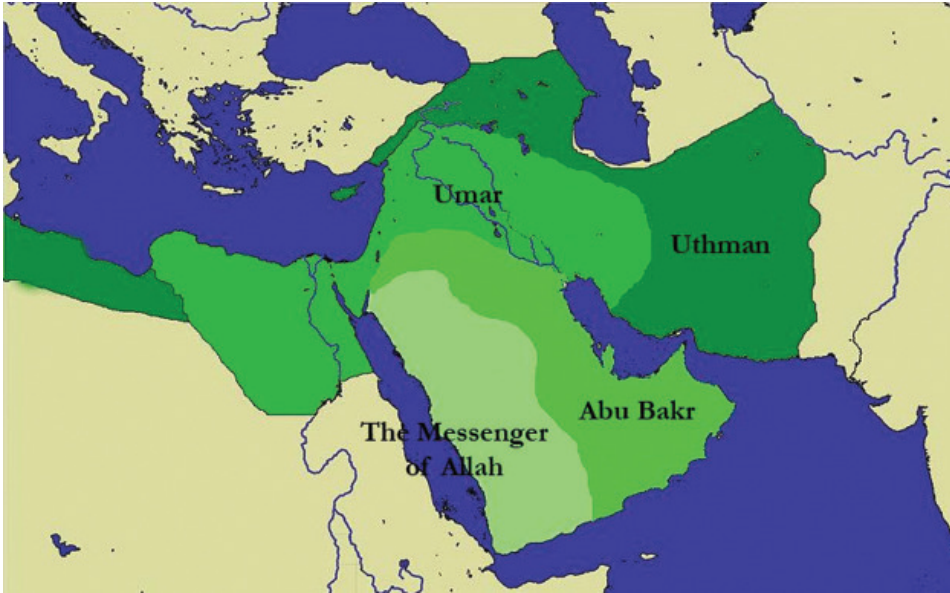


Fig 5.12 Map showing the expansion of Islamic empire under the four Khalifas

The Khalifa was the head of the state, elected unanimously by the people. There was no constitutional or political questioning on his authority. His power was unlimited and he executed his authority according to the instructions of the Quran, the traditions of the Prophet and the advice of the Shura. The Shura, the body for the consultation, was an important feature of the Islamic Republic. It was originated on the basis of the teaching of the Holy Quran. The members of the Shura were selected from the companions of the Prophet who were well versed in the Qur'an and the traditions.



Prepare a chart on 'the duties of Khalifa'

Functions of Shura

The Shura was a council of elders. The members of the Shura had all the qualities found in the Khilafat. It advised the Khalifa in discharging various duties. The Khalifa always accepted the advice of the Shura members in the despatch of armies, appointment of generals, governors and other officers, fixation of the salary of soldiers, levying taxes and creation of new posts. It was not a sovereign legislative body and the Khalifa was not bound to obey its decisions. However, the Khalifa and the Shura functioned with mutual understanding and respect.

The Secretariat

Under the Khilafat of Abu Bakr there was no office for conducting the affairs of the state. All works were under the direct supervision of the Khalifa. But as the duties and responsibilities of the Khalifa increased he sought the help of his companions. For instance, Umar was given charge of the administration of justice and alms-giving to Zaid Ibn Sabith. He was the first salaried judge of Madina.

Baitul-mal or the Public Treasury

Umar established a public treasury in Madina in 636 C.E. Abdullh ibn-al Arqam was the chief treasury officer. Abdul Rahman bin Ubaidi al Sari and Muaquib were his assistants. During the time of the Prophet there was no need for a treasury. But as the state income increased steadily, Umar thought of the necessity of keeping money in an office under the supervision of the state officials. The officer in charge of Bait-ul-Mal was called Sahib-al-Bait-ul-Mal. After meeting the expenses of provincial administration and public works, the surplus money was sent to the Central Treasury in Madina. In the Islamic Republic all the Khalifas led simple and pious life. They devoted their lives to the welfare of the society (Ummat) and through that they aimed the heaven (Jannath-ul-Fidouse)



Compare the pre-prophetic tribal system with the Khilafat and prepare a note.

Election of Khalifa:

System of the election was in the democratic manner. The four Khalifas were elected in accordance with the circumstance. In this system of election there were two main stages.

- (1) The choice of a new Khalifa
 - (2) Its Confirmation by Bai'ath (Oath of allegiance by the people)
- Ba'at means a mutual contract between ruler and the subjects

Flag of Islam

Islam has no official flag, though the Prophet did seem to prefer white or black banners. White symbolized purity while black stood for God's vengeance and justice. The crescent and stars, a symbol often associated with Islam and Muslims, actually was a Byzantine imperial symbol that the Turks adopted after conquering parts of Anatolia in fourteenth century. Due to the Ottoman Turks long ascendancy through the early twentieth century, many Muslim countries also took that symbol for their emblems.

The Life and Works of Muhammad - Yahya Emrick

Assessment Questions

1. Arrange the following in the chronological order
a. Battle of Siffin b. Battle of Yamama c. Battle of Camel d. Battle of Yarmuk
2. 'Umar is called the model administrator'. Do you agree to it? Why?
3. List out the allegations raised against Uthman.
4. Write a note on 'the Kharijites'.
5. Match the items in column A with those in column B and C

A	B	C
Abu Bakr	Qur'an Compilation	Persia
Umar	Naharwan	Zaid Ibn Thabith
Uthman	Ridda wars	Kharijites
Ali	Qadisiyya	Musailima

Further Activity:

The administration and function of 'The Islamic republic of Madina was in accordance with the concept of the welfare state' - Discuss.

CHAPTER VI

THE Umayyads

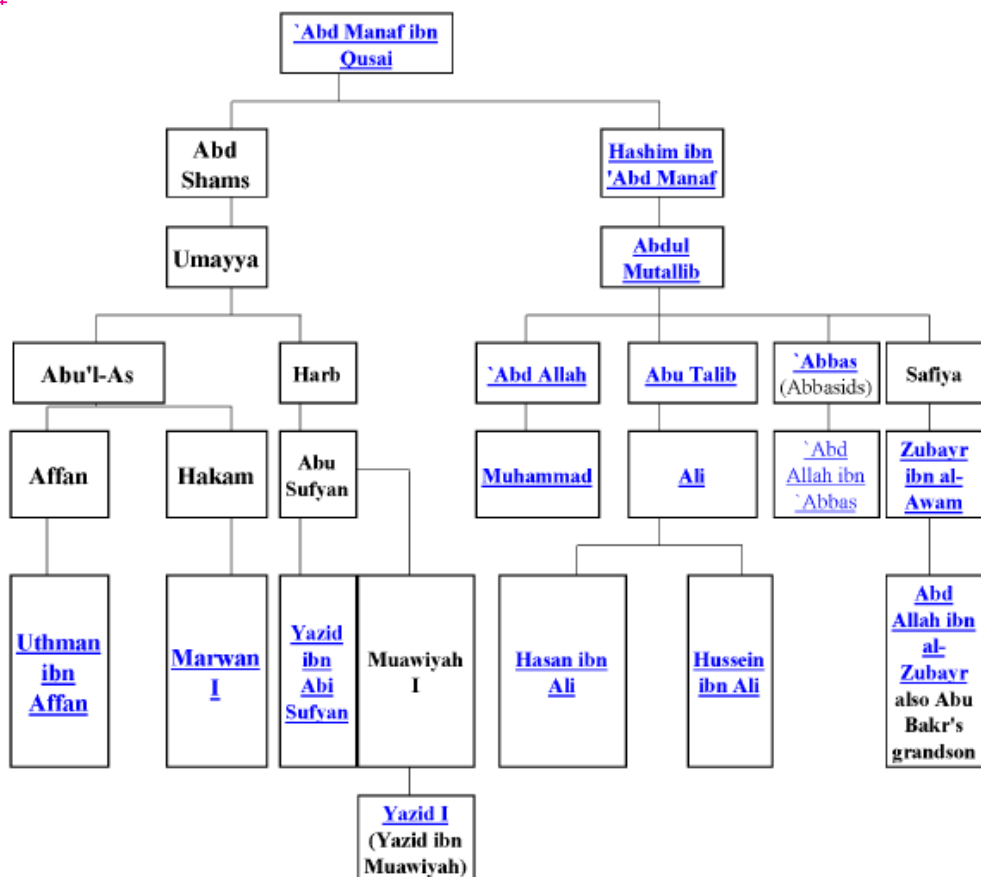


Fig 7.1 Geneology of Mu'awiyah

MU'AWIYA (661-680 C.E)

Mu'awiya, the son of Abu Sufyan was the founder of the Umayyad dynasty. He came into power in 661 C.E. by diplomatically, after the abdication of his predecessor al-Hasan, son of Ali. He was an eminent ruler, politician and a tactful administrator.

Abu Sufyan, the father of Mu'awiya was the leader of the Quraish. On the conquest of Makkah, Abu Sufyan and his family embraced Islam. After his conversion to Islam, Mu'awiya served as the secretary of Prophet Muhammad. During the Khilafat of Umar, he served under his brother Yazid, the governor of Palestine. When Yazid was assassinated in the battle of Yarmuk Khalifa Umar appointed Mu'awiya as the governor of Palestine. When Uthman became the third Khalifa, he was allowed to continue on the same post. Mu'awiya was a cousin of Uthman.

As we discussed in the earlier chapter, Mu'awiya raised the cry of vengeance when Uthman was assassinated. He exploited the situation created by the murder. Refusing the Khilafat of Ali he declared himself the rival ruler in Damascus. This led to the second civil war among the Muslims, which was named the historical battle of Siffin (657 C.E.). The battle came to an end due to Mu'awiya's shrewd policy of arbitration. After the arbitration settlement Mu'awiya became the rebel governor of Syria. Even if Ali made preparations to advance to Syria against him, at first he proceeded against the Kharijites, another rival group at Naharwan in 658 C.E. Exploiting this situation, Mu'awiya sent an army under Amr-Ibn-As to Egypt and deposed Muhammed, the governor of Ali in Egypt.

Mu'awiya strengthened his position after this victory. Realising the gravity of the situation, Khalifa Ali thought that it was better to have a deal with Mu'awiya. Thus Egypt and Syria came under the control of Mu'awiya and the rest of the Khilafath remained under Ali.

After the battle of Naharwan, the Kharijites were plotting to assassinate Ali, Mu'awiya and Amr Ibn-ul Aas. They succeeded only in eliminating Khalifa Ali and the other two escaped from the trap of the Kharijites. On the assassination of Ali, the people of Kufah chose Hassan as the new Khalifah. But Hassan could not withstand the threat posed by Mu'awiya. Finally Hassan abdicated the Khilafat in favour of Mu'awiya by accepting a handsome offer of monthly pension. Thus Mu'awiya became the Khalifah of the entire Muslim world.

Consolidation of the Islamic Empire

At the outset of the Khilafat of Mu'awiya, the Kharijites rose in revolt. They could not reconcile with Mu'awiya because they were totally against the arbitration settlement in the battle of Siffin. After a series of battles with the Kharijites, Mughira, the Umayyad governor of Kufah subjugated them and brought the situation under control. Meanwhile, during the time of the civil war between Ali and Mu'awiya the Byzantines had re-occupied North-Africa and the Muslims had lost the land. When Mu'awiya became the Khalifa of the Islamic State he sent an army under the commandship of Uqbath ibn Nafia and re-conquered the land in 670 C.E. He founded the city of Qairuwan in North Africa.

In 666 C.E. Mu'awiya sent a naval expedition to Sicily and gathered considerable spoils. With the help of the naval force the island of Rhodes and some part of Crete were conquered in 674 C.E. Mu'awiya sent a force under his son Yazid for capturing Constantinople but it failed. Subsequently, places like Kabul, Khybar pass, Khurasan, and crossing the Oxus river and Jaxarter, Bukhara and Samarkend came under Mu'awiya.

Mu'awiya's three prominent governors were Amr Ibn Aas in Egypt, Mughira in Kufa and Ziyad in Basara. They played important roles in consolidating the rule of Mu'awiya. In the later period of his life he nominated his son Yazid as his successor and appointed his agents in different parts of the Empire to get bai'ath for his son's nomination. Mu'awiya died in 680 C.E., after having ruled for twenty years as governor and another twenty as Khalifa. He used to say. "I apply not sword where my lash suffices, nor my lash where my tongue is enough". According to Philip K. Hitti, " He was not only the first but also one of the best Arab kings."

Khilafat to Mulukiyat (Republic to Monarchy)

The arrival of Mu'awiya as the head of the Islamic state was a turning point in the history of Islam. He brought about certain drastic changes in the Islamic political structure which ultimately led to the reversal of the democratic nature of the Islamic state into the monarchical system.

- Republic was changed into Monarchy.
- Personalisation of Baith-ul-Mal (Public Treasury).
- Freedom of expression curtailed.
- Shura (Advisory council) was abolished.

- Re-emergence of racial discrimination.
- Hereditary succession was introduced.

'The advent of the Umayyad dynasty witnessed the re-emergence of the racial discrimination which was abolished by the Prophet'.



Debate: "Mu'awiya was not only the first but also one of the best Arab kings"

Yazid (680-683)

As nominated by his father, Yazid succeeded Mu'awiya in 680 C.E. On his accession he ordered the people to make oath of allegiance to him. But Hasain, son of Ali, Ibn Umar, Ibn Zubair and Abdurahman ibn Abubaker were against the Khilafat of Yazid. Their stand was that the Khilafat could not be replaced by hereditary monarchy.



Fig 7.2 Map showing location of Karbala

Tragedy of Karbala

Hussain and Ibn Zubair remained adamant in their stand against the Khilafat of Yazid. Husain was undoubtedly the most deserving and capable man to lead the Islamic state by his qualities of honesty, chivalry, prudence, piety and forbearance. He remained in Madinah waiting for an opportunity to rise against the rule of Yazid.

The people of Kufah were disappointed with the reign of Yazid and the misrule of the provincial governor of Yazid. They decided to select Husain as the Khalifa and invited him to Kufah. When the news reached Madinah, the companions of the Prophet warned Husain not to accept the offers of the fickle minded Kufans. The instability of the Kufans had been one of the major causes of Ali's helplessness against Mu'awiya. But receiving the positive message from his messenger Muslim ibn Aqil, Husain decided to leave Madina for Kufah. He set out with about two hundred of his relatives and followers. They proceeded along the western bank of the Euphrates. On the way he got the news that Muslim ibn Aqil was killed in Kufa. Leaving Kufa, Husain diverted his march to the left of the western bank of Euphrates. Meanwhile Ubaidulla, Umayyad's governor of Kufa sent an army of 4000 men under Umar Ibn Sa'ad to encircle Husain's band. On the first day of the month of Muharram Husain pitched his camp on the plain of Karbala, on the bank of Euphrates at a distance of 74.26 kms to the North of Kufa. Ubaidulla wanted Husain's unconditional surrender. Majority of those who accompanied Husain were women and children and they were exhausted with the long journey and lack of food and other essentials. Hence Husain put forward three options for surrender.

1. He should be allowed to go to Makkah or Medina with his band.
2. He should be allowed to meet Yazid in Damascus.
3. He should be allowed to go to a border place to participate inside of muslim army

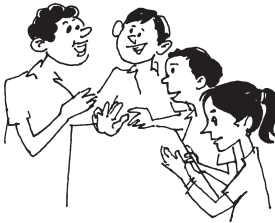
But Ubaidullah ordered his commander to bring Husain to Kufa dead or alive. At last Husain was forced to enter into battle. It was a battle fought between two disproportionate armies. From the side of Hussain rose the cries of women and children. The relatives of the Prophet fell down one after another and at last Husain also was murdered. The Umayyad army rushed to the dying hero. They cut his head off, trampled on his body and with savage ferocity, subjected it to dishonour. All the male members of the Hashim family, who accompanied Husain were slain in the battle field except Zainul Abidin, the sick son of Husain.

"the tragedy of Karbala was so overwhelming that through ages and every claim it has continued to awaken the sympathy of the coldest readers".

Decline and Fall of the Roman Empire: Edward Gibbon

Consequences of the Karbala -Tragedy

The massacre of Husain and the members of the family of the Prophet was momentous one. The rift existed between the Hashimites and the Umayyads were further aggravated and ultimately weakened the Umayyad Empire. The Karbala incident divided the Muslims into two hostile groups forever. The horror of Karbala ran apace throughout the Islamic world. The Shias added the massacre of Karbala as a fresh fuel to their political growth. The tragedy of Karbala is regarded as one of the most horrifying events in the history of Islam.



Discuss: "The blood of Husain even more than that of his father, proved to be the seed of the Shiite sect".

It is regarded as Shiism (sectarianism) was born on the May 31, 680 C.E. (10th of Muharram, 61 A.H). Every year, 10th Muharram is observed by the Shia Muslims as the day for the crying over the bloodshed of Hussain and the day for great mourning. The word Shia is derived from 'Shiath-ali'- the part of Ali.

Revolt in Makkah and Madina

The tragedy of Karbala aroused violent reactions in Madina. People repudiated their Bai'ath to Yazid and drove away the Umayyad governor from the city. In Makkah, Ibn Zubair declared himself as Khalifa. Yazid sent a force under Muslim Ibn Uqba to attack Madina. The two forces met outside Madina and at last the people of Madina were subjugated. After suppressing the revolt in Madina, the Syrian force proceeded to Makkah. He fixed catapults in the surrounding hills of Makkah and showered stones upon the inviolable sanctuary of Makkah. The siege lasted for 64 days. In the course of the siege the Ka'ba caught fire and the sacred Black stone got cracks.

Yazid, the Khalifa of the Umayyad dynasty died at the age of 38, after having ruled for only three years. During his period the state and the Muslim society faced great disasters. All the Muslim expeditions at his period failed. He is the most criticised ruler in the history of Islam. He was succeeded by Marcian I (683-685 CE)

Abdul Malik (685-705 CE)

Abdul Malik came to power in 685 CE. He had to face a lot of difficulties but he gave first importance to the consolidation of the empire. In Iraq Al-Muqthadir ibn abi Ubayd formed a party of Alids to revenge the assassination of al-Hussain. Al-Muqthadir fought against Umayyads on the bank of the river Euphrates. The battle is called battle of Ainul wada. In this battle al-Muqthadir crushed Umayyad forces and he was declared the Khalif by the Kufans. In Madinah Abdulla ibn Zubayr claimed himself as the Khalifa. Thus there were three Khalifahs in the world.

1. Abdul Malik -Recognised as Khalifa of Syria and Egypt
2. Abdulla ibn Zubayr- Exercised authority in Basarah, Makkah and Madina
3. Al-Muqthadir- Ruled over Kufah, Mosul and northern provinces of Azerbyjan and Armenia.

Abdul Malik was not in a position to check these two enemies altogether. At first he used al-Muqthadir against Abdulla ibn Zubayr. Subsequently al-Muqthadir was defeated by Abdul Malik . After the death of Abdullah ibn Zubayr, Abdul Malik became the undisputed monarch of the Islamic world.

Reforms of Abdul Malik

For the convenience of administration Abdul Malik introduced a number of reforms. In the administration, various languages such as Persian, Syrian, Coptic etc. were in use. Abdul Malik made Arabic the official language. He improved the Arabic script. In this venture he was helped by Hajjaj ibn Yousaf. Arabic language consisted



Fig 6.3 Coin of the Umayyad Caliphate

of consonants only. Therefore, one word can be pronounced in several ways. The alphabet had several letters with the same structure. To distinguish the letters of same shape 'nukthas' (points) were introduced. These reforms improved the art of writing. Abdul Malik introduced the new Arabic coinage. He issued Muslim coins of gold, silver and copper. He also established the central mint at Damascus for minting his new coins.

Another remarkable achievement of Abdul Malik was the development of postal system. Relays of horses were used for regular postal services. He founded a number of cities among which the most important was the city of Wasit in lower Iraq. The city was founded to check turbulent Iraqis.

Abdul Malik reformed the tax structure. The non-Arab Muslims were exempted from paying Jiziya, which helped many people accept Islam. The new Muslims left their village and settled in the towns. They were known as Mawalis (newly converted). The soldiers were given special subsidies. To avoid double loss he took some necessary measures to restore the capitation tax (Jiziya). These measures enraged the Mawalis and later they joined the Abbasid propaganda which led to the fall of Umayyad.



Fig 6.4 Dome of the rock

He built the famous mosque called dome of the Rock(Qubbat al Sakhra) which stands as a beautiful specimen of early Muslim architecture.

Abdul Malik died in the year 705 CE after a glorious reign of twenty one years. He was the real founder of Umayyads and was known as the father of Kings.

Al-Walid I (705-715 CE)

Al-Walid, son of Abdul Malik came to power in 705 CE. In administration he followed the policy of his predecessor. All officers under Abdul Malik were retained by him. Most prominent among them was Hajjaj ibn Yousaf, the governor of Iraq. During the period of Walid North Africa was under the governorship of Musa Ibn Nusyr and Hijas under Umar ibn Abdul Aziz. The sovereignty of Al-Walid was unanimously accepted by his subjects as well as governors.

Walid was a great builder. The Umayyad mosque of Damascus was one of his remarkable contributions. Further he constructed a number of roads, schools, hospitals and palaces. His period is mainly known for the expansion of the empire rather than for administrative reforms. The well built treasury which he inherited and his capable governors and generals provided him ample opportunities for good administration and expansion of the empire.



Fig 6.5 Uqaba Mosque

Expansion under Al-Walid I

The Umayyad dynasty under Al-Walid I expanded itself towards east and west through successive conquests. Although Al-Walid did not directly involve in these wars, he gave full financial and moral support to his governors and generals. All the conquests carried out under Al-Walid had valid reasons. Under him, Sind, Spain and Central Asia were conquered. Spain and central Asia were directly annexed to the Khalifat administration.

Conquest of Sind

It was in the year 712 CE that the Arabs conquered Sind. The main reason behind the conquest was the piratical activities of Sind, which Dahir, the native ruler could not check. One of the ships sailing back from Ceylon to Damascus loaded with precious gifts was captured by the pirates near Kutch. Hajjaj Ibn Yousaf, the governor of Iraq demanded for punishment to the pirates or payment of compensation which was denied by Dahir. In response, Muhammed Ibn Kasim was deputed by Hajjaj Ibn Yousaf against Dahir. In 712 A.D. Muhammed Ibn Kasim inflicted a crushing defeat upon the Sind force and Dahir was slain. It opened a new chapter in the history of Islam and that of India.



Fig 6.6 Map illustrating the conquest of Sind



Fig 6.7 Map showing the extension of Umayyad Empire

Conquest of Spain

Musa Ibn Nusair was an excellent Umayyad governor of North Africa. He proved himself as an efficient ruler, which brought him much fame and recognition even from Spain, the neighbouring country. During this period Spain was under the Visigothic ruler, Roderick, the despot. The Spanish society fell in anarchy at that time. The

social order of the period can be compared to that of Jahiliya Arabs to a certain extent. The Spanish people considered Musa a liberator. The people as well as Julian, the governor of Cuta invited Musa to Spain as a redeemer.

Musa responded to the invitation with the consent of Walid, who despatched an army under Thariq Ibn Ziyad. The army gathered at a mountain, later known as Jabal al Thariq, from which the modern name Gibraltar derived. At the battle of Wadi Bakka in 711 A.D. the Muslim army under Thariq Ibn Ziyad crushed the force of Roderick. Shortly, Musa also joined him and the combined force shattered their opponent. Almost all northern parts of Spain fell into the Muslim hands one after another. It is a landmark in the history of Islam as it was the beginning of the Islamic polity in Europe.

Gibraltar is known as 'key to Mediterranean'



Fig 6.8a Map showing the location of Gibraltar



Fig 6.8b Gibraltar - An ariel view



Prepare an assignment on the socio- political condition of Spain on the eve of the Muslim conquest comparing it with that of the Jahiliya period.

Conquest of Central Asia

The conquest of Central Asia was another remarkable event during the reign of Walid. It was under Qutaybah Ibn Muslim that the complete subjugation of Central Asia took place. The Sogdians of Central Asia violated the peace terms that existed since the period of Abdul Malik. Thus Qutaybah was appointed by Walid against the Sogdians of Central Asia around 714 C.E. Through successive conquests, Qutaibah captured Samarkand and reached at the valley of Fargana by crossing Jexartes river. Qutaibah reduced their force and subjugated them completely. Thus the period of Walid witnessed the greatest expansion of the empire. Under him the Islamic political boundary reached its zenith after Umar I. The eventful rule of Walid ended with his death in 715 C.E.

Walid was succeeded by his brother Sulayman (715-717 CE). Sulayman changed the policies of his predecessors. By nominating his cousin Umar ibn Abd ul Aziz as his successor, Sulayman gained the title 'key of blessing'.



Debate on 'The nature of Muslim conquests, defensive or offensive'.

Umar Ibn Abdul Aziz (717-720 C.E.)

Umar Ibn Abdul Aziz, generally known as Umar II, succeeded Sulayman as the seventh Umayyad ruler in 717 A.D. He was the son of the granddaughter of Umar I. Before becoming the Khalifa, Umar ibn Abdul Aziz had served as the governor and the prime minister under Walid I and Sulayman respectively. He proved himself as a capable ruler. In administration Umar II followed the path of the pious Khalifas. Hence he was called the fifth pious Khalifa and Khalifa-al-Saleh (the authentic Khalifa). He stood out himself from other Umayyad rulers in administration as he gave more importance to religious expansion rather than political expansion.

Administration under Umar II

The administration of Umar II was adorned with justice. He gave importance to public opinion. He re-established the Shura (advisory council) which prevailed under the pious Khalifas. The purity of the Baithul Mal (Public Treasury) was re-established. He never spent a single penny from the public treasury for personal purpose.

“It was his custom that so long as people kept sitting by him and talking about the affairs of state, he kept the lamp of treasury (public money) burning and when they left, he put it out and lit his own lamp”.

Akbar Shah Khan Najeeb Abadi - History of Islam

During his time a number of roads, schools and hospitals were constructed. He gave more importance to the welfare of the society than the comforts of the rulers. Being the ruler of a vast empire, it was only through his people-friendly administration that he could handle the governance smoothly.



Seminar on "A comparison of the administration of Umar II with that of the Pious Khalifas"

Religious policy of Umar Ibn Abdul Aziz

The reign of Umar Ibn Abdul Aziz is greatly known for his religious policy. All his subjects belonging to different sects including Kharijites, Mawalis and Shi'as unanimously accepted him as a ruler. Umar II gave more concessions for the progress of the Mawalis (The newly converted non Arabs) by excluding them from the payment of Kharaj. This exclusion resulted in huge fall in the state revenue. He gave pensions to the Mawalis who fought in Arab army.

"God sent Prophet as a missionary not as a tax collector" - reply of Umar ibn Abdul Aziz to one of his governors

Kharaj is a land tax levied in Islamic States.

The Jews and Christians enjoyed absolute peace under Umar II. (Dhimmis)

Umar got only a short span of time as a ruler. Still his regime is a remarkable one in the history of Islam. His period witnessed the progress of spiritualism and righteous deeds. His greatest achievement was the reversal of administration on the model of the pious Khalifas.

Umayyad Administration

The Umayyads of Damascus was the first dynasty in the history of Islam. The administrative system of Umayyads was entirely different from that of the pious Khalifas. They modelled the Byzantine administration to a great extent. The sovereign of the state was the Khalifa. He came to power through nomination or hereditary succession. He was assisted by a number of officers entrusted with various duties in the departments concerned.

- Diwanul Barid (Postal Department).
- Diwanul Khatam (Bureau of Registry).
- Diwanul Risala (Correspondence Department).
- Diwanul Kharaj (Finance Department).
- Diwanul Shurth Wal Jund (Police and Military Department).

Diwanul Khatam was created by Mu'awiya. The duty of which was to make and preserve one copy of each official document before sealing and despatching the original. Abdul Malik declared it a state archive in Damascus.



Assignment 'The functions of various departments under Umayyad dynasty.'

Provincial Administration

As it was a vast empire, the entire state was divided into provinces for administrative convenience. Each province was under a governor named 'Amir' appointed by the Khalifa. He had full power in the administration of the province, except revenue. The main administrative divisions of the empire were Iraq, Hijaz, Armenia, Egypt and Africa.

In the beginning the Umayyad empire comprised:-

- Syria-Palestine
- Al-Kufa including Al-Iraq
- Al-Basarah with Persia, Sijistan, Khurasan, Bahrain, Oman and Najd.

- Armenia.
- Hijaz.
- Kharman and the frontier district of India.
- Egypt.
- Africa.
- Al- Yaman and the rest of the south Arabia.

The provinces were divided into districts. Each district was under the control of 'Amil' or the agents appointed by the Amirs with the consent of the Khalifa.

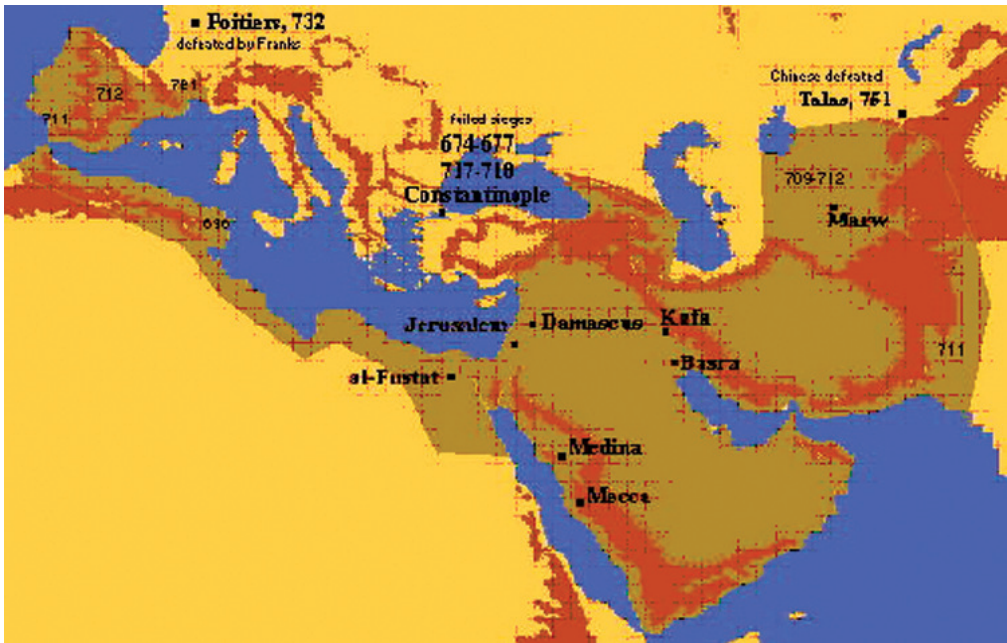
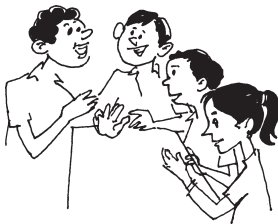


Fig 6.9 Map showing the extension of the Umayyad Dynasty



Discussion on 'A Comparison between the Umayyad provincial administration with the modern decentralised Administration'.

Revenue Administration

The revenue administration of the dynasty was under a special officer named 'Sahibul Kharaj'. He was directly responsible to the Khalifa and not to the Amir.

The Zakat, Jiziya, Ghanima, and Kharaj constituted main sources of the state revenue.

"In the provinces all expenses of the local administration, state activities, soldiers' stipends and miscellaneous services were met from the local income and only the balance went to the Khalifa's treasury. Mu'awiyas measure of deducting the Zakat about 2.5 percentage from the fixed activities of the Muslims bears a close resemblance to the income tax of a modern state". P. K. Hitti

Military Administration

The Umayyads maintained a well-set army on the model of the Byzantines. The Umayyad military consisted of five corps: the centre, two wings, vanguard and rearguard.

The weapons were essentially the same, which were used by their predecessors. Al-Basra and al-Kufa were the main

Marwan II (744-750) abandoned the old division and introduced the small compact body of troupes called 'Kurds' (co-hurts).

recruitment grounds for the army. The most important contribution of the Umayyads to Islamic military was the formation of a Muslim Navy and thereby Mu'awiyas is called 'the father of Muslim navy'.

Judicial Administration

In Judicial system the Umayyads followed the Islamic pattern. Separate Judiciary was set up for the Muslims and the Non-Muslims. There were regular series of Judges or Qadis succeeding one another.



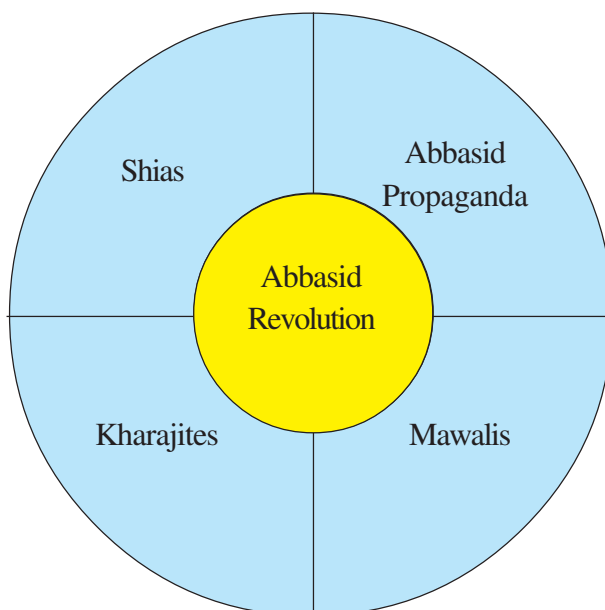
Seminar: The differences between the Umayyad administration and the pious Khilafas administration.

Decline of Umayyad Khalifat

The Umayyad Khalifa met with its natural end in the battle of Zab in 749 C.E after a rule of ninety years. There are many reasons for the fall of the Umayyads. The later Khalifas lived in luxury and they were attracted more by music, dance and poetry than by Quran and state affairs. The system of *harem* was developed in Umayyad period, and many of the rulers were under the influence of concubine.

The practice of some old, deep-rooted national distinction (Asabiyah) re-emerged in Umayyad period. North Arabians and South Arabians continued their old rivalry. Lack of definite law of succession also led to disturbances. Arabian tribal principle of seniority in succession stood against the natural ambition of the ruler to pass the power to his son. After the death of a Khalifa, it was very common to start a dispute on the basis of succession.

The Shi'ites never approved Umayyads as Khalifas. Their whole hearted devotion to the descendants of the Prophet made them the focus of popular sympathy. Those who were politically, economically or socially dissatisfied with the rule of Umayyads, now rallied with Shi'ites. The majority of the people of Iraq now became Shia, opposed the Syrian dominance and received strength with religious colour. The Abbasids pleaded themselves as the Hashimite branch of Quraysh and therefore closer to the Prophet. Thus taking advantage of the widespread discontent, Abbasids soon became the champions and leaders of anti-Umayyad movement.



Non-Arab neo-Muslims (Mawalis) in general and Persian Muslims in particular were dissatisfied. Though they were Muslims and equal in all sense, they were treated as clients and not always exempted from the capitation tax (Jizya) paid by the non-Muslims. Though the Persians represented a higher and more ancient culture, they enjoyed a low status under the Umayyads. A coalition was formed among Shi'as, Khurasanis and Abbasid forces which was utilised by the Abbasids for their own advantage. This coalition was headed by Abu ul Abbas, the great grandson of Al Abbas, the uncle of Prophet. This coalition began to take a revolutionary step by opposing the existing order and promised to return to the old legacy of righteous Khilafat. Abu Muslim, the Abbasid agent of Khurasan led the revolt against Umayyads and succeeded in defeating the governor on 9 June 747 CE. The Umayyad governor of Khurasan appealed to Marwan II for aid but got no response. The Kharijates of al-Iraq, the deadly enemy of the established order also started rebellion in Spain. That province of Islam was crumbled by feuds.



Fig 6.10 The Caliphate at the beginning of the Abbasid revolt, before the Battle of the Zab.

Following the fall of Kufa, Merv the capital of Khurasan also fell in 749. On 30th, October, 749 public homage was paid in the chief mosque to Abu al Abbas as Khalif. Everywhere the white flag of Umayyad were retreated before the black banner of Abbasids and their confederates. In January, 750 Marwan advanced with

12000 men to check the Abbasid agitation. Abbasids were led by Abdullah bin Ali, an uncle of the new Khalifa Abul Abbas. Both the forces met on the left bank of grater Zab, a tributary of river Tigris. It was the final blow to Umayyad Khilafat of Damascus

Cultural aspects of the Umayyad period

The Arab Muslims conquered the neighbouring new regions of Syria, Egypt, Iraq and established a strong administration. It gave a novel face to the administrative system and a cultural edifice to the Islamic Khilafat. A new era of intellectual development sprang up in the Islamic realm.

Language, Poetry and literature

The scientific study of Arabic language and its grammar began to cater to the linguistic needs of the neo-Muslims who wanted to study the Qur'an. The founder of the Arabic grammar is Abu Aswad Adduwali who flourished in Basarah. Adduwali was followed by Al Khalil Ibn Ahmad who was the first to compile an Arabic dictionary. Poetry was the single most important expression of literature in the Islamic world. The advent of the Umayyad regime set the stage for the return of poetry to its old popularity. Umar Ibn Abi Rabi'a was famous for romantic poetry. Hammad al -Rawiya's collection of Mu'allaqath poems brought him glory. Lyric poetry reached its heights in the Majnun -Laila romance. Majnun was the typical hero of unrequited love poems throughout the Arab World. Umayyad period also witnessed the revival of eulogistic and epic poetry of the pre-Prophetic style. Aktal, Farsdaq, Jarir the Frisco were poets who adorned the courts of the Umayyad palaces. Many Umayyad Khalifas were poets.

Ibn Muqaffa translated a collection of fables written in Sanskrit entitled *Kalila wa Dimna*. Due to this work Ibn Al Muqaffa is often called the father of Arabic prose. The Qur'an and Hadith laid the foundation of the theology and jurisprudence during this period. The most renowned jurists were Al Hasan Al Basari and Zuhar al Basari, highly esteemed as the transmitter of the Tradition Chadi (5). The origin of the religious sects within Islam can be traced back to Al Basari.

Arabic historiography began at this time, started in the form of tradition, Sira literature (biographies) and Maghazi (conquests), were the important form of history. Kitabul Muluk Wa Akhbar al Ma'adin (The book of Kings and the History of the Ancients) of Abid ibn Sahriya was an important work which got wide publicity and acceptance. Umayyad period witnessed the rudiments of many religious and

philosophical movements such as Mu'athazilites, Khadarites and Jabarites. Mu'athazilism was the first school of rationalism flourished in the first half of the 8th century.

Scientific Contribution

Throughout the classical and the medieval Islamic History, majority of Muslim scholars and scientists were the students of medicine. Often they practised as physician also.

"There exist two science: theology and medicine" Prophet Muhammad

Muslims obtained the medical knowledge at the Damascus court of Umayyads from their Greek, Syrian and Iranian physicians. The medical books were translated into Arabic mainly by Ibn Uthal, the physician of Mu'awiya and Thayaduf of Al-Hajjaj.



Fig 6.11 Umayyad Mosque

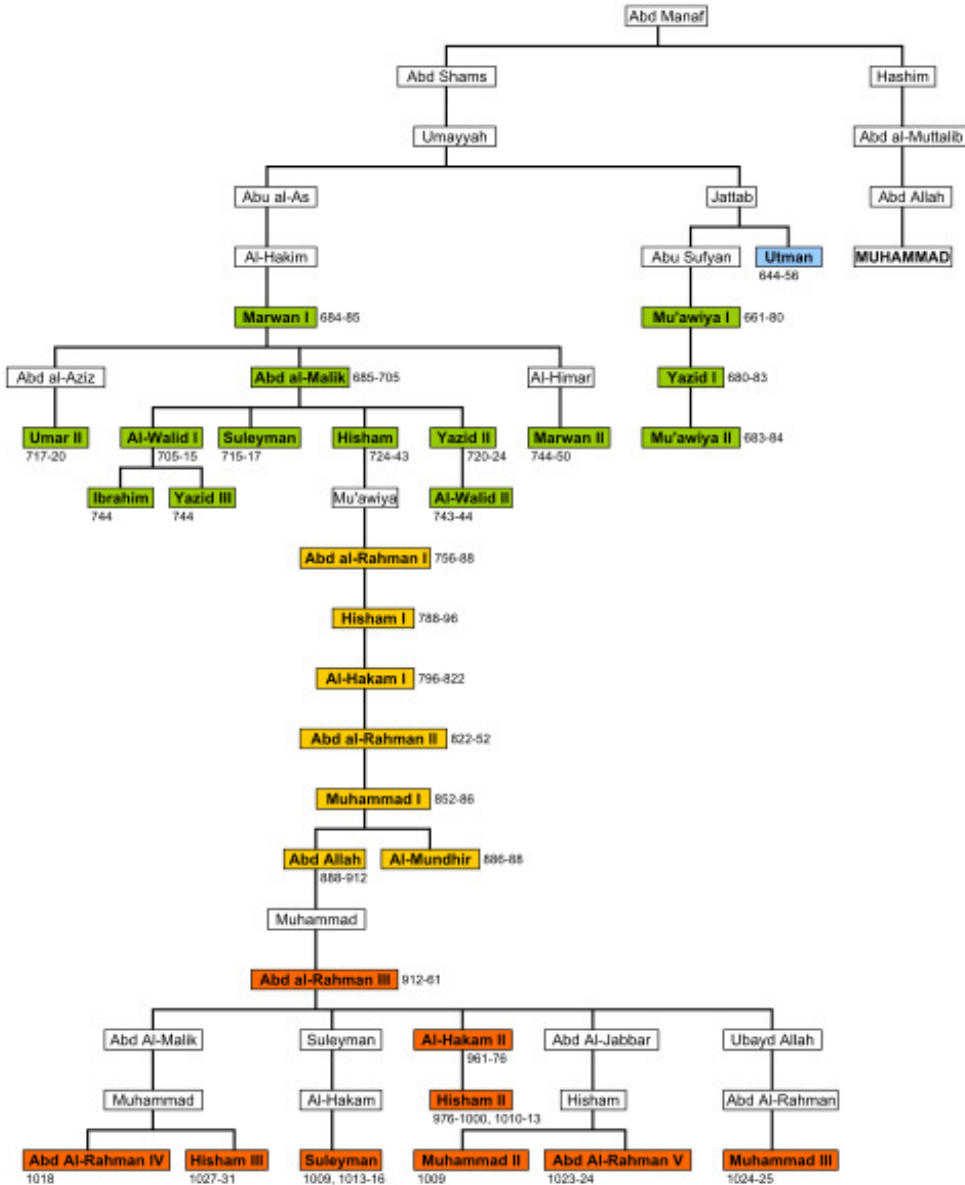
The list of the Arabian physicians in the first century of Islam is headed by Harith Ibn Kalada of Al Thaif. "He was the first scientifically trained Arab physician and won the honorary title 'the Doctor of the Arabians'".

In addition to Medicine, Mathematics and Astronomy, the Arab scholars investigated and brought about fundamental redefinitions in natural science. .

Architecture with a religious variety was the principal representation of the building-art in Islamic history. The 'Mihrab', a niche in the wall of the mosque indicating the direction of prayer was a later addition to mosque structure. Al Walid and Umr ibn Abdul Aziz are credited with this introduction. The minaret was introduced by Al-Umayyads. Syria is the original home of the 'Minarat'. Until the days of Abdul Malik and Al-Walid architecture was not a matter of serious interest. Dome of the Rock in Jerusalem and the mosque of the Umayyads in Damascus are the two important monuments of the period. Apart from the religious structure the Umayyads constructed a few other monuments also.



Genealogic tree of the Umayyad family. In blue: Khalifa Uthman, one of the four Rashidun Khalifas. In green, the Umayyad Khalifas of Damascus. In yellow, the Umayyad emirs of Córdoba. In orange, the Umayyad Khalifas of Córdoba. Abd Al-Rahman III was an amir until 929 when he proclaimed himself Khalifa. Prophet Muhammad is included (in caps) to show the kinship of the Umayyads with him.



List of Umayyad Khalifas

Khalifas and their Reigns

Muawiya I ibn Abu Sufyan	661–680
Yazid I ibn Muawiyah	680–683
Muawiya II ibn Yazid	683–684
Marwan I ibn al-Hakam	684–685
Abd al-Malik ibn Marwan	685–705
al-Walid I ibn Abd al-Malik	705–715
Sulayman ibn Abd al-Malik	715–717
Umar ibn Abd al-Aziz	717–720
Yazid II ibn Abd al-Malik	720–724
Hisham ibn Abd al-Malik	724–743
al-Walid II ibn Yazid	743–744
Yazid III ibn al-Walid	744
Ibrahim ibn al-Walid	744
Marwan II ibn Muhammad (ruled from Harran in the Jazira)	744–750

Assesment Questions

1. Expalin the transformation of the Khilafath to Mulukiyath.
2. The Shias added the massacre of Karbala as fresh fuel to their political growth- Elucidate.
3. Compare the administration of Umar II with that of Umar I.
4. In column A the names of the Khalifas are given and in column B their tittles. Match them

A	B
Mu'awiya	The last Umayyad ruler
Abdul Malik	Khalif-ul-Saleh
Umar II	Key of Blessing
Sulaiman	The first king of Islam
Marwan II	Father of Kings

5. Evaluate the administartive reforms of Adbul Malik.
6. Mark the extension of Umayyad Empire under Al-Walid and locate the following in the outline map provided.
 - 1) Bagdad 2) Mosul 3) Sind 4)Spain.

Further Activity:

Find out the areas under the Umayyads with the help of a world map and identify the present names of the areas .

CHAPTER VII

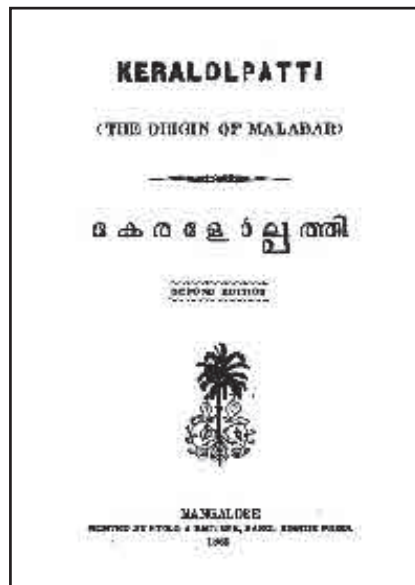
ADVENT OF ISLAM IN KERALA



Shaikh Zainudhin lived in the 6th century and wrote his magnum opus ‘Thuhfatul-Mujahidin’ which is the first authentic work on the history of Kerala.

Islam in Kerala

There is no unanimous opinion among the historians regarding the origin and spread of Islam in Kerala. Some historians are of the opinion that Islam reached Kerala before the advent of the Arabs in Sind. The history of origin of Muslims in Kerala dates back to the time when trade relation began with the Arabs. Historians have given evidence to show that merchant ships from Arabia had come to Kerala coast. As an important trade centre in the west coast of India, Kerala attracted traders from all over the world, especially from the West Asian region. The spices and hill products of Kerala enjoyed high demand in European markets. It was the Arabs who controlled the trade between the East and the West, acting as intermediaries. In 6th and 7th centuries, the teachings of Prophet Muhammad might have reached Kerala coast through the Arab traders. The relationship of the Arab traders with the local rulers and the native people must have played a major role in the spread of Islam in Kerala in the life time of the Prophet. Historians have linked the spread of Islam in Kerala with the conversion of Cheraman Perumal, the last Chera ruler and his subsequent pilgrimage to Makkah.



Keralolpatti gives us a legend connected with the origin and spread of Islam in Kerala.

Keralolpathi gives us a legend connected with the origin and spread of Islam in Kerala. This legend describes that Chraman Perumal, after the partition of his kingdom, secretly travelled by ship to Arabia and landed at Shahr. Then he went to Madina and met the Prophet and accepted the name Thajudheen. There are different opinions regarding the incident of the conversion and migration of the Perumal. Some believe that the Prophet had invited the Perumal to Islam. He accepted the invitation, went to Makkah and was converted. There are three different views regarding the genesis of Islam in Kerala.

- a) During the life time of Prophet Muhammad (A.D. 622-632)
 - b) During 8th century
 - c) During 9th century
- The first view is related to the year 628 C.E. During the life time of the Prophet, he had written to several Kings of Asia and Africa inviting them to Islam. One such letter must have been sent to the king of Kerala.
 - The evidence in support of the second view is the inscription on a Muslim tomb- stone (661A.D.-782 A.D.) at Panthalayini, Kollam.



Fig7.1 Silk Road

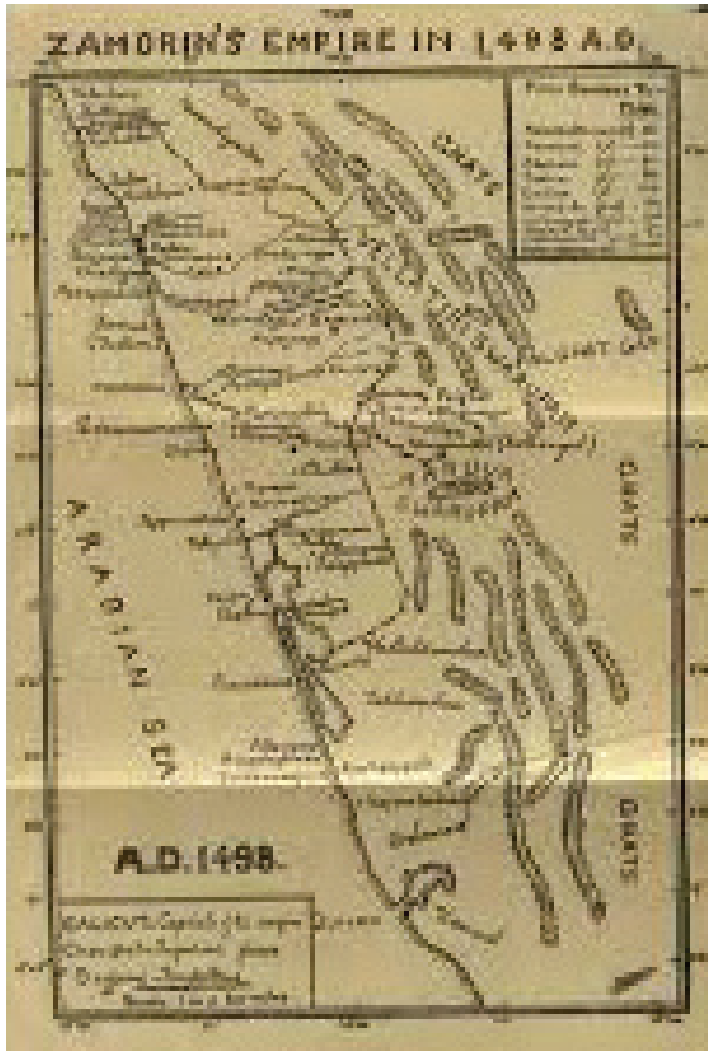


Fig7.2 Zamorin's Empire

- The Tharissapilly copper plates dated of 849 C.E. show that the witnesses to King Stanu Ravi giving special grants to Christians at the St. Theresa Church were all Muslims. It is the testimony of the third view regarding the genesis of Islam in Kerala. The influence of the Muslim groups in different port towns of Kerala, was able to secure the support of local rulers and the public.

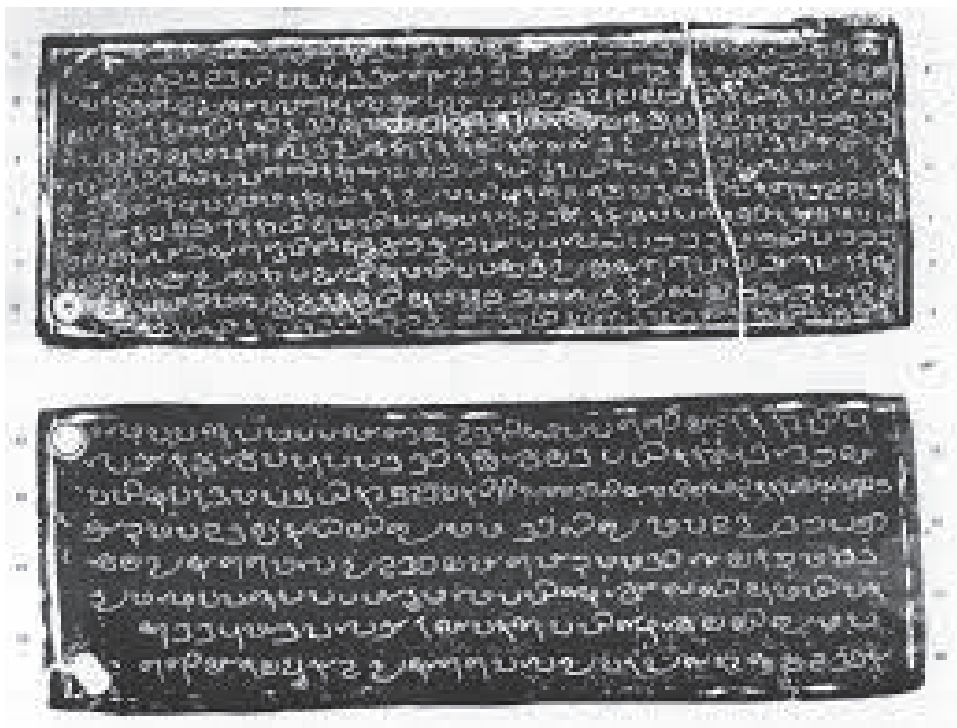


Fig 7.3 Tharisappalli Copper plate

The combination of various factors such as the conversion of Cheraman Perumal, the arrival of Malik Ibn Dinar and his disciples and the trade relations with the Arabs for centuries has resulted in the gradual spread of Islam in Kerala. The first missionary group that history recorded was headed by Malik Ibn Dinar who systematised the missionary activity by constructing mosques in different parts of Kerala. The missionary group under Malik Ibn Dinar, which included his own relatives reached Malabar and delivered a letter from Perumal to the local ruler. The ruler provided all facilities to the missionaries for the propagation of their mission. This missionary group travelled throughout the coastal towns of Kerala and established mosques in different port cities. The Muslim missionaries have played a key role in the spread of Islam in Kerala.



Fig 7.4 Malik Ibn Dinar Mosque, Kasargode

Early mosques in Kerala constructed by Malik Ibn Dinar and his fellow missionaries:

1. Chaliyam
2. Kasargode
3. Madayi
4. Darmadom
5. Kodungallur
6. Panthalayini, Kollam
7. Kollam
8. Mahi
9. Srikandapuram
10. Eazhimala

The Makhдум family of Ponnani was another notable group that helped in the propagation of Islam in and around Malabar. Through the effort of Ba' Alavi, many people especially low caste converted to Islam. Another noteworthy missionary in south Malabar was Shaikh Abdu Rahman of Tanur. Muhammed Umar Suharwardi, author of Rihlathul Muluk also played a great role in the spread of the message of Tawhid. Thus Islam spread rapidly in Kerala due to the works of missionaries, to a large extent.



pathemari



Pandika sala



spice product

The settlement of Arab Muslim traders came into existence at several centres on the Kerala coast. The Samoothiri of Calicut was one of the earliest to give special concession to the Arabs for establishing trade centres. These Arabs carried on trade in an atmosphere of relative security. They also maintained matrimonial alliances with the native women. The offsprings of such relations were the early Muslims of Kerala and they were called 'Mappilas'.

There are several reasons for the spread of Islam in Kerala.

- The patronage and hospitality extended to the Arab traders by the native princes and rulers.
- The social condition particularly the caste system and the marginalisation of a section of the society accelerated the conversion to Islam.



Discuss: Different views regarding the advent and spread of Islam in Kerala

!Discuss the historical importance of Panthalayani Kollam connected with the presence of Muslims in Kerala.



Fig 7.5 Map of Kerala

Ali Rajas of Kannur

Ali Rajas of Arakkal, the only Muslim royal family in Kerala, ruled from 16th to 19th century. The Arakkal state was centred around the present-day city of Kannur. Although this family did not enjoy independent status, they held a remarkable stature in the history of Kerala. Ali Rajas followed matriarchal system of descent. The senior most member of the family, male or female, became the ruler with the title of 'Raja' or 'Adi Raja Beevi' (Arakkal Beevi) respectively. Historians have differences of opinion regarding its origin. The Arakkal records and Keralolpathi hold different views.

"Arakkal Ali Raja minted dated silver coins in Hijra 122 and 163 which shows that the Muslim family was in existence before that".

Kerala Muslims: The Long Struggle: Prof. K.M. Bahaudin



Fig 7.6 Silver coins of Arakkal Dynasty

There are no authentic records regarding the rulers of the Arakkal family till the reign of its fifth ruler named Ali Musa, who conquered Maldives and obtained Lakshadweep from Kolathiri for 6000 panam.

Another prominent ruler of the family produced was the VIII ruler Valiya Mammali. During the Portuguese advent, Ali Rajas attained supreme position and trade monopoly in north Malabar. A series of power struggles occurred between Ali



Fig 7.7 Arakkal Palace

Rajas and the Portuguese over trade monopoly. Later Dutch East India Company also began to create problems. But Ali Rajas managed to fence off the attempts of the Portuguese and the

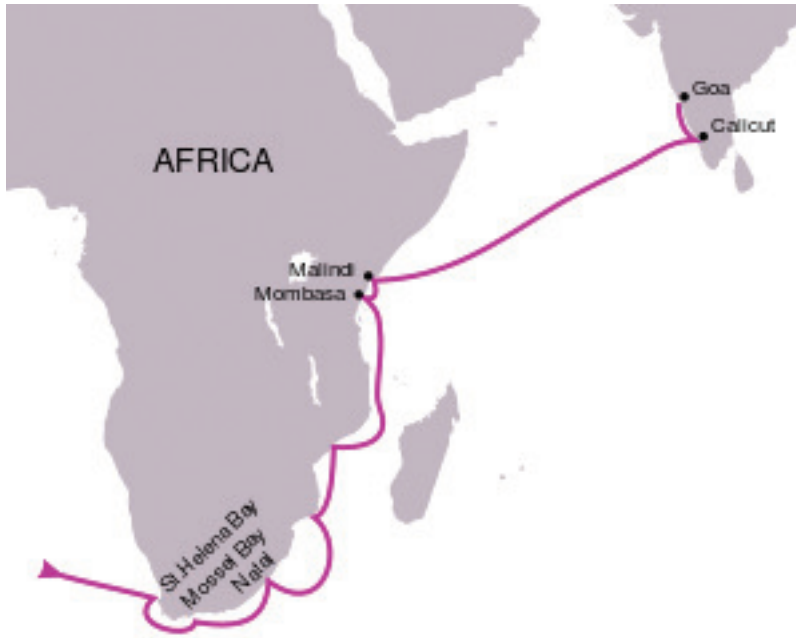
Dutch to control regional trade. The Rajas succeeded in maintaining their commercial network across the Indian Ocean.

After the Mysorean invasion, the Arakkal Rajas declared independence, though for short period, with the help of Haidar Ali. Tipu entered into an alliance with Ali Raja against the British. Unfortunately the third Anglo-Mysore war was a severe blow to both Tipu and Adi Raja. Consequently, the British took over Malabar from Tipu and it was the beginning of the decline of the Arakkal family. Gradually the fame and prestige of Ali Rajas faded away. They became nominal rulers under the British after the loss of *Udaval* and *Chenkol*. By 1911 C.E, they were wiped out from the political scenario of Kerala, even though the family is still existing. At present the head of the family is Adi Raja Sainaba Ayisha Beevi who took her office in 2006 CE.



Assignment on ' the origin of Arakkal family'

Prepare a chart showing the succession list of Arakkal rulers by referring related sources

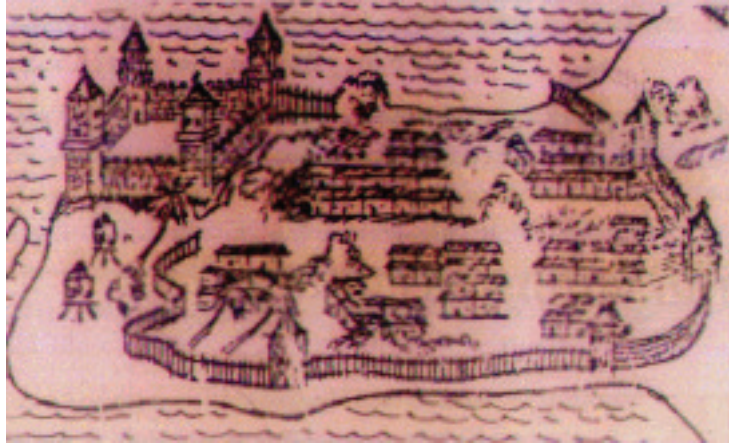


Advent of the Portuguese and the Muslims

The arrival of the Portuguese merchants in Malabar under the leadership of Vasco-Da-Gama in 1498 marked the beginning of the European conquests in India. At that time the trade and commerce of Malabar was the monopoly of the Arab Muslim merchants. With the support of the local rulers like the Samoothiris of Calicut and the Raja of Cochin, the Portuguese wanted to eliminate the Muslim



Fig 7.8 House and Monument of Marakkar



Puthuppanam fort and dockyard

traders and to control the trade. Even though the Samoothiri of Calicut refused to cooperate with the Europeans, in the course of time he had to bow down before the might of their power and wealth. This led to the trade rivalry between the Muslims and the Portuguese. The Portuguese invasion is marked by the episodes of inhuman cruelty towards the Muslim merchants.



Conduct a field trip to Kunjali Marakkar's monument at Kottakkal, Vatakara and make a detailed report. Information can be collected through an interview with the local people and scholars.



Fig 7.9 The sword of Kunjali Marakkar



Fig 7.10 Illustration of Malabar trade

The Kunjali Marakkars of Kottakkal were the Mappila admirals of the Samoothiris. They came forward to fight against the Portuguese attempt to dominate the commerce and politics in Malabar. The Marakkars were prepared to sacrifice their time and resources in defence of their country. During the hundred years war with the Portuguese, the Marakkar family produced a succession of four remarkable captains who sacrificed their lives in the war against foreign invasion.

The origin and early history of Kunjali Marakkars are still obscure. The original seat of the family appears to be Cochin from where they migrated to Ponnani.

In 1524 the Kunjalis, under the leadership of Kutti Ali inflicted heavy damage on Portuguese vessels. But with the help of the local rulers the Portuguese were able



Fig 7.10 Illustration of a beach



to erect the fort of Chaliyam. For the great service rendered by Pattu Marakkar in the destruction of the Portuguese fortress at Chaliyam the Samoothiri granted him permission to erect dockyards and a fort at Putuppattanam at the mouth of the Akalappuzha, the then headquarters of the Marakkars. The title of the Kunjali was conferred upon Pattu Marakkar and he became famous in the history as Kunjali III. As the war between the Samoothiri and the Portuguese continued, the treasury of Calicut became bankrupt owing to the loss of revenue from the declining trade. He entered into a formal treaty with the Portuguese in 1540. But the Kunjalis continued their fight against the Portuguese and were successful in capturing the fort of Chaliyam. The fall of Chaliyam fort marked the end of the Portuguese



Fig 7.11 Monument of Kunhali Marakkar

power in Malabar. But the united efforts by the Portuguese and the Samoothiri put the Kunjali and his navy in a difficult situation and they surrendered themselves before the Samoothiri who handed over the forty prisoners including the Kunjali IV to the



Fig 7.12 Chaliyam

Portuguese. This untoward action of the Samoothiri was really indefensible and the whole transaction smacked of treachery on the part of the Samoothiri. The fame of the Kunjalis still resounds in Malabar and the great sacrifices they had made in defence of their country for over a century forms a glorious chapter in the annals of Kerala.



Assignment on 'The Role of Kunjalis in the history of Kerala'

Kerala under the Mysore rulers

Malabar region witnessed great social changes during the reigns of Hyder Ali and Tipu Sultan. During the second half of the eighteenth century these two sultans were the most powerful rulers of South India. His superior military skill and intelligent planning exalted Hyder Ali into supreme power in Mysore in 1761 C.E. He was an army commander of the prime minister of Mysore and emerged as a brilliant Mysorean leader who challenged the power of Marathas, Hyderabad Nisams and the British. He first came into contact with Malabar when he was the commander of Dindigal, responding to an appeal made by the Palaghat Raja against the Samoothiri.

The Mysorean Interlude

In 1766 Hyder Ali invaded Malabar, responding to the invitation extended by Ali Rajas of Kannur. With the support of local Mappilas Hyder Ali gained control over North Malabar and then easily occupied Calicut. The Samoothiri could not pay the annual tribute which he had committed to the Mysore rulers. Apprehending that the position was in peril, the Samoothiri committed suicide. Hyder Ali left Malabar after appointing Maddanna, an able revenue officer as the governor of Malabar. This was the first time that Kerala was ruled directly by an external authority. The Sulthan assumed the monopoly of exports of Malabar and set up a factory at Badakara. Ali Raja of Cannannure who had become the ally of the Mysore ruler, placed the Kolathiri Raja as the chief power of Malabar. The Raja of Cochin, realizing the impossibility of resisting Hyder Ali, submitted himself to Mysore and became a tributary of Hyder Ali.

Hyder Ali took steps to reduce the power of Nairs who often rebelled against the Mysore rulers. The supremacy of the upper castes over the lower caste was challenged by the new decrees of the Sulthan. Later the Sulthan re-invaded Malabar and defeated the rebels and made Manjeri his headquarters in South Malabar. As



Fig 7.14 Tippu Sultan



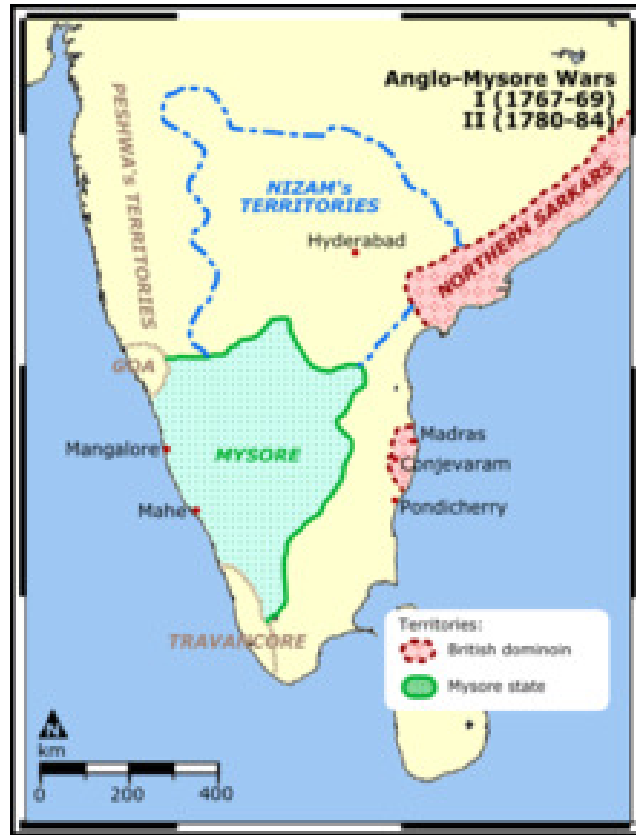
Fig 7.13 Hyder Ali

the unrest continued, he came again in 1768 C.E. and attempted to attack Travancore. But he was defeated and forced to withdraw from Malabar. In 1773 he re-captured Malabar and in 1776 C.E. he took Trichur.

The conflict with the British

In the meantime, hostilities started between the English and Hyder Ali. The British supplied money and weapons to the local Rajas and chieftains to revolt against the Mysore government. The English forces penetrated into Malabar in 1779, capturing

Mahi and cutting off the French aid on which Hyder Ali depended. In 1780 they defeated the Mysore forces at Tellichery and took Calicut. In 1782 Hyder was forced to remove the siege and the English armies were able to free the entire Northern Malabar from Mysore troops. The military setbacks to the Mysoreans in the Anglo-Mysore wars emboldened many Malabar chieftains to rebel against Mysore. Tippu's arrival could not save the Mysore forces. It was repulsed. Battles raged back and forth involving the Mappilas, the Nairs, the British and the French till the death of Hyder Ali in 1782 C.E. On the basis of the Treaty of Mangalore (1784), Malabar was returned to Mysore and it continued to be under the Mysoreans till the third Mysore war (1792).



In 1788, Tippu came to Malabar with the intention of further consolidating his power. He constructed a new headquarter town at Ferok for the provinces of Malabar. In this war Tippu was defeated and the Mysore rule in Malabar came to an end.

The Impact of the Mysorean Interlude

During the reign of the Mysore Sulthans, Malabar witnessed several reforms with far-reaching consequences. Twenty five years is very short period for a significant change in social system which had been in existence for centuries. Mysore rule created

a social revolution of unparalleled magnitude. The emancipations of a large number of lower castes from the clutches of caste oppression were a remarkable feature of this period. In some parts of Malabar 'low caste' women had no right to cover themselves above the waist; Sultan declared that no woman should go out of her house naked. The basic features of the Mysore rule were centralised administration, elimination of middlemen, importance given to agriculture, protection of peasants and the general welfare of the people through direct contact with them.

Some of the major reforms are the following:

- The land was surveyed for the first time and a system of direct payment of a portion of annual yield to the government was introduced.
- The exploitation of the intermediaries was eradicated and the officers who collected excess revenue were controlled. An impartial collection of land revenue was effected.
- They constructed several major roads and canal system such as Calicut-Palaghat Road, Calicut-Thalassery-Mysore Road, Faroke-Pattambi road and the canal connecting Thaliparamba and Valapatanam rivers.
- The prices of agricultural products were fixed by the sulthan to avoid exploitation eg: pepper Rs.100 per candy.
- Sulthan sanctioned tax exemption in case of crop failures, granted loans for purchasing agricultural implements and extended financial support to people for the marriage of their daughter.
- He started a state trading company and sold shares to the public.
- He encouraged silk industry, cultivation of commercial crops and trade.
- He banned the use of liquor and all intoxicants in his kingdom.
- Forbade prostitution and employment of female slaves in domestic service and tried to stop the practice of polyandry in Malabar and Coorg.
- Sulthan prohibited the practice of making the lower caste do public works without payment.
- He established factory for manufacturing scissors, watch, cutlery, gum, ammunition, glass, steel and sugar.



Arrange a class room discussions on the reforms of the Mysore Sulthans and its impact on the people of Kerala.

Anglo-Mysore Wars

The Anglo Mysore wars were the series of war fought between the Mysore Sulthan and the British over the last three decades of the 18th century

- **First Anglo-Mysore War (1767-69)** -The Mysore region regained some of its lost land but had to relinquish many territory to the British.
- **Second Anglo-Mysore War-(1780-84)** The war ended in 1784 with the treaty of Mangalore at which both sides agreed to restore the other's land.
- **Third Anglo-Mysore War-(1789-1792)** - Tipu an ally of the French invaded Travancore which was an ally of the British in 1789 CE. The resultant war lasted for three years. This war ended after the siege of Srirangapatanam by the British in 1792 C.E and the signing of the Treaty of Srirangapatanam. Tippu had to surrender half of his Kingdom to the British.
- **Fourth Anglo-Mysore War**-The British won a decisive victory in the battle of Srirangapatanam. Tippu was killed in the battle.

After defeating Tippu Sulthan in the fourth Anglo- Mysore War the British occupied Malabar. It was the beginning of a new era in the history of Kerala.



Assesment Questions

1. Write a note on the origin and spread of Islam in Kerala on the basis of available evidences.
2. What is the importance of the 'Tharissapilly Copper plate' in the history of Islam in Kerala?
3. Which of the following was attained by Ali Musa from Kolathiri Raja for 6000 panam?
a) Lakshadeep, b) Badakara, c) Maldives, d) Kasargode.
4. Evaluate the role of Kunjalis to resisit the Portuguese power in Malabar.
5. Expalin the impact of Mysore rule in Malabar.
6. Write the names of three places in Kerala related to the reign of Tippu Sultan and mention their importance.
7. Locate the following places related to the Mysore Sultans in the outline map of Kerala.
a) Feroke b) Manjery c) Palaghat d) Panthalayini.

Further Activities

1. Conduct a field trip to any one of the following places and make the report:
a) Forts of Tippu Sultan, b) Mosques established by Malik Ibn Dinar, c) Places related to the Portuguese.
2. Collect the details of forts and garrisons built by the Mysore Sultans in Malabar and prepare an album.



