

**BACHELOR OF ARTS (GENERAL PROGRAMME) IST SEMESTER
CORE COURSE**

CREDITS: THEORY: 4, TUTORIAL: 2

THEORY (4 CREDITS) 60 HOURS MAX.MARKS: 60, MIN.MARKS: 24

Unit I: Jahilliyah Arabia

- 1) Topography: An Overview
- 2) Religious Beliefs and Practices
- 3) Social Conditions

Unit II: Prophet Muhammad (SAAS) and His Times

- 1) The Early Life of Prophet Muhammad (SAAS)
- 2) Da'wah and Major Events at Makkah
- 3) Establishment of Islamic Society at Madinah with Special Reference to Major Events
(*Ghuzawah Badr, Treaty of Hudabiyyah and Fath-i-Makkah*)

Unit III: Al-Khilafah al-Rashidah (the Pious Caliphate)

- 1) The Institution of *Khilafah* (Caliphate)
- 2) The Role of Khalifah Abu Bakr (RA) in Consolidation of the State
- 3) Administration under Khalifah Umar ibn al-Khattab (RA)

Unit IV: Banu Umayyah (The Umayyad Period)

- 1) Emergence of Banu Umayyah
- 2) Contribution of Prominent Khulafa:
(a) Muawiyah-I (b) Umar ibn Abdul Aziz
- 3) Administration: Central and Judiciary

TUTORIALS (2 CREDITS): 30 HOURS MAX.MARKS: 30, MIN.MARKS: 12

- 1) Islamic Studies: Nature and Scope
- 2) Economic Conditions of Arabia during Jahilliyah Period
- 3) Constitution of Madinah: Its Salient Features
- 4) Role and Policies of Khalifah Uthman (RA) and Khalifah Ali (RA) in Stabilizing the State
- 5) Decline of the Umayyads

Unit-I Jahaliya Arabia

1. Topography: An Overview

Arabia, the cradle of Islam, is a vast peninsula in the south-west of Asia. It is the largest peninsula in the world and one of the driest countries of the globe. It has an area of 597, 000 square miles, and has a population of some seven millions; al-yaman with five million; al Kuwayat, al Qatar, the tribal shaykhdoms, Uman and Masqat and Aden. According to the Geologists the land once was an extension of desert Sahara and was separated by the rift of Nile River and Red sea.

Arabia occupies a unique position in the map of the old world. It is situated at the meeting place of the three continents-Asia, Europe, and Africa. Hence it commanded a central position of the globe when America and Australia were not discovered. It is surrounded on the north by the Syrian desert, on the south by the Indian Ocean, on the east by the Persian Gulf and on the west by the Red Sea. As it is bounded by water on three sides, the Arabs call it the *Jazirat-ul-Arab*, the Island of Arabia.

Moreover, this vast expanse is utterly uncultivable. It does not have a single river nor a dependable rainy season around which any agriculture could be organized. With the exception of fertile and rainy Yemen in the South-West, the Peninsula consists of plateaus, valleys, and deserts devoid of vegetation and an atmosphere so inclement that no civilization could prosper therein. The Arabian Peninsula allows only desert life; and desert life demands continuous movement, adoption of the camel as means of transportation, and the pursuit of thin pasture which is no sooner discovered than it is exhausted and another movement becomes imperative. These well sought faster pastures grow around springs whose waters have collected from rainfall on the surrounding rocky terrain, allowing a scarce vegetation to grow in the immediate vicinity. It has ancient aquifers which exist beneath the surface and Oases which helps in agricultural activities. The land grows coffee and cultivated grains and tropical fruits over a just one percent of the land area. Goat, sheep and camel husbandry is widespread. Because of high temperature and sandy land, days are very hot and nights are very cold. The people are generally hardy and they possess robust health due to the influence of its typical climate. The Bedouin patriotism is neither national nor territorial but strictly tribal. Tribalism constitutes the chief feature of the

social life. No tribe can command the loyalty of a member if it fails to protect him. “Be loyal to the tribe”, says a bard, “its claim upon its members is strong enough to make a husband give up his wife.” This tribal system provided a constant source of fighting amongst the Arabs of pre-Islamic days.

No one can deny the fact that the physical feature of Arabia has an important influence upon the mind of its people. The desert land saved the Arabs from the invasion of the foreigners on the one hand and made them a nation of traders on the other. Arabia, being a trackless desert could not attract the attention of the outsiders. “This is why” says Prof. Hitti, “the Arabs have escaped foreign domination for centuries.” Their unrestricted life in the desert has also fostered in them the spirit of freedom and individualism. This love of freedom has never made them accept the domination of others. For these qualities, the Arabs after their conversion to Islam were able to create a vast empire and civilization in the history of the world.

2. Religious Beliefs and Practices

The Arabs were pagans, heathens, and polytheists. They worshipped many gods and goddesses. Each city, like each tribe had its own separate gods and goddesses, its separate temples and forms of worship. Even in the Ka’ba (the House of Allah), about three hundred sixty (360) idols were kept for worship by these pagans. Al-Kalbi has stated that every household in Makkah had its own idol. When a Makkan started on a journey, his last act at home would be to invoke the blessings of family deity and the first thing he did on return was to pay reverence to it. In the words of Abu Ri’ja al-Utaridi, as reported in the Sahih al Bukhari, ‘We worshipped stones, when we found a better stone than the one we had, we took it ip and threw away the old one. Where no stones are available, we made a sand mound, milked a goat over it and worshipped it.’ When a traveler halted at a place, he used to collect four stones, worship the most beautiful of them, and used the other three to rest his pot on for cooking. The chiefs of these idols were; Al Hubul, Al-Lat, Al-Manat, AL-Uzzah, Wadd, Naila, Suwa, Yaguth etc. these idols had different shapes. For example, Wadd was shaped like a man; Naila and Suwa were shaped as women. Animals were sacrificed at the alter of these deities, and the blood of the sacrificed animals was presented as an offering to these deities. Besides, these idols, the Arabs also worshipped the sun, the moon and the stars. They regarded trees, stones, and other natural objects as holy. They believed in ghosts and Jinns and made a offering to propitiate them. They believed in angels and

regarded them as the daughters of Allah, who could intercede with him on their behalf. Jinns were regarded as the co-shares of the Almighty in the practical control of the world. They were steeped in superstitions and resorted to the process of divination through arrows.

In Arabia, there were people of other religions also like Jews and Christians. At first Judaism was the state religion of Himyarites in Yemen but when in 525 C.E., a Christian army of seventy thousand men under the command of Abrah landed in the South Arabia and defeated the Himyarites, the place came under the influence of Christianity, Abrah had his capital as Sana'a. Here he built a magnificent cathedral called Al-Qalis. There were other places in Arabia where the Christian population was dominant like Najran etc. In Yathrib (Madinah) there were three tribes of Jews; Banu Quraizah, Banu Qainuqa, and Banu Nadir.

But these Divine religions (Judaism and Christianity) had not remained in pure condition at that time. The Jews had sunk into extreme degradation in the 6th and the 7th centuries. Hypocrisy, deceit, treachery, selfishness, cruelty, and usurious-ness had become normal traits of their nature. Much before the advent of Prophet (SAW), Christianity had become a curious mixture of Greek mythology, Roman idolatry, Egyptian Neo-Platonism and Monasticism, in which the pure and simple teachings of Christ had been lost like a drop of sweet water in the ocean. In this way the pure teachings of Jesus had been pushed into the lap of Paganism, Christians were divided into many sects on the basis of different doctrines and different views about the nature of Jesus Christ-Divine or Human. All these sects were attacking each other as apostates and renegades, as if they belonged to two opposing religions.

3. Social Conditions

The term Jahiliyah in Arabic means ignorance and the period of the history before the advent of Islam is known as the Jahiliyah period i.e; the age of ignorance. The condition of the world at that time is clear from the following verse of the Holy Qur'an: "Corruption has appeared in the land and the sea on account of what the hands of men have wrought" (30:41).

This verse speaks of the corruption that prevailed in all countries of the world before the advent of the Holy Prophet (SAAS). Mental, moral and spiritual death has overtaken the human race, and darkness prevailed everywhere, clouding the beliefs and perverting the actions of the people. Judaism, Hinduism, Buddhism and other religions of the world, had lost all healthy

influence on the lives of their followers. “The Christianity of the seventh century was itself decrepit and corrupt.” It was rent with schism and heresies. The religion of Jesus and reverted to heathenism, and the religious conception of the masses was only an infiltration of the pagan cult. Besides, the souls of the dead were worshipped and their relics and images were the objects of chief adoration. The social and moral condition of the world was equally deplorable. The followers of these religions had not only ceased to practice virtue, but vice itself had come to be looked upon as virtue, and men committed deadly sin to earn merit in the eye of the Lord. Every nation had sunk to a state of complete moral depravity. The corruption had appeared in the continents and on the Islands.

The people of Pre-Islamic Arabia had a little social consciousness. They had little regard for morals. Might is right was the order of the day. The people were moved by emotions not by the reasons. They were steeped in vice, superstitions, and barbarism. They were addicted to drinking and gambling. Drink was so common that even their literature stunk with it. They had innumerable names for it, which reveals how passionately the Arabs were in love with it. Banners were flown over liquor shops. Gambling was a matter of pride with them. It was considered dishonorable to decline a gambling bout. A Tabi'i theologian, Qatadah, has stated that often a gambler would stake his entire household on a single bet, and walk away in sorrow as he saw it pass into the hands of his rival. Such incidents would sometimes lead bitter feuds. Usury and other unfair trade practices characterized their economic life. They looted the caravans. People were kidnapped and made slaves for the purpose of the trade, while travelling with caravans, in the presence of their companions. The loot of women was extremely lamentable in Pre-Islamic Arabia. They were regarded as chattels. They had no right and no social standing. The right of inheritance was denied to them. A man could marry as many as women as he liked and could divorce them any time at his sweet will and were not permitted to re-marry. On the death of the father the elder son inherited his step mothers and could marry them. There was no ban on fornication and adultery. Prostitution was rampant and brothels were frequently maintained. The society was morally corrupt. The birth of a daughter was regarded as matter of misfortune and most of the female infants were killed or buried alive. Sometimes a young girl who had escaped being killed at birth or during childhood due to her father being away from home or some other reason would be treacherously taken to a lonely spot by her father and done to death. Several incidents of this nature were narrated from their past lives by

the companions after they had embraced Islam. Slavery was common and the master enjoyed the right of life and death over his slaves. The slave girls served as the concubines of the master.

But the Arabs, with all these evils and vices, had some good qualities also; as for example, they were ardent, bold, chivalrous, plain of speech, strong of memory, fraternizing, plain, hardy, firm of determination, truthful, loyal and trustworthy. They were very generous and true to their words, they loved their freedom and liberty. They were superb horsemen. They were very hospitable. They usually slaughtered their camels to feed their guests and friends even strangers. Hatim-at-Ta'i, in his childhood once slaughtered three camels from the herd of his father to feed passing strangers and distributed the rest among them. They had also a sense of mutual sympathy. There were people among them who used to help the poor and needy. Kind hearted tribal chiefs often brought infant girls to save their lives as their fathers wanted to kill them or bury them alive because of shame or poverty. Sasa'a says that before the dawn of Islam he had rescued as many as three hundred girls from the terrible fate by paying compensatory money to their fathers. They did not have luxuries and passed a very simple life. They were not idle and inactive but sturdy and hard working people. Although they did not know how to read and write, yet their language, Arabic, was a perfect one. Their poetry was on the peak and even today the Arabic poetry of those days is regarded as one of the best literature. They were great orators and were rightly proud of their oration. They were term non-Arabs as '*Ajami*' which means '*Dumb*'

Unit-II Prophet Muhammad and His Times

1. The Early Life of Prophet Muhammad (SAW)

Prophet Muhammad (SAAS) belonged to the noble tribe of the Quraysh of Makkah who traced their descent from Hadrat Isma'il (AS), the son of Hadrat Ibrahim (AS), who flourished some two thousand years before the Christian era. The family brings its name from one of its ancestors, whose real name was Fihr. In the third century C.E., Fihr, a descendent of Hadrat Isma'il (AS), became prominent as a merchant and came to be known as *Quraysh*—a merchant'. And after him all his descendants came to be known as Quraysh (and thus *Banu Quraysh* or Quraysh Tribe).

In the fifth century C.E., Qusay, a descendent of Fihr, made himself the master of Makkah. He renovated the Ka'aba, and set up a colony of the Quraysh in the neighborhood of the Ka'aba.

He died in 480 C.E. and was succeeded by *Abd Manaf*, who was in turn succeeded by Hashim. Hashim died young and was succeeded by his brother Al-Muttalib, who in turn was succeeded by his nephew Abd al-Muttalib b. Hashim.

Abd al-Muttalib was the grandfather of the Prophet (SAAS). The father of the Prophet (SAAS) was *Abdullah* who was the youngest son of Abd al-Muttalib. The mother of the Prophet was *Aamina*. Her father was Wahab, the chief of the *Zohri* clan of Yathrib (which was later renamed as Madina).

Once, few months after marriage, when Aamina was expecting a baby, Abdullah went to Syria in connection with the business; and on his way back stayed at Yathrib (Madinah). Here he fell ill and passed away a few months before the birth of the Prophet (SAAS), and was buried at Yathrib. He left camels, goats and one slave-girl, Umm-i-Aiman (her actual name was Baraka); and the Prophet (SAAS) inherited these from his father.

Birth of Prophet Muhammad

Muhammad (SAAS) was born in Makkah on Monday morning, 9th/ 12th of Rabi‘ al-Awwal, in the —Year of the Elephantl (*Aam al-Fil*), which corresponds to 20th/ 22nd of April, 570 CE, according to the majority of the scholars. The birth of the Prophet (SAAS) was an event of the greatest magnitude in human history. He (SAAS) was named Muhammad by his grandfather _Abd al-Muttalib and Ahmad by his mother Aamina.

In the Arab annals the year of birth of the Prophet (SAAS) is known as the —Year of the Elephantl. In this year, an army under Abraha, the Christian ruler of Yemen, invaded Makkah. His objective was to destroy the Ka‘aba, so that Makkah should lose its importance as a centre of pilgrimage. He wanted to make Yemen as the centre of pilgrimage. Abraha and his army rode on elephants, the animals Arabs had not seen before. The custodians of the Ka‘aba were not strong enough to defend Ka‘aba against Abraha. But, verily Allah protected His house. This event is described in the Quran, in *Surah al-Fil* (105: 1-4): “*Do you [Prophet] not see how your Lord dealt with the army of the elephant? Did He not utterly confound their plans? He sent ranks of birds against them, pelting them with pellets of hard-baked clay: He made them [like] cropped stubble*”.

Childhood

First of all Muhammad (SAAS) was suckled by his mother, and two or three days later by Thuwaiba, a slave-girl of Abu Lahab, the uncle of the Prophet (SAAS). After Thuwaiba, he was

given suck by Halima al-Sa'adiya of Banu Sa'ad. It was customary in Arab in those days that the children of rich and noble families were sent out to the country-side (Rural areas) to be nursed in a free atmosphere. This was done to let the young ones learn chaste Arabic and preserve the characteristics of the Arab race. So, Prophet Muhammad (SAAS) was also given to Halima accordingly. Traditions delightfully relate how Halima and the whole of her household were favored by successive strokes of good fortune while the Holy baby lived under her care. Prophet Muhammad (SAAS) remained with Halima and her family of Banu Sa'ad for about five years. In these years in the healthy and vigorous air of the desert the young child developed the power of endurance, independence of spirit, and the strength of determination. He also acquired the latest purest Arabic dialect. It was during this period that two angels visited the desert, took out the heart of young Muhammad (SAAS), washed it with some divine liquid and then replaced it. This incident is known as *Shaq-e-Sadr* (opening/splitting of the chest).

Death of Aamina, the Mother of the Prophet (SAAS):

In the sixth year of his life, Muhammad (SAAS) was sent to the care of his mother. The noble lady, in order to show her boy to the maternal relatives of his father, set out for Yathrib along with her slave-girl, Umm-i-Aiman. After a month's stay at Yathrib, the party decided to return to Makkah. On the way back to Makkah, they reached a place named al-Abwa where Aamina fell sick and died. After her burial there, the orphan was carried back to Makkah by Umm-i-Aiman, who was a faithful nurse of the child.

Abd al-Muttalib and his death:

The child, Muhammad (SAAS), now became the ward of his grandfather, Abd al-Muttalib, who was fondly attracted to his grandson. He showered on him the love and affection of a father. But unfortunately his guardianship lasted only for two years and Abd al-Muttalib died when Muhammad (SAAS) was only eight years old. The would-be-world-Prophet was thus bereaved of his parents and grandfather at a very tender age.

Muhammad (SAAS) under Abu Talib:

After the death of Abd al-Muttalib, the charge of the Prophet (SAAS) was now passed onto his uncle Abu Talib, who faithfully and kindly discharged his duties. He put him with his children and preferred him to them. His fondness for the lad was so great that he made him sleep by his bed, eat by his side and go with him wherever he walked. This tender treatment continued till he emerged from the helplessness of childhood.

When the Prophet (SAAS) was twelve years old, he went with his uncle Abu Talib on a business journey to Syria. When they reached Busra they met a monk called Bahira, who showed great kindness, and entertained them lavishly. He readily enough recognized the Prophet (SAAS) and said while taking his hand: —This is the master of all humans. Allah will send him with a message which will be mercy to all human beings. The monk asked Abu Talib to send the boy back to Makkah and not to take him to Syria for fear of the Jews. Abu Talib obeyed and sent him back to Makkah.

The War of Fijar (*Harb al-Fijar*):

When Muhammad (SAAS) was fifteen years old, hostilities broke out between the tribes of Quraysh and Banu Hawazin. It came to be known as the war of *Fijar* (the sacrilegious war) as it was waged during the prohibited months. Muhammad (SAAS) like the other Quraysh participated in the war, but his role did not extend beyond picking up the stray arrows thrown by the enemy and handing them to his uncle Abu Talib.

***Hilf al-Fudul* (Pact of Virtuous/ A Peace Committee):**

Continual wars had destroyed many a family and murders and massacres had become a second nature with the people, which led many a noble soul to think of reform. After the battle of Fijar, a pact was made by the energetic youths of different tribes of Makkah that each one of them would defend the oppressed and no oppression would be tolerated in Makkah. Prophet Muhammad (SAAS) was an active member of this pact or peace committee. This peace committee was known as *“Hilf al-Fudul”* or *“the pact of virtuous”*. The objective of this committee was to maintain peace and order among the different tribes of Makkah. This alliance was special in that —it placed respect for the principles of justice and support of the oppressed above all other considerations of kinship or power.

The Prophet (SAAS) as a Businessman/ Merchant:

The Arabs in general and the Quraysh in particular had been carrying on trade long before the advent of Islam. Naturally, on attaining maturity, the Prophet (SAAS) could choose no better profession but trade. In his youth he had accompanied his uncle on trade journeys, and had acquired a good experience. He gladly welcomed a fair partnership with other persons. The statements of his partners in business testify to his honest and fair methods.

Al-Amin and Al-Sadiq:

The trade dealings of the Prophet (SAAS) had brought him in contact with many people, and consequently he had been so well-known for his fairness, straight dealings, truthfulness, trustworthiness and pure morals that the popular voice had named him —*Al-Amin* (The Trustworthy) and —*Al-Sadiq* (The Truthful).

Prophet Muhammad (SAAS) and Khadija:

The fame of Muhammad (SAAS) had spread by this time throughout Arabia. Khadija, a rich Quraysh lady, on hearing of the sincerity and truthfulness of Muhammad (SAAS), invited him and asked him to take charge of her business. Muhammad (SAAS) with the consent of his uncle went to Syria in charge of Khadija's venture. In Syria Muhammad (SAAS) made great profit by his honesty and intelligence and added to the fortune of Khadija. When he (SAAS) came back, she was much impressed by the charming personality of her agent. The noble widow was, as per many traditions, forty years of age. She had been twice married. The leading men of the Quraysh sought her hand in marriage but she rejected all their offers. The tender emotions excited by the visit of Muhammad (SAAS), however, overpowered her resolution. She wanted to marry him and the marriage was performed with the consent of his uncle. Then Muhammad (SAAS) was twenty five. This was a happy and fortunate union. Khadija fully appreciated the noble genius and commanding personality of Muhammad (SAAS). In moments of depression and sadness, she proved a never-failing source of solace to him. Prophet Muhammad (SAAS) had all children except Ibrahim from Khadija. They had two sons Qasim and Abdullah, but they died in infancy, and had four daughters namely Zainab, Ruqayya, Umm-i-Kulthum and Fatima.

Reconstruction of the Ka'aba:

In 605 C.E., when the Prophet (SAAS) was thirty five, Quraysh started rebuilding the Ka'aba. That was because it was a low building of white stones, from the days of Isma'il (AS). It was also roofless and was also exposed to the wearing factors of nature—because it was built a long time ago—that weakened and cracked its walls. Five years before Prophethood, there was a great flood in Makkah that swept towards the Ka'aba and almost demolished it. Quraysh were obliged to rebuild it to safeguard its holiness and position.

When they started rebuilding its walls, they divided the work among the tribes. Each tribe was responsible for rebuilding a part of it. The tribes collected stones and start work. The man who laid the stones was a Roman mason called Baqum. The work went on in harmony till the

time came to put the sacred Black Stone (*Hajar al-Aswad*) in its proper place. Then strife broke out among the chiefs, and lasted for four or five days, each contesting for the honour of placing the stone in its position. Luckily, the oldest among the chiefs Abu Omayyah bin Mughairah Al-Makhzumi made a proposal which was accepted by all. He said: —Let him, who enters the Sanctuary first of all, decide on the point. It was then Allah's Will that the Messenger of Allah (SAAS) should be the first to enter the Mosque. On seeing him, all the people on the scene, cried with one voice: —Al-Amin (the trustworthy) has come. We are content to abide by his decision. The Prophet (SAAS) finally spread his turban on the ground and place the Black Stone at its centre. Then representatives from every tribe were brought and asked to lift it all together. When it had reached the proper place, Muhammad (SAAS) laid it in the proper position with his own hands. This is how a very tense situation was eased and a grave danger averted by the wisdom of the Prophet (SAAS).

When the building of Al-Ka'aba had finished, it assumed a square form fifteen meters high. The side with the Black Stone and the one opposite were ten meters long each. The Black Stone was 1.50 meter from the circumambulation level ground. The two other sides were twelve meters long each. The door was two meters high from the level ground.

Mount Hira and the first Revelation of the Quran:

After his marriage with Khadija, Muhammad (SAAS) used to go to a cave of mount Hira, not far from Makkah and spent a month every year in meditation. When the Prophet (SAAS) was forty, one night as he laid in the cave, wrapped in his Arab Mantle, a voice spoke to him and bade him read. He (SAAS) trembled with awe and said that he could not read. When a third time the voice ordered him: —*Read! In the name of your Lord, who has created (all that exists), has created man from a clot. Read and your Lord is the Most Generous*" (*Surah al-,Alaq, 96:1-3*). The Prophet (SAAS) repeated these verses. This was the first revelation of the Qur'an that came in the month of Ramadan, and now Prophethood was confirmed on Prophet Muhammad (SAAS) and now new phase of his life began from 610 C. E.

2. Da'wah and Major Events at Makkah

After these stages, the next stage that came in the life of the Prophet (SAAS) was the proclamation of Divine Message openly. Thus, the announcement from the Almighty came in these words: "*You, wrapped in your cloak, arise and give warning! Proclaim the greatness of*

your Lord; cleanse yourself; keep away from all filth; do not be overwhelmed and weaken; be steadfast in your Lord's cause” (Surah al-Muddaththir, 74: 1-7).

As per the command of God, the Prophet (SAAS) arose and prepared himself for the work which he was called to. He now devoted his life to the guidance of mankind. He continued his preaching mission (*da,,wah*) with unswerving purpose amidst frightful persecutions. He was insulted and outraged but he never gave up his mission. The Makkan period of Da‘wah lasted for thirteen years till the Migration to Madinah and can broadly be divided into four phases.

PHASE—I (The Early Converts):

This phase of da‘wah lasted for first three years. In these years the *Dawa’h* (invitation/preaching of the message of Islam) was made secretly in a clandestine manner from the commencement of his mission. So, in the beginning the Prophet (SAAS) naturally initiated his sacred mission right from his home and then moved to the people closely associated with him. In fact, a host of people immediately responded and quite readily embraced the true faith. They are known in the Islamic literature as the early converts.

Khadija, the wife of the Prophet (SAAS) was the first to enter the fold of Islam followed by his freed slave Zayd bin Harithah, his cousin Ali bin Abi Talib, and next came his intimate friend Abu Bakr As-Sidiq. Then came Uthman bin Affan, Abd al-Rahman bin Awf, Zubayr bin Awwam, Talha bin Ubaidullah, Sa‘ad bin Abi Waqqas and Ubaidullah bin Jarrah under the banner of Islam. The Prophet (SAAS) used to meet and teach the new converts, the religion in privacy because the call to Islam was still running on an individual and secret basis.

As time went on the number began to increase and within these three years the converts to the new faith amounted to nearly forty souls.

PHASE—II:

This period was of about two years. As discussed above, for three years, the preaching went on strictly behind the curtain. But the sun having risen, the twilight was soon to run into a full blaze; and forth came the divine command: *“So proclaim openly what you have been commanded [to say], and ignore the idolaters” (Surah al-Hijr, 15: 94).* And again a message ordained: *“Warn your nearest kinsfolk” (Surah As-Shu’ara, 26: 214).*

Prophet Muhammad (SAAS) took his stand on the top of the hillock of Safa and called to the Quraysh. They assembled. Then he (SAAS) said to them, Would you believe me if I were to tell you that a large army was coming from the other side of the mountain? Yes: they all said. You

have never been known to have uttered an untruth. If so, said the Prophet, I tell you that unless you turn Muslims, there shall descend on you a grievous penalty. On hearing this, the whole crowd, including Abu Lahab, an uncle of the Prophet (SAAS), got highly offended and left. Abu Lahab threatened the Prophet (SAAS) with stern action in case he persisted in his call.

The call to Islam created a stir in the society of Makkah and aroused a storm opposition. Islam meant a complete break with the past, a repudiation of the beliefs, customs and conventions of their forefathers. The Quraysh apprehended that if Islam gained ground, their economy would be disrupted. Islam stood for fair dealings in trade; that was something which directly hit the vested interests. The Quraysh saw in Islam a veritable danger to their power and economy. So, they accordingly took Islam as a challenge to themselves. The brunt of their wrath fell upon the converted slaves and strangers, the weak and the poor. These people were seized and exposed to the scorching gravel of the valley to the intense of the midday sun.

The Quraysh launched a propaganda campaign dubbing the Prophet (SAAS) as an impostor, a mad man, a soothsayer, a *kahin*, a magician and so on. All such allegations being void of reality failed to have any effect. Prophet Muhammad (SAAS), in spite of tortures, oppressions and persecutions, continued his missionary activities. The Quraysh had changed their strategy and tried to win him by offering him money, power and beautiful women. The Prophet (SAAS) put down all such offers. He (SAAS) said that even if they could place the sun and moon in his hands, he would not swerve a bit from his mission that had been assigned to him by God.

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

PHASE—III:

A period of five to six years from the 5th year of the Prophethood till the death of Abu Talib—a period of organized persecution of the Muslims:

Migration of the Muslims to Abyssinia (*Habsha/ Ethiopia*)

The number of Muslims was now increasing day by day and the persecutions of the Quraysh grew in intensity. The Holy Prophet (SAAS) advised some of his followers to migrate to Abyssinia, the ruler of which, namely Negus (or Najashi) was known for his justice and tolerance. In 615 C.E. the Muslims migrated to Abyssinia in two batches. The first batch

consisted of 12 men and four women left for Abyssinia in Rajab of the fifth year of Prophethood. Among the emigrants were Uthman bin-Affan and his wife Ruqayyah (the daughter of the Prophet (SAAS)). The Quraysh followed them but they had already gone beyond their reach. Thereupon the Quraysh chiefs sent a delegation to the king of Abyssinia with a request to expel Muslims from his kingdom. But he was highly impressed by the ideal of the Muslims. He allowed the Muslims to live there peacefully and the Quraysh delegation went back unsuccessfully.

After staying two months in Abyssinia, the emigrants came back to Makkah. The Quraysh became jealous of the gradual success of Islam and they now began to redouble their persecution of the Muslims. The Prophet (SAAS) again advised his followers to take refuge in Abyssinia. So, the second batch of Muslims left for Abyssinia comprised of about 83 men and 18 women.

Conversion of Hamzah and ‘Umar bin Al-Khattab:

In the sixth year (616 C.E) of Prophet Muhammad’s (SAAS) mission, Hamzah (Prophet’s uncle) and Umar bin Khattab embraced Islam. Their conversion was a triumph for Islam and on the other hand was a huge setback for the Quraysh. Heretofore the Muslims had prayed in private behind closed doors. After the conversion of Hamzah and Umar, the Muslims became strong enough to pray publicly in the Ka’aba. That was the great challenge for the Quraysh.

Social Boycott of Banu Hashim:

When the influence of Muhammad (SAAS) began to grow day by day, the Quraysh entered into a league, in the 7th year of the mission, against the Hashimites, the clan of Muhammad (SAAS). They proclaimed a total boycott and the Hashimites including the Prophet (SAAS) were compelled to seek shelter in a glen (quarter) outside Makkah which came to be known as Abu Talib’s glen (*Shi’b Abi Talib*). During this period of about three years (617-619 C.E.), the Hashimites found themselves cut off from the supplies of food grains and other necessities of life. So, they lived a life full of miseries, hunger and hardships. The Prophet (SAAS) was put to a severe test but he never lost his confidence in God and continued his mission.

Finally the league was abrogated in 619 C.E., and Muhammad (SAAS) and the other people were permitted to return home.

PHASE—IV:

This phase lasted for about two years begun right from the lifting of the confinement (boycott) till the migration to Yathrib (Madinah).

The Year of Grief (*'Aam al-Huzn*):

In Rajab, the tenth year of the Prophethood, Abu Talib fell ill and passed away, six months after leaving the confinement at Shi'b Abi Talib. In another version Abu Talib breathed his last in the month of Ramadan, three days prior to the death of Khadija (RA). Abu Talib was more than a father to the Prophet (SAAS).

Only two months (by other sources only three days) after the death of his uncle, did the Messenger of Allah (SAAS) experience another great personal loss viz., the mother of believers, his wife Khadija passed away in Ramadan of the tenth year of his Prophethood, when she was sixty-five years old and the Prophet (SAAS) was fifty. Khadija was in fact a blessing of Allah for the Prophet (SAAS). She, for twenty five years, shared with him the toils and trials of life, especially in the first ten years of his Prophethood. He deeply mourned over her death. Her role in his life was tremendous. The passing away of Abu Talib and Khadija was a great blow for the Muslims in general and the Prophet (SAAS) in particular. The year 619 C.E. accordingly came to be known as —The Year of Sorrow or Grief (*Aam al-Huzn*).

Journey to Taif:

After the death of Abu Talib and Khadija, the Quraysh doubled their hostilities toward the Prophet (SAAS). At last Prophet Muhammad (SAAS) was forced to turn his attention towards Taif, a town some sixty miles from Makkah, where, he hoped, people might listen to him. The Prophet (SAAS) along with Zayd bin Harithah stayed there for ten days and approached the leaders there and invited them to Islam. But contrary to his expectations, the general atmosphere was terribly hostile. All of them turned deaf ear to his message and used abusive language as regards to the noble cause he had been striving for. They forced him to leave Taif and while way back to Makkah, the people hooted him and pelted him with stones. Blood flowed from his legs and Zayd while shielding him, was wounded in the head. He (SAAS) then returned to Makkah, a sore, disappointed man.

***Al-Isra* and *Mi'raj* (The Miraculous Night Journey and the Ascension):**

In 620 C.E. when things for Islam appeared to be very dark, the Prophet (SAAS) felt very much disconsolate and depressed. However, glimpses of favorable lights were looming on the

distant horizon, to ultimately materialize in the event of the Prophet's (SAAS) Night Journey to Jerusalem and then Ascension through the heavens.

The Messenger of Allah was carried in body from the Sacred Mosque in Makkah (*Al-Haram*) to the distant Mosque in Jerusalem (*Al-Aqsa*) on a horse called Al-Buraq in the company of the Archangel Gabriel. There he led the Prophets (AS) in prayer. After that the Prophet (SAAS) was taken to the heavens on the same horse. On the first heaven he saw Adam (AS), the progenitor of mankind. On the second heaven he saw Yahya bi Zakariya (AS) and Jesus (AS), the son of Mary. When ascended to the third heaven, they saw Yusuf (AS). The Prophet (SAAS), in the company of Gabriel, then reached the fourth heaven where he met the Prophet Idris (AS). Then he was carried to the fifth heaven where met the Prophet Haroon (AS). In the sixth heaven he met Prophet Moses (Musa) (AS). Then the Prophet (SAAS) reached the seventh heaven and met Prophet Abraham (AS). Then he was carried to Sidrat-al-Muntaha (the remotest lote tree) and was shown *Bait-al-Ma'mur* (the much frequented house). He was then presented to the Divine Presence and experienced the thrill of witnessing the Divine Glory and Manifestation at the closest possible propinquity. It was on this journey that the five daily prayers were made obligatory upon all Muslims. After the Ascension, Prophet Muhammad (SAAS) felt lifted out of the depths of depression.

Pledges of 'Aqabah:

The fame and call of the Prophet (SAAS) spread far and wide and now the call of Islam became familiar in remote areas. In Yathrib the people heard of him and they felt the curiosity to see him. In 620 C.E. six men from Yathrib visited Makkah for pilgrimage. They saw the Prophet (SAAS) who invited them to Islam. Five of these six men accepted Islam. Then, in 621 C.E. 12 persons came from Yathrib. They met the Prophet (SAAS) at Aqabah, accepted Islam and pledged to help and protect the Prophet (SAAS) and this came to be known as **the first Pledge of Aqabah**.

The next year, 13th of the Prophethood, 622 C.E., during the pilgrimage season, over seventy converts (73 men and two women) from Yathrib came to perform the rituals of pilgrimage in Makkah. They met the Prophet (SAAS) at Aqabah the last year's meeting place and took a pledge known as **the Second Pledge of 'Aqabah**. The Prophet (SAAS) was invited to come to Yathrib and live in their midst. They undertook to protect him and resort to war against

his enemies. For this reason the second pledge of Aqabah came to be known as Baya‘tul Harb as well.

HIJRAH to Yathrib/ Madinah and its Importance

The continued atrocities and hostility of the Quraysh ultimately compelled the Prophet (SAAS) to look elsewhere for the propagation of his faith. The people of Yathrib had already invited the Prophet (SAAS) to their city at the time of the second pledge of _Aqabah, therefore, the Prophet (SAAS) was also instructed by Allah to leave Makkah. Then, the Prophet (SAAS) asked his followers to migrate to Yathrib in batches. On this command Muslims started migrating to Yathrib leaving their relatives and friends in Makkah. Prophet Muhammad (SAAS) along with Abu Bakr (RA) and _Ali (RA) and few others remained in Makkah.

In the 13th year of Prophethood (622 C.E.), it was revealed to the Prophet (SAAS) that he too must migrate, which he accordingly resolved to do. The Quraysh saw that having settled in Yathrib, the Muslims were going strong and that Islam was making rapid progress in the town. They had a general consultative meeting and decided to murder the Prophet (SAAS). The plan was that the young men representing all the tribes of the Quraysh should besiege the house of the Prophet (SAAS) at night and assassinate him in the early morning when he will come out of his house. When someone informed them that the Prophet (SAAS) had already left, they rushed in and to their utter surprise, found that the person lying in the Prophet’s bed was Ali (RA) not Muhammad (SAAS). This created a stir in the whole town.

The Prophet (SAAS) had thus left Makkah secretly with his boon companion Abu Bakr (RA) on Safar 27th, i.e. 12th/ 13th September 622 C.E. While leaving, the Prophet (SAAS) asked Ali (RA) to postpone his migration for three days to return to people their valuables kept in his trust. The Quraysh followed them and they immediately pronounced a reward of 100 camels to the person who shall kill or arrest Prophet Muhammad (SAAS). On their way to Yathrib Prophet Muhammad (SAAS) and Abu Bakr (RA) remained hidden in a cave in Mount Thawr outside Makkah for three days. After three days, with the slackening of the vigilance of the Quraysh, the Prophet (SAAS) and Abu Bakr (RA) got out of the cave and took the way to Yathrib. They travelled by unfrequented paths and suffered many hardships. After six days’ arduous journey they reached Quba, a suburb of Yathrib on 23rd of September 622 C.E. they stayed there for few days and the Prophet (SAAS) laid the foundation of a mosque there which came to be known as Masjid i-Quba. Finally they left Quba and moved to Yathrib and reached

there safely. This is called the Hijrah or Migration, and the Muslim era, the Hijrah era, dates from this event. At Yathrib the Prophet (SAAS) and his companion were given a royal welcome. In the honor of the Prophet (SAAS), the city of Yathrib was renamed —*Madinah-tun-Nabil*, the city of the Prophet, later shortened as Madinah. The people who migrated from Makkah and settled at Madinah came to be known as *Muhajirin* (Refugees) and the Madinites who helped them were known as *Ansar* (Helpers).

Importance of *Hijrah*:

The Hijrah, with which the Makkan period ended and the Madinese period began, proved a turning point in the life of the Prophet (SAAS). The years of humiliation, of persecution were over and the years of success had begun. At Madinah the Prophet (SAAS) was not only received as an honoured chief but also made President of the Republic. At Madinah his power and position began to enhance, and Islam was gaining ground day by day. Here he was left undisturbed to preach his mission freely among the misguided people who were eventually converted to the faith of Islam. Hijrah was, thus, a turning point in the history of Islam/Muslims: The Hijrah, with which the Makkan period ended and the Madinese period began, proved a turning point in the life of the Prophet (SAAS). The years of humiliation, of persecution were over and the years of success had begun.

3. The Prophet at Madinah (622-632 CE)

Establishment of Islamic Society at Madina with special reference to Major Events: Ghazwah Badr, Treaty of Hudaibiyyah and Fath-i-Makkah

Prophet (SAAS) migrated to Yathrib (Madinah) in 622 CE. They were given a royal and warm welcome. The Muslims who migrated from Makkah are known as *Muhajirin* (Emigrants) and those living at Madinah came to be called as *Ansar* (Helpers). Madinah was known as Yathrib and its name was changed to *Madinat-un-Nabi* (the city of the Prophet) and then simply as Madinah. After this migration, a new era started in the history of Islam; and now Muslims began to build a new commonwealth and a new ideal society.

On reaching Madinah, the Prophet (SAAS) laid the foundation of *Masjid-i-Nabawi* which served as the religious center as well as the state headquarters for Muslims, where various issues were discussed and deliberated upon. He also created a bond through brotherhood (*Muakhaat/Akhuwah*) between the *Muhajirin* and *Ansar*. It was indeed unique in the history of mankind. By this brotherhood, the two groups were now connected through the religious bond, which was

above all any tribal links, kinship, etc. Thus, *Ansar* made sacrifices for the sake of Islam; they supported their *Muhajirun* brothers (who had left everything at Makkah), and stood side by side with the Prophet (SAAS), as per their promises during the Pledge of *Aqaba* (*Bay‘t al-Aqaba*). At this time, Madinah was inhabited by the *Muhajirun*, *Ansar*, and non-Muslims (Jews, Christians etc.). In order to strength the ties with them too, and to establish friendly relations between Muslims and non-Muslims, a sort of treaty (covenant or agreement) was signed between them all, with Prophet (as the head/ leader). By this the inhabitants of Madinah became a single community. In this respect the policy of live and let live other’s was adopted. The agreement or pact, through which they became a single community, is known as Constitution of Madinah’. Through this, Prophet (SAAS) was successful in establishing the city-state of Madinah. This Islamic Polity was founded on the principles of the Sovereignty of Allah, the prophet-hood of Prophet Muhammad (SAAS), and the brotherhood of Muslims. In this state, Muslims and non-Muslims were provided equal rights and freedoms. The Prophet was recognized as the head of this state; and in him vested the final authority. He was the supreme administrative authority, law giver, chief justice, and the chief military commander. *Masjid-i-Nabawi* was the center of all political activities; and Companions (*Sahaaba*) were consulted in the important affairs of the state by the Prophet (SAAS).

The basic structure of this Islamic society/ state was laid down on the guidelines of the Qur’an, as mentioned in *Surah al-Isra* (17), verses 23-38. The principles laid down in these verses can be summarized as: Worship none but Allah; be kind to your parents; assist the relatives, needy, and travellers; do not be extravagant or miserly; do not kill children for fear of poverty (no infanticide); do not approach adultery or fornication; do not kill any innocent; do not take an orphan’s property be kind to an orphan; keep your promises and pledges; give full measure; do not follow blindly what you do not know to be true; and do not be insolent (arrogant).

The state, thus, established in the city of Madinah was thus a welfare state, wherein Muslims and non-Muslims were treated equally, and all had full rights. It was a state based on the principles of freedom, justice, equality, brotherhood, etc.

Ghazwah Badr/ Battle of Badr (624 CE): Causes and Consequences

There were several factors which involved the Prophet (SAAS) in a series of battles with the Quraysh. Of these the battle of Badr was the first and the most important. The Battle of Badr

was fought on 17 Ramadan, 2 AH/ 13 March, 624 CE at the wells of Badr, a place 70 miles (110 km) southwest of Madinah. This battle was a key battle in the early days of Islam and a turning point in Prophet Muhammad's (SAAS) struggle with his opponents among the Quraysh.

CAUSES: Growing power of the Prophet (SAAS):

Muhammad (SAAS) was now the absolute ruler of Madinah. His growing power was an eyesore to the Quraysh and aroused jealousy and enmity of them who were now bent upon doing harm to Muhammad (SAAS) and his followers. Their wrath also fell upon the Madinites who gave shelter to the Prophet (SAAS). They were seeking opportunity for the object, when a chance came from a certain quarter of Madinah. Though the people of Madinah accepted the mission of Muhammad (SAAS), yet doubt and jealousy possessed the hearts of many (hypocrites). They could not tolerate the supremacy of Muhammad (SAAS) and were working underground for the expulsion of the Prophet (SAAS) from Madinah. They now joined with the Quraysh under the leadership of Abdullah ibn Ubayy (known as the chief of the hypocrites) whose hope of becoming master of the land was frustrated with the coming of the Prophet (SAAS).

Conspiracy of the Jews:

The Jews of Madinah also began to conspire with the Quraysh secretly in order to check the growing power of the Prophet (SAAS).

Incident of Nakhlah:

The Prophet (SAAS) sent a party of nine members under Abdullah bin Jahash to keep an eye on the movements of the enemy. The party suddenly rushed upon the caravan of the Quraysh at Nakhlah near Makkah and in a scuffle killed Amr bin Hazrami, a leader of the Quraysh. The incident of Nakhlah made the enmity worst between the two. At that time a rumour spread that the caravan of Abu Sufyan was attacked by the Muslims. At this the Quraysh under the leadership of Abu Jahl sent a vast army to attack Madinah. Now the war between the Quraysh and the Muslims became unavoidable.

The Event:

Both the Muslims and the Quraysh were now advancing towards Badr. The Muslims camped in the neighborhood of the hill of al-Arsh in such a way that if and when the enemy advanced for battle, the rising sun would not shine in the eyes of the Muslims. Early in the

morning of 13th March, 624 CE/17th Ramadan, 2 AH, the Prophet arranged his army in files and lines, and gave them some important instructions. His instructions were:

Do not move to break your lines but stay on;

Do not commence fighting until in order;

Do not waste your arrows while the enemy is still beyond reach, discharge your arrows only when the target is within reach;

When the enemy approaches, begin to throw stones with your hands; and On his nearer approach use lances and spears, the sword being drawn only finally for hand-to-hand fighting. Before the commencement of the war the Prophet (SAAS) prayed to God for his success against a vast number of army of the Quraysh. The Muslims had only 313 poorly equipped men to combat as many as 1000 well-equipped soldiers in the battle.

According to Arab custom, three leaders of the Quraysh named Shaibah, Utbah and Walid bin Utbah challenged three Muslim generals to a single combat and the challenge was accepted by Obaidah, Hamzah and Ali. The Quraysh leaders were defeated and killed. The rest of the army took to their heels from the battle field. They were chased, were either slain or made prisoners. Abu Jahl, the bitterest opponent of Muhammad (SAAS) was also killed in the battle, and by divine help Muslims won the battle. In this battle the number of the slain among the Quraysh were 70 and about the same number was taken prisoners. The Muslim army lost only 14 soldiers of whom six (6) were *Muhajirin* and eight were *Ansar*.

As per the orders of the Prophet (SAAS) the prisoners were treated with kindness and liberality: those of the prisoners who had no clothes were provided with dress, and they were fed on a par with Muslims. The Prophet (SAAS) further decided to liberate the prisoners of war on payment of ransom (blood money). The Prophet (SAAS) asked the literate among the prisoners only to teach ten Muslim boys each how to read and write, and this would be their ransom.

Results:

The battle of Badr proved to be the most decisive and important in the history of Islam. If the Muslims could not achieve success in this battle, Islam might have been wiped out for ever from the face of the earth. This battle gave the Prophet (SAAS) new prestige among the Arab tribes.

The battle of Badr was indeed a conflict between the forces of light and darkness, between truth and falsehood and it proved to be the triumph of truth over falsehood, light over

darkness. The victory over a greatly superior force inspired the Muslims with new hope and encouraged them for future success. Henceforth the Muslims ceased to be afraid of mere superior force. The spirit of discipline and contempt of death manifested at this armed encounter of Islam proved characteristic of it in all its later and greater conquests.

In this battle the power of the Quraysh was crushed and their pride was humbled down, while the influence of Muhammad (SAAS) and the power of Islam began to increase even outside Madinah.

The battle also produced a marvelous effect on the Jews and Bedouin tribes of Arabia, and they now began to feel the strength of the Muslims. The battle of Badr helped the Muslims to consolidate the power of Islam in Madinah and enabled them to deal fearlessly with the unscrupulous people of the city.

Treaty of Hudaibiyah (628 CE): Causes and Consequences

The Treaty of Hudaibiyah (*Sulh al-Hudaibiyah*), which took place in March 628 CE (*Dhul-Qa'dah* 6th A. H.), was an important treaty between Prophet (SAAS), as head of the State of Madinah, and Quraysh of Makkah.

After the *hijrah*, Muslims (*Muhajirun*) had not returned to their home town, Makkah. It was in the sixth year after Hijrah that the Prophet (SAAS) dreamt that he and his followers were entering Makkah and performing *tawaf* (circumambulation) of Kab'ah. And thus, in 628 CE, he declared his plan to visit Makkah to perform *Umrah*, along with 1,400 Muslims. As per the established practice, the Makkans were bound to allow pilgrims coming (but without any arms/weapons) to perform Umrah. But, alarmed by the huge Muslim presence, the Quraysh leaders decided not to allow them from entering the city and sent Khaled Bin Walid with 200 fighters to stop them defying the centuries-old Arab tradition. The Prophet (SAAS) changed the route of Taneem to avoid confrontation and halted at a place called Hudaibiyah (about nine miles off from Makkah). Determined not to allow Muslims enter the city, Makkans sent Urwah bin Masud to negotiate with the Prophet (SAAS). On this, Prophet (SAAS) sent Hazrat Uthman (RA), who had good contacts in Makkah, as messenger/ envoy to the Qurasyhite leaders that they have come with the intention of pilgrimage only. But the Makkan leaders were bent upon preventing the Muslims. Uthman took long to return from Makkah, and meanwhile the rumour spread that the Makkans have detained and killed him. That created a crisis among Muslims, and in order to meet the crisis, the Prophet (SAAS) sat under a tree and asked all the companions to offer oath of

allegiance, called *Bay'at Ar-Ridwan* (a covenant of fealty), to Prophet (SAAS) that they would fight to death to avenge the murder of Uthman. About this pledge, the noble Qur'an refers as: *"God was pleased with the believers when they swore allegiance to you [Prophet] under the tree: He knew what was in their hearts and so He sent tranquillity down to them and rewarded them with a speedy triumph"* (Surah al-Fath, 48: 18).

When this news reached to the Makkah, that the Muslims accompanying Prophet (SAAS) were firmly determined and ready to fight unto death, it broke their morale and Makkans agreed to conclude a treaty of peace and reconciliation with the Muslims, known as *"Treaty of Hudaibiyah"*: a treaty and truce of peace between Prophet (as head of Madinah city-state) and Makkan Quraysh (represented by Suhayl bin Amr Al-Thaqafi): The treaty (as reproduced in all *Seerah* books), written at that time by Hazrat Ali (RA) reads as: In the name of Almighty Allah. These are the conditions of peace between Muhammad, son of Abdullah, and Suhayl Ibn Amr, the envoy of Makkah:

- 1) The Muslims shall return this time and come back next year, but they shall not stay in Makkah for more than three days.
- 2) They shall not come back armed but can bring with them swords only sheathed in scabbards and these shall be kept in bags.
- 3) War activities shall be suspended for ten years, during which both parties will live in full security and neither will raise sword against the other.
- 4) If anyone from Quraysh goes over to Muhammad (SAAS) without his guardian's permission, he should be sent back to Quraysh, but should any of Muhammad's followers return to Quraysh, he shall not be sent back.
- 5) Whosoever to join Muhammad (SAAS), or enter into treaty with him, should have the liberty to do so; and likewise whosoever wishes to join Quraysh, or enter into treaty with them, should be allowed to do so.

Apparently, it was an agreement that went against the wishes of the Muslims, but later it turned out to be a great victory for them. The Prophet (SAAS) showed extreme patience by accepting all these terms as dictated. This treaty, one of the most outstanding events, proved to be a great victory for Islam and Muslims, and to be a turning point in the Islamic history. Major results of this treaty were: (i) the hostile Makkan leadership recognized Prophet Muhammad (SAAS) as a leader of the Madinah state; (ii) the Treaty terminated the hostile behaviour of

Quraysh against Muslims. Now they were allowed to move freely and preach Islam openly; (iii) Muslims were equally allowed to make alliances with other tribes; (iv) ten years ceasefire with Quraysh provided a unique opportunity to preach Islam and to deal with their rivals in other parts of the peninsula. Very soon they conquered the Jewish stronghold of Khyber. Emissaries were dispatched to different rulers of Arabia and neighbouring parts to invite them to accept Islam. Letters were sent to Negus, the king of Abyssinia; Muqawqas, vicegerent of Egypt and Alexandria; Chosroes, the Persian/Iranian king; Hercules, the king of Rome; Mundhir bin Sawa, Governor of Bahrain; Haudha bin _Ali, Governor of Yamama; Harith bin Abi Shamir al-Ghassini, king of Damascus, etc.).

After this treaty, Islam increased in leap and bounds. Muslims had full liberty to preach Islam. When the Prophet returned from Hudaibiya, he received the Divine revelation, which called this treaty as *Fatah Al-Mubeen* (A Manifest Victory), as is mentioned in the *Surah al-Fath*, 48: 1, *Truly We have opened up a path to clear triumph for you (Prophet)*. This post-treaty period, is thus, divided into two major stages: (i) Ceaseless peaceful efforts in propagating the Islamic *Da,,wah* (Call) and initiating a sort of correspondence with kings and princes of the neighbouring political entities; and (ii) Military activities.

Fath-i-Makkah: Causes & Consequences

In 629 CE, as per Treaty of Hudaibiyah, Prophet (SAAS) along with 2,000 Muslims performed *haji*. The Quraysh vacated the city for three (3) days, and Muslims also observed the terms of the treaty fully. The way in which Muslims behaved, made a great impression on some of the Quraysh and they accepted Islam, including the great warrior Khalid bin Walid, Amr bin al-As, Uthman bin Talha. On their arrival and entrance into the fold of Islam, the Prophet (SAAS) said, *“Quraysh has given us its own blood”*.

According to the terms of Hudaibiyah, the Arab tribes were given the option to join either of the parties: Muslims or the Quraysh. Should any of these tribes suffer aggression, then the party to which it was allied would have the right to retaliate. As a consequence, the tribe of Khuza had declared their adherence to Prophet (SAAS) and the Banu Bakr tribe to the Quraysh. But, in 630 CE, Khuza tribe was attacked, causing much damage to life and property. They approached Prophet (SAAS) for the aid/ support and justice, and he assured them of their aid. The Prophet (SAAS) sent a messenger to Quraysh writing them that, according to the terms of the Hudaibiyah treaty, either (a) they should pay proper ransom (blood money) to the aggrieved

tribe (i.e., Khuza tribe), or (b) to terminate their alliance (or to cut off their connections) with the aggressor tribe (Banu Bakr), or (c) to declare the Treaty of Hudaibiyah null and void (or to consider the Pact/ Truce to have been nullified).

The Quraysh in their arrogance, turned down the proposals, and chose the third option and abrogated the Treaty. When the messenger informed about all this to Prophet (SAAS), he understood that there was no option but to wage a war against the Quraysh. And thus an army of ten thousand (10,000) Muslims was prepared for the same purpose. After the Treaty of Hudaibiyah, a large number of people had embraced Islam, and thus within two years, Muslims had reached a huge number.

Though Quraysh realized the serious situation and fearing the terrible consequences, sent Abu Sufyan to Madinah for a renewal of truce, but it was of no success. On January 1, 630 CE (10th Ramadan, 8 A. H.), thus Prophet (SAAS) with his huge army advanced towards Makkah, and the Quraysh, seeing such a huge army, realized that they were no match for the Muslim force. Abu Sufyan, as the representative of the Quraysh, accepted Islam and offered the surrender of Makkah. Abu Sufyan was pardoned, and a general amnesty was proclaimed: —He who takes refuge in Abu Sufyan’s house is safe; whosoever confines himself to his house, the inmates thereof shall be in safety, and he who enters the Sacred Mosque (Ka’bah) is safe. There were no retaliations and no revenge; all the people of Makkah offered their allegiance to the Prophet (SAAS) without any resistance, and accepted Islam. The Muslims were now in the city of Makkah, without any opposition. Prophet (SAAS) entered into the Ka’bah and broke the idols there, while reciting (repeatedly) the verse of the noble Qur’an, *“The truth has come, and falsehood has passed away: falsehood is bound to pass away”* (Surah al-Isra, 17: 81).

All the Makkans were forgiven; no one was punished. Thus, the Muslims who had left Makkah (due to the atrocities and oppression) now returned to be as victorious. —No retaliation, but reconciliation policy was adopted by Prophet (SAAS) during this time; and he forgave even Hinda, Wahshi, and other bitter enemies of Islam. He forgave all of them, speaking to them in the words of forgiveness which, according to Revelation, Prophet Yusuf (AS) spoke to his brothers when they came to him in Egypt: —*You will hear no reproaches today. May God forgive you: He is the Most Merciful of the merciful”* (Surah al-Yusuf, 12: 92). Such an example is rare in history.

Most truly has it been said, and historians have admitted, that —through all the annals of conquest, there has been no triumphant entry like unto this one. ‘No conquest was made without bloodshed and no forgiveness was shown like this one to the vanquished in the history of the world’. This victory opened a new era for Islam; establishing supremacy of Islam in Arabia, and the Prophet (SAAS) was elevated to a paramount position in the whole Arabian Peninsula.

Fath-i-Makkah (the liberation of Makkah) thus proved to be the victory of faith; a victory of truth over falsehood; of right over wrong; and of monotheism over polytheism. It was indeed a major revolution, not only in the Islamic history, but in the history of whole mankind.

Unit III: *Al-Khilafah al-Rashidah* (the Pious Caliphate)

1. The Institution of *Khilafah* (Caliphate)

After the demise of Prophet Muhammad (SAAS), the political leadership of Muslim *Ummah* was given to the *Khalifah*. *Khalifah* is an Arabic term which literally means vicegerent‘, deputy‘, or successor‘(as in *Surah al-Baqarah*, 2: 30). And this institution came to be known as *Khilafah* (Caliphate). *Khilafah*, as a political institution, came into existence with the selection/ election of Abu Bakr (RA) as the first *Khalifah*, who succeeded Prophet (SAAS) as the head of the state and advisor of the Muslims. *Khilafah*, in simple terms, denotes the political leadership of Muslim community.

The period of first four caliphs (namely Abu Bakr, ‘Umar, ‘Uthman, and ‘Ali) came to be known as the period of *Khulfa’ al-Rashidun* (the Rightly Guided Caliphs) or *Khilafah al-Rashidah* the Pious Caliphate Era. It lasted for about thirty (30) years, from 632 to 661 CE.

The Prophet (SAAS) had neither any son nor he nominated anyone else as his successor. After his demise in 632 CE, it was decided by Muslims (both *Muhajirun* and *Ansar*) that the most deserving person among the *Sahaba* (Companions of the Prophet) be nominated as Prophet’s Successor, for running the affairs of the State. The *Sahaba* elected Abu Bakr as the first caliph and he ruled for about two (2) years, from 632-34CE. He was succeeded by Umar ibn al-Khattab, who was head of the Islamic Republic from 634-44CE (10 years). Uthman succeeded Umar and he was the head of the Islamic state for about 12 years, from 644-656CE and after Uthman, Caliph Ali became the fourth caliph, who ruled the then Islamic world for about four

(4) years, from 656-661 CE. With the demise of Caliph Ali, the Pious Caliphate period came to an end. It was followed by the hereditary rule of *Banu Umayya* (Umayyads).

The way and the mode of selection/ election of these caliphs were democratic. After Abu Bakr's election, he gave an inaugural speech. This speech contains the very principles of democratic/ republican government. It was not an autocratic rule, but they ruled as per the guidelines of the Qur'an and following the example of Prophet (SAAS) as their role model. He said: *"I am not the best among you; I need all your advice and all your help. If I do well, support me; if I mistake, counsel me. ... As I obey Allah and His Prophet, obey me; if I neglect the laws of Allah and the Prophet, I have no more right to your obedience"*.

Abu Bakr was elected unanimously by all Muslims as the first Caliph. Abu Bakr nominated Umar as his successor and he was approved by all. On his turn, Umar nominated six (6) persons, among whom the third Caliph be chosen. Thus, Uthman was selected as third caliph, and he was succeeded by _Ali, who was nominated by the people. Abu Bakr was titled as *Khalifa Rasul Allah* (Successor of the Messenger of Allah), and from Umar, the Caliphs came to be known as *Amir al-Muminun*", the leader of the Muslims.

Khilafah as a political institution remained in vogue from Abu Bakr's ascension to the fall of Ottoman Empire in 1924 CE. After Pious Caliphs, the title was borne by the Umayyads, who ruled from 661 to 750 CE, with their capital at Damascus. In total, thirteen (13) caliphs of Umayyad dynasty ruled the Muslim world, Mu'awiyah (r. 660-680 CE) being the first caliph and Marwan-II (r. 744-750 CE) being the last caliph of Umayyad dynasty.

From Umayyads, the power shifted to Abbasids, who ruled the Muslim world, more like kings than caliphs, from 750 to 1258 CE. Their capital/ seat of power was at Baghdad. In total, thirty eight (38) caliphs of Abbasid dynasty remained in power. Abul Abbas As-Safah (r. 750-754 CE) being the first caliph and al-Musta'sim (1242-1258 CE) was the last Abbasid ruler. After the Mongol invasion on Abbasids, known as the *"Fall of Baghdad"* in 1258 CE, there was disintegration of the Muslim world, and a number of dynasties came to power. However, the dynasty who succeeded in gaining the title of being caliphs were the Mamluks, who ruled from 1250 until 1517 CE. It was in 1299 CE that Ottomans had come into power as well, and in 1517 CE, Mamluk caliph was captured by Ottoman Sultan Selim-I (r. 1512-1520). After this, the Ottomans claimed the title of caliph and used it till the Turkish Republic (under Mustafa Kemal Ataturk) abolished the Ottoman rule in 1924. The capital of Ottomans was at Istanbul (Turkey),

also known as Constantinople. After 1258 CE, the title Caliph was assumed by other ruling dynasties as well; viz. Umayyads of Spain, who ruled Spain and adjoining areas, From 756 to 1031 CE, and by Fatimid Dynasty of Egypt (r. 909- 1171 CE).

Thus, in short, *Khilafah/* Caliphate is used to denote the government of the Muslim state, of which *Khalifah/* caliph is the head—civil and religious head.

2. The Role of Khalifah Abu Bakr (RA) in Consolidation of the State

Abu Bakr was born at Makkah in 573 CE, and belonged to the Bani Taim clan of the Quraysh. Abu Bakr was the first person outside Prophet's family, to accept Islam. He was conferred the title *Al-Sidiq* (Truthful) by Prophet (SAAS). During *Hijrah*, he was the companion of the Prophet (SAAS); and in Madinah he participated in all the battles fought by Prophet (SAAS) against Makkans and other enemies. During the Prophet's last days, when he fell sick, Abu bakr was commissioned by Prophet to lead the prayers (*Salah*).

After Prophet's demise in 632 CE, Abu Bakr was elected as the Caliph. Though he assumed the office in a situation which was very grim, he fought courageously against all the enemies of Islam. He sent troops against all those who rebelled against Islam, by either rejecting to pay *zakat* or claiming to false prophet-hood. All of them were suppressed. He also sent troops against the Syrians (under the command of Usamah bin Zayd), Bahrain, Southern Iraq, and against Byzantines and Sasanians (Romans and Persians).

Though he assumed the Caliphate for two years and two months only (June 632 to August 634 CE), but this period made a great impact on history. He was extremely simple and gentle but firm; and he devoted all his energies to the administration of the State, and for the good of the people. During his Caliphate, for example, Abu Obaidah (RA) would look after the *Bayt al-Mal* (Public Treasury); Umar was in-charge of department of Justice; Ali, Zaid b. Thabit and Uthman would act like official scribes. *Zakat*, *Ushr*, and *Jizya* were the main sources of income of the State during his reign.

His unswerving adherence to Islam as a new faith, his loyalty to the principles of Islam and his simplicity of life were chief features of his character. He was the first who tried to collect the verses of the Qur'an into one Volume, after persuaded by Umar (as a large number of *Hufaz* were martyred in battle of Yamamah). His short reign was very crucial and critical. He faced all the issues courageously, and suppressed the power of the apostates, preserved the solidarity and

unity of Islam, and thus laid secure the foundations of Islam: he is regarded as a Savior of Islam'. He was courageous, tactful, wise, and impartial, and thus occupies a unique place in history of Islam.

Rida Wars

During the Prophetic period, especially his stay at Madinah (622-632 CE), almost whole of Arabia had submitted to Islam. But after the demise of Prophet in 632 CE, when Abu Bakr was elected as the Caliph for Muslims, many newly converted Muslim tribes rose in revolt and showed arrogance in accepting the leadership of the Caliph. There was also a movement, started by many people, in different cities/ areas of Arabia, of claiming prophet-hood. The claim of this false prophet-hood is known as the **Apostasy Movement**. Many tribes also refused to pay *Zakat*. The wars fought against these false prophets, during Abu Bakr's caliphate, are known as **Riddah Wars**'. In simple words, the wars fought by Caliph Abu Bakr against the false prophets as known as *Riddah Wars*, or Apostasy Wars.

On assuming the office of caliphate, Abu Bakr was confronted by a number of problems. Many tribes apostatized from Islam and refused to pay *Zakat*. Many false prophets rose throughout the Arabia, and they had a good number of followers as well. It was the news of Prophet's (SAAS) demise that ignited that revolt started by the false prophets.

Of these false prophets, **Aswad Ansi** (Veiled Prophet) was the first to rise in Yemen. He was the leader of Ansi tribe in Yemen, and had collected a vast number of soldiers around him, and rose in open revolt against Islam.

Another person who claimed false prophet-hood in Yamama was **Musaylima** of Banu Hanifa tribe of Central Arabia. He was accepted by his tribe as the 'prophet'. **Tulayha** of Banu Asad tribe from Northern Arabia, a wealthy chief and great warrior, also stood up in open revolt against Islam.

Sajah, a Christian woman, also claimed to be a prophetess. She was from Central Arabia and belonged to the tribe of Banu Yarbu. She was supported by some of her tribes. She later married Musaylima.

Thus Abu Bakr, as Caliph, faced a number of issues, but he faced them courageously. He collected all the military troops of Madinah, divided them into eleven (11) battalions (each under its own commander), and sent them towards these apostates and their tribes.

For example, Khalid bin Walid was sent against Tulayha; and defeated him in the battle of Buzaka. Ikramah and Shurabil were sent against Musaylima, who was the strongest of all the false prophets. Khalid later went towards Musaylima and he was defeated in the battle of Yamama. Within a year, all of them were either killed or they embraced Islam: Aswad Ansi and Musaylima were killed, while as Tulayha and Sajah embraced Islam.

As a result of the suppression of the apostates, the solidarity of Islam was preserved and the victories over the rebel tribes paved the way for the advance of Islam. Subjugating such rebellious tribes gave Muslims a new hope and courage to fight against other enemies of Islam, viz., the Byzantines (Romans) and Sassanians (Persians), who were at that time very powerful empires.

3. Administration under Khalifah Umar ibn al-Khattab (RA)

Umar was born in 582 CE, and belonged to the Adi clan of the Quraysh. He was well versed in genealogy, and had acquired proficiency in oratory as well. He was among few Makkans who knew reading and writing. Though in early stages he was opposite to Islam, and was very harsh, but later on he became a great strength for Islam. *Abu Hafs* was his surname, but he was titled as *Al-Farooq* after embracing Islam. Like Abu Bakr, he participated in all battles of Islam, during Prophetic period. Abu Bakr and Umar were principal advisors of Prophet (SAAS). During the caliphate of Abu Bakr, Umar was his principal advisor. Abu Bakr, on his death-bed nominated Umar as his successor and it was approved and accepted by all Muslims.

Umar reined the Islamic republic for about a decade, from 634-644 CE. During this period, Muslims conquered a number of cities, and became masters of Iraq, Persia, Syria, and Egypt. He was a great ruler, statesman, general, reformer, and a great administrator. He was an embodiment of piety, justice, integrity, etc. Simplicity, dutifulness, and impartiality were chief features of his dignified personality. An embodiment of softness, and strictness, he was kind and sympathetic for the poor, but very strict in judgment. He assumed the title of *Amir al-Muminun* (Commander of the Believers).

Numerous conquests took place during his reign, and most parts of Persian and Roman empires came under the control of the Muslims. Some of these conquests/ battles are listed below:

In the **Battle of Namaraq** (634 CE), the Persians were defeated by Muslim army under the commandship of Abu Ubaydah (RA).

In the **Battle of Qadisiyah** (636 CE), the Muslim army under the command of Sa‘d bin Abi Waqqas (RA) defeated the Persians and killed their leader Rostam. It was the most decisive/historically important battle, which opened the gates of Iraq for Muslims, and marked the retreat of the Persians from Iraq.

In the **Conquest of Mada’in** (which was the capital of the Persians in Iraq), the whole territory between Tigris and Euphrates came under the control of Muslims, without much resistance from the enemy. In 635 CE, Damascus was captured by the Muslims.

In the **Battle of Yarmuk** (636 CE), Muslims gave a crushing defeat to the Byzantines (Romans). By this Muslims controlled the Syrian front. This battle is as important as battle of Qadisiya. These two battles made Muslims the masters of Syria in the west, and Iraq in the east. After the fall of Yarmuk, the Muslims laid the **siege to Jerusalem**. The people of Jerusalem offered to capitulate on condition that the *Khalifah* should come in person and sign the treaty. Umar did same, and the treaty gave the inhabitants —full protection of life, of property, of churches, and of crosses.

In the **Battle of Nihawand** (641 CE), a hard resistance was shown by the Persians, but ultimately Muslims won the battle, but lost their commander Numan bin Muqaran. This was a decisive battle against Persians.

Muslim army, under the command of Amr bin al-Aas, went on an expedition towards Egypt. They conquered Farama (eastern Egypt), Alexandria, and Fustat. There were many other expeditions and conquests as well, and the major result of these conquests was that the supremacy of the Persians and Byzantines (Romans)—the two super powers—came to an end, and the dominance of Islam started to increase.

In sum, under Umar’s rule, Syria, Iraq, Jerusalem, Libya, Egypt, and western Iran all came under Muslim rule, a transformation that greatly altered the nature of the state. Umar not only conquered a vast empire but also consolidated it by great system of administration. He introduced reforms of a far reaching character. As an administrator, Umar remained a role model for all the Muslim rulers during the whole Islamic history. He framed the Constitution of the State on the basis of democracy/ republicanism. He had two consultative bodies, called the *Shura* or Council of Advisors. He clearly affirmed that there can be no *Khilafah* except by consultation’. He is credited for being the founder of the political administration of Islam. He divided the empire into provinces and each province was placed under an efficient governor,

known as *Wali or Amir*. Makkah, Madinah, Basrah, Kufa, Egypt, and Palestine, etc. were the main provinces. The provinces were further divided into districts, which were under the control of *Amil*. He is also credited to have introduced the *Hijri* Calendar; system of old-age pension system; allowances for the weak and disabled from the Public Treasury (*Bayt al-Mal*); and organized census.

He also established a department of finance (*Diwan*), which was in charge of revenue administration of the Centre as well as Provinces. The sources of revenue were: *Zakat* (alms tax), *Jizya* (pol tax from non-Muslim subjects/ *Dhimmis*), *Kharaj* (land tax), *Booty* (spoils of war), *Ushr* (one-tenth of land produce), etc. Umar entrusted the *Qadi/ Qazi* (Judge) with the judicial functions. He maintained a well-disciplined army (consisting of cavalry and infantry), and was himself its commander.

Umar also enforced *Shari'ah* (Islamic Law) in all matters; promoted study of Qur'an; and gave great emphasis on education (both for male and females).

Umar was assassinated by a Persian slave Abu Lulu (Feroz) in 644 CE, while he was offering Prayers in the Masjid. The death of (caliph) Umar, writes the historian Syed Ameer Ali, was a real calamity to Islam. Indeed he possessed all the qualities of a great leader; and he is regarded as the greatest and most powerful ruler, who excelled equally as a brilliant conqueror, benevolent statesman, and an extraordinary administrator.

Unit-IV Banu Umayyah (The Umayyad Period)

1. Emergence of Banu Umayyah (Umayyads)

The rivalry, opposition, and disputes between the Ali (as Caliph) and Mu'awiyah (as Governor of Syria) became one of the major reasons for the end of the Pious Caliphate era. The conflict between the two started when Mu'awiyah was the governor of Syria (from Umar's time), and he refused the orders of Caliph Ali for his disposition as governor, and instead put a condition to Caliph that he will accept only if the assassins of Caliph Uthman are punished. So the dispute arose between the two, and it finally led to a war between Mu'awiyah and Ali, known as **Battle of Siffin** (657 CE). Mu'awiyah had gained support of the Syrians and after the assassination of Caliph Ali, he didn't accepted the authority of Ali's son Hasan as caliph. Instead, he gained more and more support from Syrians and others, and declared himself as new

ruler of Muslims. Thus, in this way, he laid the foundation of Umayyad rule. Mu'awiyah was the son of Abu Sufyan and Umayyah was Abu Sufyan's grandfather. It is from the name Ummaya that this dynasty came to be known as *Banu Umayya* or Umayyad dynasty.

Thus, Mu'awiyah is regarded as the first king in the history of Islam. As Syed Ameer Ali (in his book *A Short History of Saracens*) writes: The accession of the Umayyads did not simply imply a change of dynasty; it meant the reversal of a principle and the birth of new factors which exercised the most potent influence on the fortunes of the Empire and the development of nationl.

By Mu'awiyah's accession to the throne as the new head/ ruler of the Muslim world, a new era began in the history of Islam. During the Pious Caliphate period, *Bayt al-Mal* (Public Treasury) was regarded as the public property; but under Umayyads it was transformed into the family property of the new dynasty. Except Umar b. Abdul Aziz, all the Umayyad caliphs, who ruled from 660 to 749/750 CE, regarded *Bayt al-Mal* as their personal property and spent it according to their sweet will. The *Shura* Council (*Majlis al-Shura*), which was responsible for discussing all the important affairs of the State during the *Khilafah* period, disappeared during the Umayyad period. Also, free criticism was not tolerated now.

The Pious Caliphs were accessible to all their subjects, they used to wander in the Republic without any guards, and lived a simple life according to the principles of Islam, and had no palaces, etc. But during Umayyad period all this was not found: the Umayyads lived in palaces, employed body guards for their protection, and lived a luxurious life, same like a king.

Thus, with Mu'awiyah as the first king of the Muslim world, Umayyad rule opened a new chapter in the history of Islam. They ruled from 660 to 750, a reign of 90 years.

2. Contribution of Prominent *Khulafa* of Umayyad Dynasty

(a) Mu'awiyah (r. 660-680 CE)

Mu'awiyah, the son of Abu Sufyan, was born in Makkah. Abu Sufyan and other members of their family had accepted Islam on the occasion of *Fath-i-Makkah*/ Liberation of Makkah (630 CE). Abu Sufyan's grandfather was Umayyah, and from this name, this dynasty came to be known as *Banu Umayya* or Umayyad dynasty.

Mu'awiyah served as secretary to the Prophet (SAAS), and during the caliphate of Umar, he served in Palestine, where his brother Yazid was the Governor. Upon Yazid's death in Battle of

Yarmuk, Mu'awiyah was given the charge of governor of Palestine, and later during the caliphate of Uthman, he became governor of whole Syria.

After the martyrdom of Caliph Uthman, the fourth Caliph, _Ali after assuming the office made orders for change of governors. Mu'awiyah was the governor of Syria, and he refused the orders of his disposition as governor, and instead put a condition to Caliph that he will accept only if the assassin of Caliph Uthman are punished. So dispute arose between the two, and it finally led to a war between Mu'awiyah (as Governor) and Ali (as Caliph), known as Battle of Siffin (657 CE). And after the assassination of Ali, Mu'awiyah gained more and more support and finally declare himself as the new ruler.

On his accession to the throne in 661 CE, Mu'awiyah devoted all his energies towards the consolidation of the empire. He ruled for about twenty (20) years, from 661 to 680 CE. The disunity among the Arab tribes (which had started soon after the assassination of Caliph Uthman) was prevailing in the whole empire. At the outset, Mu'awiyah transferred the capital from Kufa to Damascus. He tried to restore the unity and prosperity of the empire. He appointed able administrators (like Mughira, Zaid b. Sumeiya, Amr b. Aas) who helped him in suppressing the disturbing elements and extending his empire aboard.

Having established his position at home, he embarked upon a career of conquests. He carried out conquests in North Africa and against Romans and attacked Constantinople. He captured areas like Kabul, Ghazna, Qandhar, Bukhara, and Samarkand. Thus, his reign witnessed not only consolidation but the extension of many territories as well.

Mu'awiyah was a great administrator. He was the first man who instituted the bureau of registry (*Diwan al Khatam*); organized a postal department (*Diwan al-Barid*); established and organized police force, known as *As-Shurta*; appointed Governors for the provincial administration and a special officer under the title *Shahib al-Kharaj*; and adopted a measure, like present day income tax, in which he deducted the poor from the fixed annual amounts.

In **679** CE, he nominated his son Yazid as his successor and got oath of allegiance for him from many of his close agents and associates throughout the empire. Many opposed this nomination as well; some of these include: Husayn Ibn Ali; Abdullah ibn Umar, Abd al-Rahman ibn Abu Bakr, and Abdullah ibn Zubayr. His example of nominating his successor became a precedent and was followed by the subsequent caliphs of the Umayyad dynasty. This practice was followed by Abbasids and other ruling dynasties as well. Hence, Mu'awiyah may be rightly

called as the founder of hereditary kingship in the history of Islam. It was in Yazid's reign that the **tragedy of Karbala** took place (Oct, 680 CE).

Mu'awiyah served as governor for about twenty years, and for about 20 years more he ruled the vast Muslim empire. He was a great statesman and administrator. He is described as —not only the first, but also one of the best of Arab kings. But he was a shrewd politician, cunning diplomat, and unscrupulous statesman. He used to say: "*I apply not my sword where my lash suffices, nor my lash where my tongue is enough*". Mu'awiyah's contribution to Islam lies mainly in restoring unity to the Muslim empire, by no means an easy feat.

(b) 'Umar bin 'Abd al-'Aziz (r. 717-720 CE)

Sulayman was succeeded by his cousin Umar bin Abd al-Aziz (or Umar-II). Abdul Aziz was the brother of Abd al-Malik. During the reign of Walid-I, Umar was the governor of Hijaz. He governed strictly as per the rules of Islam, and thus made him popular. Sulayman, during his reign, made Umar his chief advisor, and nominated him as his successor. His mother was a grand-daughter of the Second Caliph Umar ibn al-Khattab (RA), and he aspired to follow into the footsteps of Umar-I, and that is why he is known in the history as Umar-II.

The chief attention of Umar-II was directed towards the internal policy and religious reforms. And it is for these reforms that his reign is remarkable. He was a devoted Muslim, and led a simple life on the lines of the Pious Caliphs. He enjoined simplicity and austerity in all affairs pertaining to the state.

He appointed upright and honest men to the most important posts. A firm believer of Islam, and to propagate the mission of the Prophet (SAAS), he adopted a new policy of exemption of taxes (like *Kharaj*, land tax) on new converts. Though this resulted in loss of revenue, but mass conversion took place by this policy. He tried to demolish the inequality between Arabs and non-Arabs. He banished all kinds of corruptions prevailing in the system. He gave religious freedom to non-Muslim subjects.

Umar-II was poisoned to death in 720 CE. He was only 39 years old at the time of his death and had ruled just for three years. During his rule, peace and prosperity prevailed in all the provinces. In Syed Ameer Ali's words, Unaffected piety, a keen sense of justice, unswerving uprightness, moderation, and an almost primitive simplicity of life formed the chief features in his character. Another historian has described his reign as a relief amidst a series of bloodshed, intrigue, and treachery. His short rule is regarded as the most glorious period of the Umayyad

rule; it was the most attractive period of the Umayyad domination who in total ruled for 90 years.

Umar-II was succeeded by Yazid-II who ruled for about four years, from 720 to 724 CE; followed by his brother, Hisham (r. 724-743). He was succeeded by Walid-II (r. 743-44 CE), Yazid-III (r. 744) and finally by Marwan-II (r. 744-750 CE). With the death of Marwan-II the rule of Umayyad dynasty came to an end.

3. Administration: Central and Judiciary

The Umayyad rule lasted for ninety (90) years; Mu'awiyah (r. 660-680CE), the first ruler, and Marwan-II (r. 746-750CE) was the last ruler of this dynasty. Umayyad rule was based on kingship/ monarchy (*malukiyyah*), as they used to nominate their next kin (son or brother) as their successor. They acted more like kings than their predecessors, the Pious Caliphs. They borrowed many practices from Persian and Roman kings. *Bayt al-Mal*, which was considered as the Public property, became their personal property and they used to spend it as per their own choice and in their luxuries. Under them, the *Shura* lost its representative character.

Central Administration

The administration was decentralized with its headquarters at Damascus. The whole empire was divided into fourteen (14) Provinces; and each province was divided into districts. Each province had a governor appointed by the caliph. The governor was in charge of the religious officials, army leaders, police, and civil administrators of his province.

For the better execution of laws and smooth functioning of the state, Five boards or departments were set up; these were: *Diwan al-Jund* (The military Board/ war officer) was established to keep the records of pay and rations of the troops; *Diwan al-Kharaj* (the Board of Revenue) administered the entire finance of the empire. It also imposed and collected the taxes and disbursed revenue (it was in the nature of Department of Finance); *Diwan al-Rasa'il* (the Board of Correspondence/ Bureau of Registry/ secretariat) received, filed, and answered the Caliph's correspondence; *Diwan al-Khatam* (The Board of Signet/ privy seal) was the department where copies of State documents were kept and outgoing letters were sealed to prevent forgery; and *Diwan al-Barid* (The Board of Posts/ post office) was used for the swift conveyance of news and orders by relays of horsemen over the vast Empire. The chief of the *diwan* (department) was known as *Katib*, and he acted as the Secretary to the governor.

The administrative divisions of the empire comprised of many parts/ provinces: Syria and Palestine; Kufah (and Iraq); Basrah (with Persia, Sijistan, Khurasan, Bahrain, Uman, etc.); Armenia; Hejaz; Karman (and frontier districts of India); Egypt; Ifriqiya (North Africa); Yemen (and rest of South Arabia). Many of these provinces were later combined into one viceroyalty. The political and military administration of each province was in the hands of the Viceroy (*Amir, Sahib*); he could appoint his own *Amil* (agent). The empire was divided into five (5) viceroyalties:

- (i) Hijaz, Yemen, and Central Arabia were under one viceroy;
- (ii) Upper and Lower Egypt formed another;
- (iii) Iraq and Persia (Iran) together with Oman, Bahrain, Kerman, Sistan, Kabul, Khorasan, Transoxania, Sind and portions of the Punjab formed one vast province under the viceroy of Iraq, with its capital at Kufa;
- (iv) Mesopotamia (*Jazira* of the Arabs), with Armenia, Azerbaijan and parts of Asia Minor formed another province; and
- (v) North Africa, Egypt, Spain (and France), together with Sicily, etc. formed an important province, with its seat of government at Qairawan.

Sahib al-Kharaj (Revenue Officer) used to collect the revenues and was directly responsible to the caliph. The Judges (*Qadi*) of the principal cities were vested with the power of appointing their own deputies. The judges were always recruited from the *faqih* class (those well versed in juristic sciences). The non-Muslims were allowed autonomy under their own religious heads. The head of the police (*Sahib al-Shurta*) was under the command of the governor. Similarly, the army was divided into various military districts called *jund* (legion). The army was divided into five groups/ corps: infantry, cavalry, archers, service corps, and rear scouts. Over every 10 soldiers there was an *Amir ul-Ashrah*, and over every 10 *Amir ul-Ashrah*, there was a lieutenant, called *al-Qaid*; and the *Qaid*'s were under the Commander. Each military station had a huge stable where horses were accommodated. A Paymaster was posted to each station through whom the salaries were disbursed. Each military station/ base camp had a record office and a provision store.

During the Umayyad rule, which was monarchy, *Bayt al-Mal* (public treasury) became their personal property, and they used to spend it as per their own choice and in their luxuries. The main sources of the revenue were: the land tax; the poll-tax on non-Muslim subjects; the

poor rates; customs and excise duties; tributes paid under treaties; spoils of war, etc. The taxes collected in each province were paid to respective provincial treasuries.

Judicial Administration (Judiciary)

For the administration of justice, a Chief Judge (*Qadi al-Quddat/ Qazi al-Quzzat*) was appointed at the center. He appointed Qadis for the provinces. And it was responsibility of the provincial *Qadis* to appoint *Qadis* at district and other lower levels. The appointment or dismissal of a *Qadi* had to be publicly announced by the Caliph or the Chief Justice.

The important duties of Judicial Department or *Qadis* were: administration of *Waqf* properties; punishment as per law; to lead the Friday prayers; listening to the grievances of people; and to set right cases of miscarriage of justice.

The administration of Justice among the non-Muslim communities was confined to their own religious heads. With the objective of excluding foreign influences from the affairs of the state, the most important measure of Abd al-Malik was the removal of the Persians and the Christians from State offices and the appointment of the Arabs in their place. He also introduced Arabic language in all government offices in place of Greek and Persian and a considerable number of Arab officers had to be trained and educated for the purpose.

Tutorials

1. Islamic Studies: Nature and Scope

Islamic studies is precisely defined as the ‘Study of Islam and Muslims’; i.e., a subject not limited to the study of Islam as living (and lived) faith, but Islam as a Religion, ideology, civilization, culture, and Muslims and Muslim Societies in all aspects; from social, religious, ethical/moral, political, to administrative, economic, financial, cultural, and intellectual, etc. It is not limited to study Islam as a Divine Religion, and its Scripture (Noble Qur’an) and Life of the Last Messenger, Prophet Muhammad (SAAS), but also seeks to accommodate the study of Muslim world, and includes contemporary political and social developments as well. Islam is a comprehensive living faith or ideology that deals with every aspect of human existence. It covers the subjects like Religion, Faith/Dogma (Aqid), Worship/rituals (Ibaadah), Society, Politics, Economics, culture, Manners, and other essential aspects.

Keeping this fact in view, a few definitions of Islamic Studies are:

1. Islamic Studies is the academic study of Islam and Muslims.
2. Islamic studies is one of the disciplines or courses by which Islam as a religion is studied in the academic manner in both the Muslim and non-Muslim world
3. Islamic Studies is the academic study of Islam, Muslims and Muslim societies and their relations with rest of the world.
4. Islamic Studies is the study of Islam and what is related to it.

Therefore, in the light of above definitions , we can say that Islamic Studies is not a subject limited to the study of Islam as a living faith but Islam as a religion, ideology, civilization, culture and other aspects. It is the study of Muslims and Muslim societies in all aspects including social, religious, cultural, ethical, moral, political economic and intellectual levels.

Subjects of Islamic Studies

When we go through the courses taught in different institutions of the world, the following main themes are mainly highlighted in the discipline of Islamic Studies.

1. Islamic Civilization, History and Culture (from earlier times to the modern Muslim world)
2. Islamic Religious Sciences (Quran, Hadith, Fiqh, Tasawuf, Ilm al-kalam, Philosophy etc.)
3. Ethics and Human Rights
4. Gender Studies Islamic Political Thought and Economics
6. Major trends in the Modern Muslim World

7. Modern Islamic Movements
8. Islamic Thinkers
9. Educational Institutions
10. Islamic Response to Modern Challenges

History of Islamic Studies

The origin of Islamic Studies dates back to the Creation of first man, Prophet Adam (AS) and more specifically to the period of Prophet Muhammad (SAW). But as an academic subject, it was actually started by the Western scholars. These scholars are known by the following names:

1. Arabists
2. Orientalists
3. Islamicists

They were the scholars who engage themselves in the academic study of Islam. Though their primary aim was to study Islam and Islamic texts to undermine Islam, yet they owe remarkable contributions to the subject of Islamic studies.

Islamic Studies was became firmly established by 1950s in the major universities of Europe and America. Presently it is taught in the world-renowned Universities like Oxford, Cambridge, Harvard, Edinburgh, London, Georgetown, McGill, Leiden, Berlin, Melbourne, Sorbonne etc. The subject is taught by different names in these universities. For Example:

1. Faculty of Oriental Studies (University of Oxford,UK)
2. School of Oriental and African Studies (University of London, UK)
3. The Orient Institute (University of Chicago, USA)

Islamic Studies as a subject in the social science stream is taught at UG and PG levels in a number of colleges and universities throughout India which include:

1. Aligarh Muslim University (AMU)
2. Jamia Milia Islamia (JMI)
3. Jamia Hamdard (JH)
4. Osmania University (OU)
5. Maulana Azad National Urdu University (MANUU)
6. University of Calicut (UC)
7. University of Kerala (UoK)
8. University of Kashmir (KU)

9. Islamic University of Science and Technology (IUST)

Central University of Kashmir (CUK)

11. Babaghulam Shah Badshah University (BGSBU)

Some facts regarding the history of Islamic Studies in Kashmir:

1. The oldest department of Islamic studies in Kashmir is Shah-i-Hamdan Institute of Islamic Studies (SHIIS) that was established in the University of Kashmir back in 1988-1989.
2. Islamic University of Science and Technology (IUST) established the department of Islamic Studies in 2005
3. Srinagar Campus of MANUU was started in May 2012.
4. Central University Of Kashmir (CUK) started Islamic Studies in 2015 under the name of Department of Religious Studies.
5. Babaghulam Shah Badshah University (BGSBU) started it in 2017.
6. Islamic Studies is taught at UG level in most of the colleges of the valley affiliated with KU.
7. Islamic Studies is also taught as a subject at +2 level (11th and 12th Classes) and the syllabus for these classes includes the topics ranging from *basic Islamic beliefs, teachings, Islamic History, Seerah to Ethics, Human rights and Gender Studies.*

2. Economic Conditions of Arabia during Jahiliyah Period

The Bedouin Arabs who formed an overwhelmed majority of Arab population depends mostly upon stock breeding especially the breeding of camels for their sustenance. The land of Arabia was barren and was not suitable for agricultural practices except certain places. In general people were economically depressed. Yemen was culturally the most developed region in the country because of its suitable climate. Arabia is the largest peninsula in the world. The Arabs call it *Jaziratul-Arab* which means the Island of Arabia, although it is not an island, being surrounded by water on three sides only. Trade and commerce was the backbone of Arab Economy. In 6th century C.E. Arab was considered as International trading centre because it was situated between two great and super power empires viz Byzantine Empire and Sassanian Empire. The Arabian Peninsula was cross linked with caravan routes. Of those, two routes were

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

On these two main routes, world trade ran between east and west carrying products and goods in both directions. These two routes provided the Arabia with income and prosperity. The commercially minded citizens of Makkah had based their economy on commerce for which they sent out caravans in different directions, organized stock markets and created favorable conditions in the home market for the visiting tourists and traders. This helped to increase fame and dignity of Makkah as a religious centre and contributed in no mean measure to the prosperity of the city. Everything required by the people of Makkah, whether a necessity or a luxury, reached their hands because of the city's commercial importance.

The Quraysh of Makkah used to fit out two commercial Caravans, one to Syria during the summer and the other to Yemen during the winter season. The four Islamic months, i.e., *Rajab*, *Dhul-Q'adah*, *Dhul-Hijjah* and *Muharram*, were deemed sacred when it was not lawful to engage in hostilities and wars. During these months the boundaries of the Makkah and the open place besides it were utilized as a trade centre to which people from distant places came for transacting business. The most important trading centres in Arabia were *Makkah* (Headquarter), *Yemen*, *Hadramount*, *Taif*, *Yethrub*, *Sana*, *Aden*, *Jira*, *Fija*, *Ahsa*, *Zij*, *Khyber*, *Hira*, *Madain* etc. All the necessities required by the Arabs were easily available in these markets. Makkah was the centre of a lucrative trade transacting business on a large scale. Its merchants convoyed caravans to different countries in Asia and Africa. From these centres goods were imported as well as exported almost everything of necessity. They usually brought resin, ivory, gold and ebony from Africa; hide, incense, spices, sandal-wood and saffron from Yemen; different oils and food-grains, amour, and wines from Egypt and Syria; silk from China, cloth from Iraq: and gold, tin, precious stones and ivory from India. Even slaves and labourers were imported from East Africa. Extensive and famous exhibitions were held in Hijaz and Najd mainly called *Suq* (fair). The main markets in Arabia were held at different places in different months organized by different tribes. The famous fairs that were organised by Jahiliyah Arabia people were: *Suq-i-Dhumatul Jandal* was held in the month of *Rabi-ul-Awal* under two local tribes, Banu-Ghassan and Banu-Kalb at Syria. *Suq-i-Mashkar* was held in the month of *Jamad-ul-Awal* under Banu-Tamim at Mashkar. *Suq-i-Ria* was held in the month of *Rajab* under Jalandi tribe. *Suq-i-Aden* was held in beginning of the month of *Ramadhan* in which markets of perfumes and scents were held. *Suq-i-*

Ukaz was held in the month of *Dhul-Qadah* at Taif which was one of the famous fair of Arabia. The people organized colorful ceremonies and musical shows and other celebrations as well as exhibitions of literary works, poetry and arts as well.

Originally Makkans were middlemen parties and retailers and not the importers actually that organised caravans. But by the end of 6th century C.E. they had gained control most of the trade from Yemen to Syria. Various charges were levied upon the traders who passed through Makkah which was one of the sources of income for certain tribes. *Riba* (interest) in all its ugliness formed the backbone of pre-islamic financial and economic system also. Women also took part in commercial undertakings and fitted out their own caravans bound for Syria and other countries. Hazrat Khadijah bint Khuwaylid and Hanzaliya, mother of Abu Jahl, were two merchant women of dignity and wealth during Jahiliyah Arabia.

Industry

The people of Ta'if were expert in tanning the leather. They had developed this industry on a larger scale. The number of tanneries was so big that the air and environment of Taif had been polluted by the smokes of the industries". Well known Geographer, al-Hamadan (d. 945 C.E.) says that Taif was an old city in the Jahilliyyah period. It was known as "the city of tanners" wherein leather was tanned. Al-Baladhuri writes that the people of Taif were very much involved in usury. Some of the Thaqif tribesmen had no profession other than giving loans on usury. Their area was not confined to Taif but also they provided loans to the people of Makkah. They realized usury both in cash as well as kind.

System of Usury transactions

A man borrowed something from someone. At the stipulated time the creditor demanded his money back along with the agreed usury. If the borrower failed to pay back, he had to agree to pay double the usury till expiry of the next agreed date. If the interest on the borrowed material was due the next year and in case the debtor could not pay off the loan in the first year. And if the debtor asked for the extension in the payment period, in the third year he had to accept to pay in exchange a she camel of three years. Thus with the extension of time the age of camel to be given as usury was increased accordingly.³⁰ With regard to money the same system was practiced. The borrower had to pay double money after the completion of two years if he did not pay off the loan in the as agreed. One who took 100 Dirhams as loan and could not return it on

the agreed date, he then was bound to pay according to the practice, 200 Dirham after the completion of the second period. If he still could not pay he had to pay 400 Dirhams and so on.

Conflict between haves and have-nots

It is but natural to originate enmity and conflict between rich and poor if the latter outnumber the former in a particular city or country. The same situation was manifest in Taif. Banu Tha'qif was divided into two groups namely Banu Ahlaf and Banu Malik. In the agricultural produce the share of Banu Ahlaf outweighed that of Banu Malik. The people of the former clan used to remain the latter of their help and assistance they had extended to them, years passed and the Ahlaf grew richer and richer. They possessed horses in great numbers. The riches and prosperity widened the gulf between the two classes. They became jealous of each other. Finally, this animosity and hatred burst forth into a heavy battle between Ahlaf and Malik with their ally Banu Nasr. In this battle the Ahlaf emerged victorious and Banu Malik were driven out of the city. The defeat of Malik did not bring the skirmishes to an end. They fought many times against each other. These civil wars paralyzed the economic prosperity of the city of Taif. Makkah was inhabited by the Quraish tribe. All these tribes were from a common ancestry. Qusayy bin Kilab was the first man who collected them, got them settled in Makkah and returned to them their lost glory. Before Qusayy they were scattered in the desert and lived a life without honor.

Agriculture and industry

Makkah was situated in the desert. Hence cultivation was not possible in and around Makkah. There were neither forests nor minerals. The city always experienced a shortage of raw material. Because of the paucity of raw materials industry could not be developed there. The only noteworthy industry in Makkah was of tanning. It was because the skins of camels and goats were easily available. The Makkan traders used to present leather - products to the kings and rulers of the neighboring countries. In the Jahilliyah period, Amr bin Al-Aas (RA) was sent to Abyssinia as the representative of Makkah. He went to meet King Negus taking with him the leathers tanned in the Makkah. He recounts this errand to Abyssinia thus: *I asked the people to gather gifts for Negus. Negus liked our leathers. We therefore gathered many leathers. History and prophetic traditions also refer to some other vocations and industries though, at a small scale. An associate of the Prophet narrates: that "I used to make cups while sitting in the cell of Zamzam".*

Trade

According to lexicographers the word Quraish literally means, among other things, earner and trader. The settlers of Makkah were called Quraish because they were traders. Strabo, a Greek historian and geographer maintains that every Arab was either a trader or an agent to some trader. Here one may easily find the answer to the question why a majority of the emigrants from Makkah to Madinah asked their hosts first to guide them to the market place. Agricultural activities were not possible in Makkah. As the Quran itself expresses Makkah being "uncultivable valley". Makkan people were conversant with winter and summer trade - journeys to Syria, Palestine, Abyssinia Yemen, Rome and Persia. The people of other places held the Quraishite traders in high esteem because of their position of custodians of the sanctuary in Makkah. They were known as the "People of God" in side as well as outside Arabia.

Beginning of Quraishite Trade Journeys

Hashim was the first Quraishite who introduced trade journeys from Makkah to the outside world. He got permission from several rulers such as Hercules of Byzantine Empire, Emperor of Persia and the King of Abyssinia, to trade in their lands without paying any tax. Thus Makkans started trade-journey in summers to Syria and Asia minor and in winters to Yemen In those days the trade-routes were not safe. The bandits of the tribal bedouins used to rob the caravans of their belongings. Hashim approached various tribes and made peace - treaties with them so as to guarantee the safety to trade - caravans.⁴⁰ Capitalists of Quraish spent not only on themselves and their families but also on the poor and destitute of their tribe. It is said that due to this wholeheartedness of the rich people the have - nots of the place also got to live comfortably. It will not be wrong to say that Islam came in an atmosphere of financial prosperity. Quraish were well-to-do. They enjoyed unparalleled honour and wealth in the whole of Arabia. A poet refers to the generosity of the rich towards the needy and destitute: It was they who made their poor join with the men of wealth. Consequently the poor became prosperous. For Makkans the two trade journeys of winter and summer were of much excellence. In the Holy Quran there is a clear reference to these journeys of Quraish in Surah Quraish. These journeys, no doubt contributed a great deal to the economic prosperity of Makkans.

Women too had their share and experiences of trade. The mother of Abu Jahl was a dealer in perfume. Khadijah the first wife of the Prophet was well known for her place in business. Many Quraisihites used to do business on her behalf. They would get their share in the

profits. Trade relationship of the Prophet with her first wife is on record in detail. She had offered her merchandise to the Prophet to take it to Syria etc. for trade. The Prophet had accepted the offer. Seerah writers mention that the Prophet presented the profits to Khadijah after his return from trade-journey. And it was twice as she had expected. Women eagerly awaited the return of the trade-caravans and on their arrival they would assemble around the leader, Abu Sufyan to know the amount of the profit on their investments. The Arabs were accustomed to story telling and listening before going to bed. These stories contained mainly of the happenings and events of the trade-journeys. The Makkkan trade caravans were always large. The number of camels in one such is stated as 2500. The men, in a caravan numbered from a hundred to three hundred which included traders, guides and a convoy of fully armed people. The Makkkan trade-caravan before the battle of Badr was the largest on record. A huge share of this trade-journey belonged to the family of Umayyah. Umayyads had set up a company in which many entrepreneurs had invested their money. Abu Hurairah had invested 30,000 Dinar and others 10,000 Dinar each. Abu Sufyan was the leader of the trade-journey in 2 A. H. He was much concerned about the safety of the caravan simply because the major beneficiary of the profit was his own family. They had a four- fifth share in the gain of the trade. Abu Sufyan said once that there is no Quraishite man or woman who possessed half *Anqiyah* or more wealth and did not invest his or her money in the trade - caravan of 2.A.H. Makkkan Caravans usually carried skin, leather, and dried grapes of Taif. Traders also purchased gold from the mines possessed by Banu Sulaim and raw-gold mixed with dirt from Africa. Abu Sufyan dealt in silver at a larger scale.

Commercial Policy

Makkans would make agreements with leaders of different Bedouin tribes to guarantee the safety of the trade-Caravans. Trade caravans were in constant danger of being looted by the bandits. To keep the trade-routes safe it was inevitable to make peace-treaties with Bedouins. When Abu Zarr Gihiffari (RA) embraced Islam in Makkah, the Quraishites pounced on him and beat him severely. Abbas, an uncle of the Prophet came to his rescue and said to the leaders of Makkah that the man whom they persecuted so badly belonged to Banu Ghiffar and that tribe lived on one of the Makkkan trade-routes. It worked and people of Makkah left him alone. Abu Zarr is reported to have referred once that the area of his tribe was on the way to Syria. Bukhari has quoted a tradition regarding Sad of Madinah. He came to Kabah as a Muslim to circumambulate the Kabah but was prevented by Abu Jahl to do it. Sad warned him that if he did

not let him perform Tawaf he would not allow any trade-caravan from Makkah bound for Syria to pass safely through my place.

Traders of Makkah were not so different from the money -lenders of today, they exploited the situation. At the time of setting out of trade caravan for Syria the Dinar were needed and naturally the money lenders increased the amount of usury on the money loaned out. The money lenders gave money as loan to the investors and entrepreneurs.

Makkah was a merchant republic with all the characters of business activities including usury-transaction. The rate of interest was 100%. When usury was forbidden by Quran, the Quraish advanced their argument in favour of usury that was also a kind of business in which the money is loaned on rent.

Money-lenders of Makkah

Majority of the Makkans were engaged in this business of money-lending but those who transacted at a larger scale were few such as Khālid Bin Walid (RA), Abbas Bin Abdul Muttalib (RA), and Uthman Bin Affan (RA). Abbas (RA) was prominent among them. After the ban on usury the Prophet clarified it in his sermon of last pilgrimage that usury was forbidden once for all and abrogated the usury - money of Abbas to be paid by the people

3. The Constitution of Madinah: Its Salient Features

Mithaq al-Madinah, generally translated as The Constitution (or Covenant or Charter) of Madinah was completed on 24th September, 622 CE in Madinah. It constitutes the central foundation on which the city-state of Madinah was founded. It is regarded as the first written constitution in the world.

Through this Constitution, Prophet (SAAS) managed to establish the first Islamic State, which included people of multi-religious and multi-cultural backgrounds in an *Ummah al-Wahidah* (one nation/ community). The Prophet (SAAS) was declared, in the preamble, as the architect of the Constitution that established due rights and duties to every community in the society, as one *Ummah*. This Constitution begins as: *“In the name of God, the Compassionate, the Merciful. This is a covenant from Muhammad the Prophet (governing the relations) between the believers, Muslims of Quraysh, and Yathrib (Madinah), and those who follow them, joined them, and labored with them. They constitute (Ummah al-Wahidah) one Ummah”*. The Constitution consists of 47, or according to Dr Muhammad Hamidullah, of 52 clauses (articles or

sections). Clauses 1, 2, and 25 state the formation of a sovereign nation-state with a common citizenship, consisting of various communities, principally Muslim Arabs from Makkah (the *Mujajirun* or Immigrants), Muslims Arabs from Yathrib/ Madinah (the *Ansar* or Helpers), and other monotheists from *Yathrib* (i.e., the Jews) and others who must be at that time still pagans. These constitute a unified citizenry (Arabic term, *Ummah*), having equal rights and responsibilities, as distinct from other peoples. This Constitution provided a federal structure with a centralized authority, with the various tribes in various districts constituting a unit and enjoying autonomy in certain matters of a social, cultural and religious character.

The Constitution expressed that freedom, justice, and equality were based on humanity itself. It also laid down the foundation of the first Islamic state of multi-tribal and multi-religious society. The objective of the various rules enunciated in the Constitution was to maintain peace and cooperation, to protect the life and property of all citizens, to eliminate aggression and injustice regardless of tribal or religious affiliations, and to ensure freedom of religion and movement.

Indeed, this Constitution placed the rules of justice over and above religious solidarity, and affirmed the right of the victims of aggression and injustice to restitution regardless of their tribal and religious affiliations. It formed the foundation of the first model Islamic state, defined the political rights.

The Constitution introduced a number of political rights and facilities to be provided by the state to all its members, Muslims and non-Muslims alike, in return for the duties. For example, the Constitution promulgated: (i) standing laws defining the rights and duties of all members; (ii) arrangements for impartial decisions on matters of right and (iii) unfailing protection of the members of the community in the enjoyment of their rights.

The Constitution provided these and other facilities and political rights, including (i) the freedom of belief, that is, every community has the right to live according to their belief; (ii) the freedom of movement from and to Madinah: whoever will go out is safe and whoever will stay in Madinah is safe; (iii) the assurance that if there is an external threat to non-Muslims, the Muslims would help them and vice versa; (iv) the agreement that no one should go to war before consulting with the Prophet; (v) the assurance that when consultation occurs the representatives of all parties should be present; (vi) the understanding that when a person acquires guilt they acquire it only against themselves; etc. All these provisions formed the basic features of Islamic

society at Madinah, and Prophet (SAAS) was recognized its head by all, Muslims and non-Muslims equally. For Dr Muhammad Hamidullah, this new constitution brought with it very important and very revolutionary change and improvement, by providing the people with a central public institution for seeking justice.

4. Role and Policies of Khalifah Uthman (RA) and Khalifah Ali (RA) in Stabilizing the State

Uthman ibn Affan was born in 573 (or 576) CE, and belonged to the Banu Umayya clan of the Quraysh. *Abu Amar* was his surname before embracing Islam. He was very soft-hearted, modest, generous, and a man of cool temperament. The Prophet (SAAS) married his two daughters, namely Ruqayya and Umm Kulthum (RA), to Uthman; and in view of this honor, Uthman was titled as *Dhun Nurain* (literally possessor of Two Luminaries). He was one of the richest merchants in Makkah. He was one among those who migrated to *Habsha* (Abyssinia). After Prophet's (SAAS) *hijrah* to Madinah, Uthman took a prominent part in serving the cause of the Muslims. He participated in all battles, except Badr and Treaty of Hudaibuyya. He was very rich and generous, and spent all his wealth for the cause of Islam. He occupied a prominent position in the affairs of the state during the *khilafat* of Abu Bakr and Umar. Both of them sought the advice of Uthman in the discharge of their duties.

On his death-bed, Umar nominated a committee of six (6) notable Companions of Prophet (SAAS), from among whom the third caliph was to be selected, as per his will. They were: Talha b. Ubaidulah, Zubair b. Awwam, Sa'd b. Abi Waqqas, Abdur Rahman b. Auf, Ali b. Abu Talib, and Uthman b. Affan. After taking due consultation with all the notable Companions, and the majority voted in favor of Uthman, and thus he was unanimously selected as the third Caliph. Uthman's reign lasted for about twelve (12) years, from 644-656CE. He followed the foot-steps of first two caliphs, and in the administration he followed Umar. The council of consultation was maintained and all affairs were settled by this council. All the departments worked as during the reign of Umar. Many new buildings, roads, bridges, mosques, etc. were constructed. To protect Madinah against the floods, a huge dam was also constructed. Uthman also made arrangements for the expansion for *Masjid-i-Nabwi*.

During Uthman's reign, conquests were made in east and west. In the east, the last Persian emperor (Yazdjird) was killed; and in the west, Romans were defeated both on land and sea and a greater part of North Africa was conquered by Muslims. Besides crushing rebellions

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

Though he ruled for the longest period among all the Caliphs, however he was accused of nepotism and favoritism, for placing his relatives on high official positions, misusing *Bayt al-Mal*, and various other false charges during his caliphate. However, if these charges/ accusations are seen in their real perspective and context, it becomes evident that the Caliph was innocent. Uthman is credited for taking special care to collect the parts of the Qur'an in one volume, and all other unauthorized copies and collections were destroyed. This is known as *Mush-haf al-Uthmani*.

Uthman was assassinated, in his house while reading the Qur'an, in June 656 CE. His assassination was a tragic event of Islamic history.

(II) Role of 'Ali, the Fourth Caliph

Ali ibn Abu Talib belonged to the Banu Hashim clan of the Quraysh. He was among the first four who embraced Islam first (Khadijah, Abu Bakr, Zaid and Ali). He was son of Prophet's uncle, Abu Talib, and had grown up in the company and under loving care of Prophet (SAAS) from his childhood. At the time of Prophet's *hijrah*, Ali slept in the bed of Prophet (SAAS), when the house was surrounded by the hostile Quraysh. He participated in various battles during Prophet's stay in Madinah, and was known for his courage and bravery. He acted as a scribe at the Treaty of Hudaibiyah. Abu *Turab* (father of the Dust) was his surname, for his simplicity and humility; and *Asadullah* (Lion of Allah) for his bravery. At Madinah, Prophet (SAAS) married Ali to his beloved daughter Fatima (RA). It was due to his efforts that Islam was preached in the Yemen province.

Ali occupied a prominent position in the affairs of the state during the *khilafat* of Abu Bakr, Umar, and Uthman. He gave full support to all three Caliphs. After Uthman's assassination, Ali was proclaimed as the Caliph in June 656 CE and the oath of allegiance (*bayah*) to him was taken in the *Masjid-i-Nabwi*. He assumed this office at a critical junction, as after Uthman's death there was disunity, confusion and disorder among the Muslims.

The situation at Madinah was very grave, serious and confused. The supporters of Uthman made a cry for revenge for his assassination. He changed the governors of all provinces at the same time. His era was full of disturbances and no major achievement was accomplished during his six (6) year reign. Though in principle, Ali was right, and he was perfectly justified in making the administrative changes, but in the context of disturbed conditions in the country, this step led to more difficulties.

Two notable Companions, Talha and Zubayr (RA) were the first to separate from Ali. They demanded that assassins of Uthman be punished, which was not easy for the Caliph _Ali as the assassin was not an individual but a group of people. Talha and Zubayr started their revolt in Makkah, and sought the help and support of the Prophet's wife, Hazrat Ayesha (RA), who was then on pilgrimage in Makkah. This resulted in the first civil war in Islam known as '**Battle of Camel**' (*jang-i-Jaml*), as Ayesha (RA) was riding on a camel. The two armies met on 4th December 656 CE at Basra. In this battle, about 10,000 Muslims died on both sides. After this, Ali changed the capital from Madinah to Kufa, as the later was more supportive for the Caliph and was now more centrally located.

Mu'awiyah was the governor of Syria, and he refused the orders of his disposition as governor, and instead put a condition to Caliph that he will accept only if the assassins of Caliph Uthman are punished. So dispute arose between the two, and it finally led to a war between Mu'awiyah (as governor) and Ali (as caliph), known as **Battle of Siffin** (657 CE). Though they came to conclusion to make an agreement/ truce, but this led to a formation of a separate group, known as *Khawarij*. Thus, all in all, the reign of Caliph Ali was surrounded by chaos and confusion everywhere. It were the *Khawarij* who decided to kill all the three people (Caliph Ali, Mua'iyya and Amr b. Al-Aas) whom they considered as responsible for creating confusion among Muslims. It was in Kufa that a Khawarij namely Ibn Muljam attacked Caliph Ali and he finally succumbed on 24th January 656 CE.

As a person, Caliph Ali was a model of simplicity and self-denial; a man of great personal valor, great orator, and was known for his striking eloquence. He was a man of encyclopedic knowledge, and wisdom.

In the political area, as head of state, he was not successful. There were no more conquests during his reign, as Muslims were engaged in fighting among themselves. He has been described by a historian as a gallant warrior, a wise counselor, a true friend and a generous foel.

With the death of Caliph Ali, the Pious Caliphate period came to an end; and with it ended the Republic of Islam, which lasted for 30 years under them. Though Ali was succeeded by his son, Hasan, for a brief period (as a *Khalifa*); but it was finally Mu'awiyah who became the new ruler of the Muslim world. By his ascension to the throne, and later on nominating his son as his successor, Mu'awiyah became the founder of the Umayyad dynasty, and thus *khilafah* changed into *Malukiyya* (Caliphate into Monarchy/ Kingship or dynastic rule).

Regarding the governmental system of Rightly-Guided Caliphs, Syed Ameer Ali (in his book *A Short History of Saracens*) writes that the Caliph, who was the supreme head of the government, was assisted by a Council of Elders (*Majlis al-Shura*) composed of the Principal Companions of the Prophet (SAAS), who held their sittings in the principle Mosque (*Masjid al-Nabawi*), often assisted by the city notables and Bedouin chiefs present in Madinah. He further adds that every detail of the administration was thus looked after, but nothing was decided without consultation. He also is of the opinion that —During the thirty (30) years that the republic lasted; the policy derived its character chiefly from Umar, both during his life time and after his death.

Considering all the conquests, measures, and administrative developments, and the overall achievements of these Four Pious Caliphs, it can be fairly said that the republican period was a glorious and momentous one in the annals of the Islamic world and the works done by the Khalifahs within that short period (of 30 years) will ever remain the most wonderful human achievements recorded in history

5. Decline of the Umayyads

The Umayyads rule lasted for ninety (90) years, from 660 to 750 CE. Mu'awiyah (r. 660-680CE) was the first and Marwan-II (r. 746-750CE) the last ruler of this dynasty. Umayyad rule was based on kingship/ monarchy (*malukiyyah*), as they used to nominate their next kin (son or brother) as their successor. In total, 14 caliphs of this dynasty ruled during this period. Out of these, Mu'awiyah, Abd al-Malik, and Hisham ruled for twenty (20) years each; the rule of Walid-I, for a decade, was a period of great conquests and vast expansion; Umar-II, who ruled for three years, is considered as the most pious and just ruler; Yazid-I is considered as the most tyrant ruler of this dynasty in whose era the tragedy of Karbala took place; Marwan-II, the last ruler, was a soldier and not a statesman, and proved unsuccessful. Thus, Umayyad dynasty met a fall after ruling for 90 years.

It is generally said that every rise has a fall so was the case with this dynasty. But from historical point of view, there are many kinds of reasons that became the cause of their downfall. The major reasons that became responsible for the decline and downfall of the Umayyad dynasty are summarized below:

In early years the Umayyads were firmly united among themselves but after the death of Hisham (r. 724-743 CE), they started fighting among themselves which led to weakness of the empire. Therefore, the inherent weakness of the Khalifahs is considered as one of the major causes of their downfall.

Most of the rulers of Umayyad dynasty lived a luxurious life; they were addicted to vices like wine, woman, (singing and dancing) and music had seized upon them like that of *Jahiliyyah* Arabia.

Most of them regarded the *Bayt al-Mal* as their personal property, and spent most of its money on their luxuries, and for their personal use and thus treasuries became empty. Ignorance of the public affairs, along with selfishness and treachery of the ministers and soldiers was also responsible for the fall.

There were intense mutual fights between the two tribes of Qaisites and Yamanites (or *Mudarites* and *Himayarites*) which led to factionalism and polarized the Muslim world into two major groups/ factions; it resulted in disunity, and finally led to fall of Umayyads and emergence of Abbasids.

There was no definite and fixed rule of succession to Caliphate which led to national disturbance. The disintegration of the empire was intensified by the personal rivalries among Umayyad princes. They followed the secular way of life that alienated them from ideologists (Religious class).

The unequal treatment of Muslims on the basis of being the Arabs and non-Arabs (Persians, Central Asian, etc.), and the ill-treatment with the Shi'i community also led to the fall.

The Abbasid Propaganda was the major cause of the Umayyad fall. Abbasids were descendants of Abbas, one of the uncles of Prophet (SAAS), and they claimed that they are more entitled to the caliphate than anyone else. Gaining support of the Shi'i (Alids), and taking advantage of the widespread discontent in the empire, they became champions of anti-Umayyad movement. A coalition between Abbasids (under Abul Abbas, a grandson of Abbas), Shi'is and

Khorasanians was formed which opposed the kingship of Umayyads and promised the return of orthodoxy (*Khilafah*) so people flocked to them.

Thus, all these causes, and especially the Abbasid Propaganda became the major reasons for the downfall of the Umayyads in 750 C.E. after ruling the Muslims world for about ninety (90) years.