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A STUDY OF ISLAMIC HISTORY

BY

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Author of 'A Study of Islamic History' (in Bengali & Urdu), 'A New History of Indo-Pakistan', 'A New History of Indo Pakistan Since Muslim Rule', 'A New History of Indo-Pakistan Since 1526', 'A Short History of Muslin Culture', 'History of the Middle East, (in Bengali), 'History of Modern Europe' (in Bengali), etc.

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PREFACE TO THE FIRST EDITION

It is with great pleasure that I write this treatise on 'Islamic History.' This is a history of our forefathers and predecessors. The inspiration of compiling this book I got from my pupils to whom the book is dedicated as a token of affection and love. Their encouragement and will to help have made the completion of this book possible.

It is just after the achievement of Pakistan that the benign authority of the Dacca University has kindly introduced this subject to the long list of the University Curriculum. Nobody can deny the urgent need of the study of Islamic History in this State of Pakistan. Islamic History throws a flood of light on the social, political and religious history of the Islamic world, nay of the whole world. When the whole world was steeped in vice and superstition, when the people of the globe were groaning under the pangs of oppression and tyranny, when chaos and confusion were the order of the day, Islam came as a torch-bearer of peace and civilization. It raised the then world—especially the Arabs—from the depth of degradation to a position of dignity and height and awakened in the mind of the Arabs a sense of religion and culture and thereby removed the deep-rooted conception of idolatry. It also taught the idea of universal brotherhood and the idea of world government we are now talking of. But as long as we had been under the British imperialism, we had very little scope to study our own history.

Now the dream of Sir Muhammad Iqbal has been fulfilled, but the dreamer is no more in our midst. Quaid-e-Azam, who fought for the existence of the Muslims in India, wanted Pakistan only to revive our past glory and its brilliant chapter and thus he desired to create a new world where there would be no injustice and exploitation, no covetousness and fear of poverty, where there would be no distinction between Muslims and non-Muslims, between Christians and Jews, where there would

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be no segregation between high and low, between lord and peasant. Today it is high time for us and it is our fundamental duty to study the history of our own men —the Prophet and his successors, and to know thereby how this newly born State of Pakistan would be an ideal and prosperous one through the search-light of the holy doctrine as preached by the Prophet of Allah. The prosperity and progress of Pakistan depend on the history of Islam which can bring peace in this land of ours and hence the importance of Islamic History

Though this book is primarily intended for the I.A. candidates, the B.A. students can also use the book profitably and it may not be without interest for the general readers. In this book I have tried to discuss in detail the campaigns and expeditions, achievements and characters, so that the students can form an idea of Islamic History and its rulers. I have left no stone unturned to represent the real position of our own men who have been misrepresented by the European writers in the eyes of the readers. I will feel amply rewarded if this book can fulfil the requirements of those for whom it is meant.

I express my deepest gratitude to Syed Ameer Ali, Moulana Muhammad Ali, P. K. Hitti, W. Muir and other authors of Islamic History, whose works I have freely consulted in writing this book. I have been fortunate in enjoying the help and encouragement of many friends whose scholarship and advice I have been able to put to good account. In particular, I shall mention the name Prof. Syed Abdul Hai, M.A. for his valuable suggestions and looking over the manuscript.

Author

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PREFACE TO THE SECOND EDITION

I am happy to place the Second Edition of my book before the students and the public for their high demand. In this edition the book has been thoroughly revised and attempts have been made to make it suitable for the B.A. candidates as well. Genealogical tables and Hijrah with Christian era have been added in the present edition for the easy understanding of the readers. Besides minor alteration in the spelling of names, additional materials have been incorporated in some of the chapters in the light of recent researches.

I express a deep debt of gratitude to my reverend teacher, Mr. Mohibul Hassan, Lecturer in Islamic History and Culture, Calcutta University, whose help in the correction of spellings and all-round suggestions for the improvement of the book I will never forget.

Author

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PREFACE TO THE TWELFTH EDITION

The present edition of my book, 'A Study of Islamic History,' has been thoroughly revised and enlarged. The whole of the material has been re-examined and a lot of fresh matter appended at different places. I am sure that this edition will be more useful to students and to those who are interested in the study of Islamic History and Culture.

Of my teacher-friends, who have helped me greatly in the improvement of this edition, mention must thankfully be made of Principal Humayun Khalid, M.A., Prof. Amir Ali, M.A., Prof. Muazzem Husain, M.A., Prof. Sufian Ahmed, M.A. and Prof. Nazimuddin Ahmed, M.A.

Any suggestion for the further improvement of the book will be gratefully welcomed.

Dacca
19.8.68

K. Ali

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PART I

THE PRE-ISLAMIC AGE

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CHAPTER I

THE BACKGROUND OF ISLAM

The Semitic Race

Of the human races that contributed to the ancient civilization of the world the Semitic race was one of them. The Semites occupied a special place in the history of mankind. Musa, the founder of Judaism, Isa, the founder of Christianity and Muhammad, the Prophet of Islam were the sons of this Semitic race and the East was their homeland. Of these monotheistic religions, Islam is the third and the last. Arabia, the birth place of Islam, was the original home of the Semitic race. In course of time the Semitic people migrated to different parts of the Fertile Crescent and became known as the Babylonians, the Assyrians, the Phoenicians and the Hebrews (Jews) in history. The ancestors of these people must have lived here for sometimes as one people before they became differentiated. About 3500 B.C. one of the branches of the Semitic race left their original home and settled permanently on the Tigris-Euphrates valley which had been populated by a highly civilized community, the Sumerians. As a result of their close association with the Sumerians there flourished a great civilization.

Arabia, the homeland of the Semitic race

With the conquest of Persia by the Greek hero Alexander, the eastern civilization entered into Europe and the Greeks developed it in various ways. There grew up a new civilization out of this eastern and western culture. The new civilization is called the Hellenic Civilization. When the Romans conquered Greece (146 B.C.) they became the heirs of the Hellenic Civilization. In the seventh century A.D. the Muslims conquered Persia and Rome and they, by virtue of their conquest, became the heirs of these civilizations. So, it is necessary to know the civilizations of these countries before we study the history of the Arabs.

Hellenic civilization

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Babylon and Babylonian Civilization

Political history of Babylonia

The fertile region that lies between the two great rivers, Tigris and Euphrates, is called Mesopotemia. In ancient times the northern part of Mesopotemia was called Assyria and the southern part was known as Babylonia. The southern or lower part was very fertile and as a result there grew plenty of crops. Long before the birth of Jesus Christ there lived a civilized nation in this region. Babylonia was divided into a number of petty independent city-states. Each city-state had its own god and was ruled by a prince bearing the title 'king' or 'lord'. These city-states were always at war with one another for political supremacy.

The Akkadians

The Akkadians (after the name of their capital Akkadu) were the first of the Semitic peoples who came and settled in the southern part of Mesopotamia. The founder of the dynasty of Akkad was the famous Sargon I (about 2800 B.C.) whose reign formed a great landmark in the history of early Babylonia and united the whole valley under his sceptre. He is said to have conquered Syria, "the land of the setting sun." Under his rule the State took on a systematic and centralised organisation which was to serve as a model for the future States.

Sargon I

The Amorites were the second group of the Semitic peoples who came from Syria and established their supremacy over the Euphrates valley under the leadership of Hammurabi. Hammurabi (2123-2081 B.C.) was the greatest ruler of old Babylonia and one of the greatest rulers of the ancient world. By wars and conquests, he enhanced the power and prestige of his empire. He united the whole valley, *i.e.*, Akkad and Sumeru, and renamed it as Babylonia.

Old Babylonia and Hammurabi

Hammurabi was a great administrator and a legislator. He collected and codified the laws of ancient Babylonia. In 1901-1902 A.D., M.de Morgan, a French archaeologist, discovered at a place named Susa 'a block of stone upon which was inscribed the code of laws set up by Hammurabi.' It is known as the Code of Hammurabi. The Code of Hammurabi is "perhaps the oldest and the most notable body of laws that had yet been made and obeyed in

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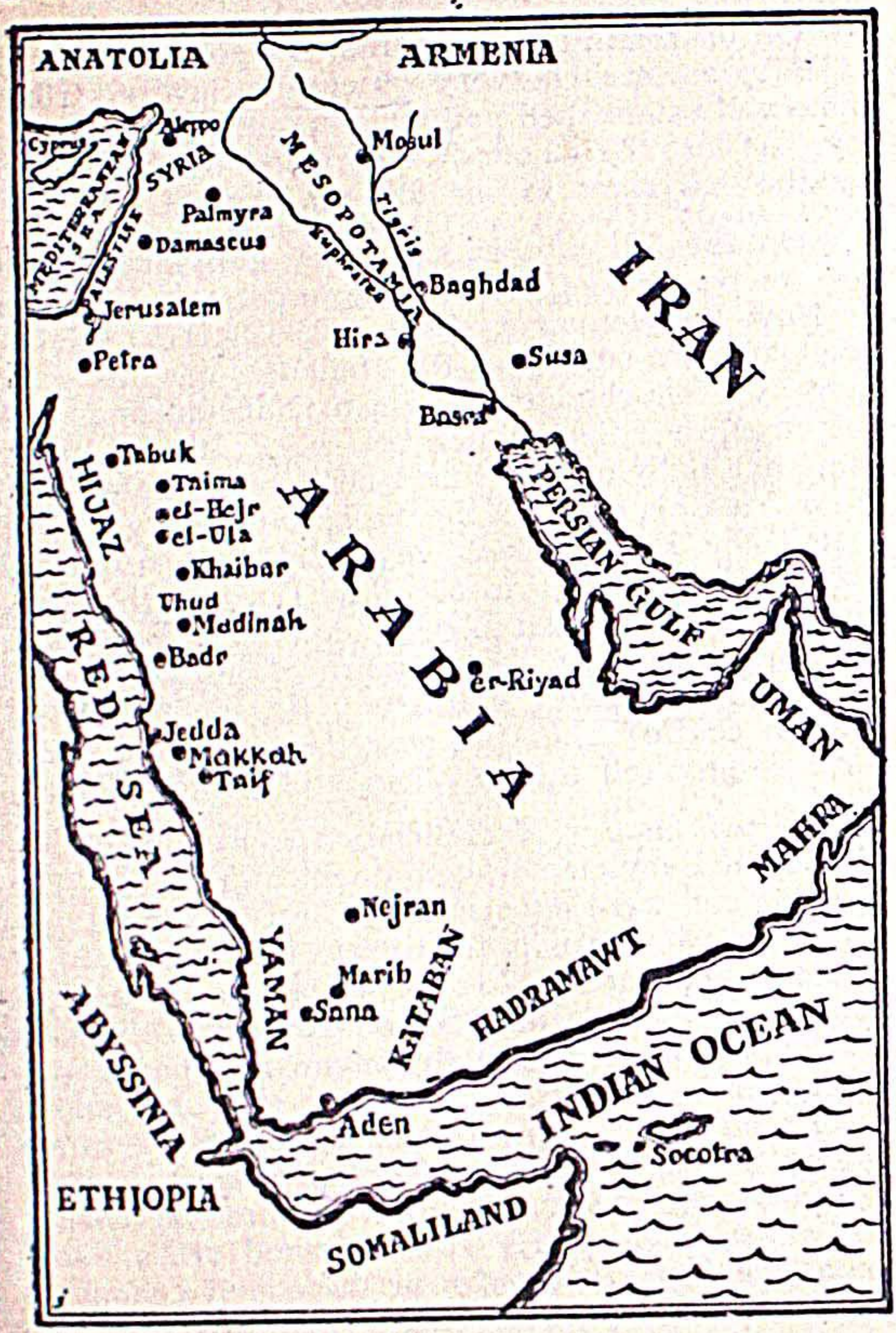
world." It deals with laws regarding rights and duties of all classes of people which made up the population of the Babylonian Empire. The principle of punishment in the code "was an eye for an eye, a tooth for a tooth." The Code of Hammurabi

The Code of Hammurabi



The Semitic Region.

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greatly influenced the Roman laws and the modern European laws have been constituted on the basis of the Roman laws.)

Conquest of Babylonia by the Assylrians

On the death of Hammurabi the political history of Babylon became very obscure. Several tribes came and established political supremacy in the valley. At last the whole of Babylonia was conquered by the Assyrians in the 8th century B.C.

The Chaldean empire

On the fall of the Assyrians, Babylonia again rose to power and prominence under the Chaldean or New Babylonian dynasty (625-538 B.C.). Nabopolassar (625-605) was the founder of this new dynasty. Nebuchadnezzar, son of Nabopolassar, was the greatest ruler of this dynasty. It was under him that Babylon recovered her ancient splendour. He carried his conquest to the borders of Egypt, defeated the Hebrew king of Judah and ruthlessly destroyed Jerusalem in 586 B.C. The beautiful gardens which he caused to be made on the roof of the imperial palace for the pleasure of his wife, were the famous Hanging Gardens. By the middle of the 6th century B.C. the new Babylonian or Chaldean empire fell into the hands of the Persians.

Nebuchadnezzar, the greatest ruler of the Chaldean dynasty

Civilization of Babylonia

In the history of civilization, the contribution of ancient Babylonia was no doubt a great one. The Babylonians were expert and skilful in agriculture. They excavated canals to irrigate land in times of draught and made dikes to protect crops against flood. In industry and commerce they also made much progress. The Babylonian merchants discovered a new system of keeping accounts and a system of fixed weight and measure was prevalent among them. The people of antiquity derived their system of measure and weight from those merchants. For a period of nearly two thousand years Babylonia had been the centre of trade and commerce in the Tigris-Euphrates valley.

Agriculture, industry and commerce

Religion

The Babylonians were the worshippers of many gods, namely, nature gods, local city deities and a group of lesser gods. Marduk was their chief god and Ishtar was their god of love. The main feature of their religion was a belief in spirits, parti

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cularly in evil spirits. Another feature of their religion was the foretelling of events by the movement of the planets and stars. The Chaldean astrologers acquired proficiency in astrology and they were famous throughout the ancient world.

There was a new system of writings prevalent in Babylonia. It is called the *cuneiform* system of writings on account of its wedge-shaped characters. It is considered to be a more developed system than the picture-writing in ancient Egypt. The Babylonians used four or five hundred syllable signs. Nothing is known about the use of paper. "The writing material of the Babylonians," says Myers, "was usually clay tablets of various sizes". System of writing

In the field of sciences the Babylonians made much progress. "In astronomy they made greater advance than the Egyptians. Their knowledge of the heavens came about from their interest as astrologers in the stars."* The Babylonians "divided the zodiac into twelve signs and named its constellations." They could foretell the eclipses of the sun and the moon. It was Babylonian astronomers who invented the sun-dial and the water-clock. They used the calendar which was far more advanced than that of the Egyptians. They divided 'the year into 12 months, the day and night into hours, and hours into minutes' and invented the seven day week. In mathematics they made original contributions. They invented the decimal system in numbers and it is from them that the system has come to the modern world. Astronomy

Mathematics

Assyria and Assyrian Civilization

The next group of the Semitic peoples who established their rule over the northern region of Mesopotemian valley were the Assyrians. "The history of Assyria", says Myers, "is in the main a story of the Assyrian kings." Through blood and cruelty the Assyrian kings conquered country after country and established a powerful empire. Because of their cruelty they were called the scourge of anti- History of Assyria

* P.V.N., Myers, *A Short History of Ancient Times.*

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quity. They made war for pillage and massacre of human life, and they found special pleasure in it.

Sargon II

Sargon II (722-705 B.C.) was one of these cruel kings. He was a great conqueror. He captured Samaria (722 B.C.), the capital of the kingdom of Israel and carried away as captives the most influencial men of the Ten Tribes. These captives are known as the "Lost Ten Tribes", because nothing was heard of them any more. Sennacherib (705)-681 B.C.), son of Sargon, was also a great conqueror. He conquered Babylonia and subjugated Palestine and Egypt. Ashurbanipal (668-626 B.C.) was the greatest king of Assyria. Almost the whole of western Asia acknowledged his authority. On his death the Assyrian empire began to decline rapidly. In 612 B.C. Nineveh, the capital of Assyria, was attacked and completely sacked by the Aryan Medes of Persia. Thus the Assyrian empire came to an end.

Sennacherib

Ashurbanipal

Culture of Assyria

The Assyrian culture was greatly influenced by the Babylonian culture. The chief characteristic of this culture was that though it was indebted to others for their civilization, the Assyrian culture spread to the whole civilized world. But the Assyrians were not mere imitators. In sculpture, architecture and paintings they made original contributions. Sennacherib was a great builder. He rebuilt the ancient capital, Nineveh and adorned it so beautifully that it looked like the sun. Some of the As-Asyrian monarchs were patrons of learnings and literature. Himself a great scholar, Ashurbanipal collected a great library containing rare books. It is considered as the largest and most important library of the Semitic world.

The Assyrians were the Romans of Asia

The Assyrians have been called the "Romans of Asia." "Like the Romans, the Assyrians built up a vast empire by a series of campaigns and conquests. Before them, no people established so vast an empire. As the Romans derived their culture and civilization from the conquered Greece and then developed and diffused it throughout the world, similarly the Assyrians borrowed the main features of their culture and civilization from the conquered Babylonia and then developed and spread it through-

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out her vast empire." The Assyrians also, like the Romans, introduced a centralised system of administration. The provinces were administered by the governors who were directly responsible to the emperor. The Assyrians constructed a number of roads and thereby kept the capital in touch with different parts of the empire.

The Hebrews

Of the other Semitic peoples who established their supremacy over Syria and Palestine, the Phoenicians, the Aramaeans and the Hebrews were the most prominent.

The Jews claimed their descent from Abraham

The Hebrews or Jews claimed Abraham as their ancestor. They were originally nomads who had left the Arabian desert in search of a land and ultimately came to settle in Cannan (later called Palestine).

Under Solomon the Hebrew kingdom reached the height of its glory

Hebrews founded a kingdom of their own under the leadership of David, son of Jesse of the tribe of Judah. It was under his son and successor, Solomon (961-922 B.C.) that the Hebrew kingdom reached the pinnacle of its glory. Solomon did many beneficial works for the country. He adorned Jerusalem, the capital of the Hebrews with magnificent buildings. He was a liberal patron of art, commerce and learning. But after his death the Hebrew kingdom was divided into two parts, namely, Israel in the north and Judah in the south. The Assyrians conquered the kingdom of Israel in 722 B.C. and the kingdom of Judah was conquered by the Chaldean king, Nebuchadnezzar in 586 B.C.

Monotheism

The contributions of the Hebrews were not important in the domain of arts and science. The Old Testament out of which the New Testament arose, was a unique literature of the Hebrews. But the Hebrews made great contributions in the field of religion. While their neighbours worshipped many gods and goddesses, they believed in the oneness of God. They also 'developed a high moral code embodied in the Ten Commandments which their god Jehovah dedicated to Moses on Mount Sinai.' It

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was the Hebrew monotheism which preceded Christianity and Islam—two great religions of the world.

The Byzantine Empire

On the eve of the rise of Islam the two mighty powers—the Byzantine Empire and the Sasanian Empire—were ruling over the territories of the Near and Middle East.

The Eastern Roman Empire was called the Byzantine Empire. It consisted of Syria, Palestine, Egypt and a part of Europe. Byzantium was a Greek city on the Bosporus and the Byzantine was named after this city. It was made the capital of the Eastern Roman Empire in 327 A.D. by Constantine the Great. But soon it was named Constantinople after his name.

The Byzantine named after the city, Byzantium

The history of the Byzantine empire must begin with the era of Constantine. Constantine was followed by more than seventy rulers who graced the imperial throne of Constantinople before its fall in 1204 A.D. Theodosius I (379-395) who came to power in 379 A.D. made Christianity the official religion of the empire. Theodosius II (408-450) was the next important ruler of the Roman empire. He constructed the storied land walls of Constantinople.

Justinian I

Justinian I (527-565) came to the throne of the Eastern Roman Empire in 527 A.D. He was a man of unusual ability and rare genius. He tried to restore the Roman Empire to its ancient glory and with this end in view he undertook ambitious schemes of conquest. But the chief achievement of his reign was the collection and publication of the "Body of the Roman Law." "This work, embodied all the law knowledge of the ancient Romans, was the most precious legacy of Rome to the world."* Justinian was one of the greatest builders in the world. He founded a University and rebuilt the church of St. Sophia which had been built by Constantine the Great.

Heraclius (610-641) was the next gifted emperor of the Roman Empire. He is often called the

* Myers, *A Short History of Ancient Times.*

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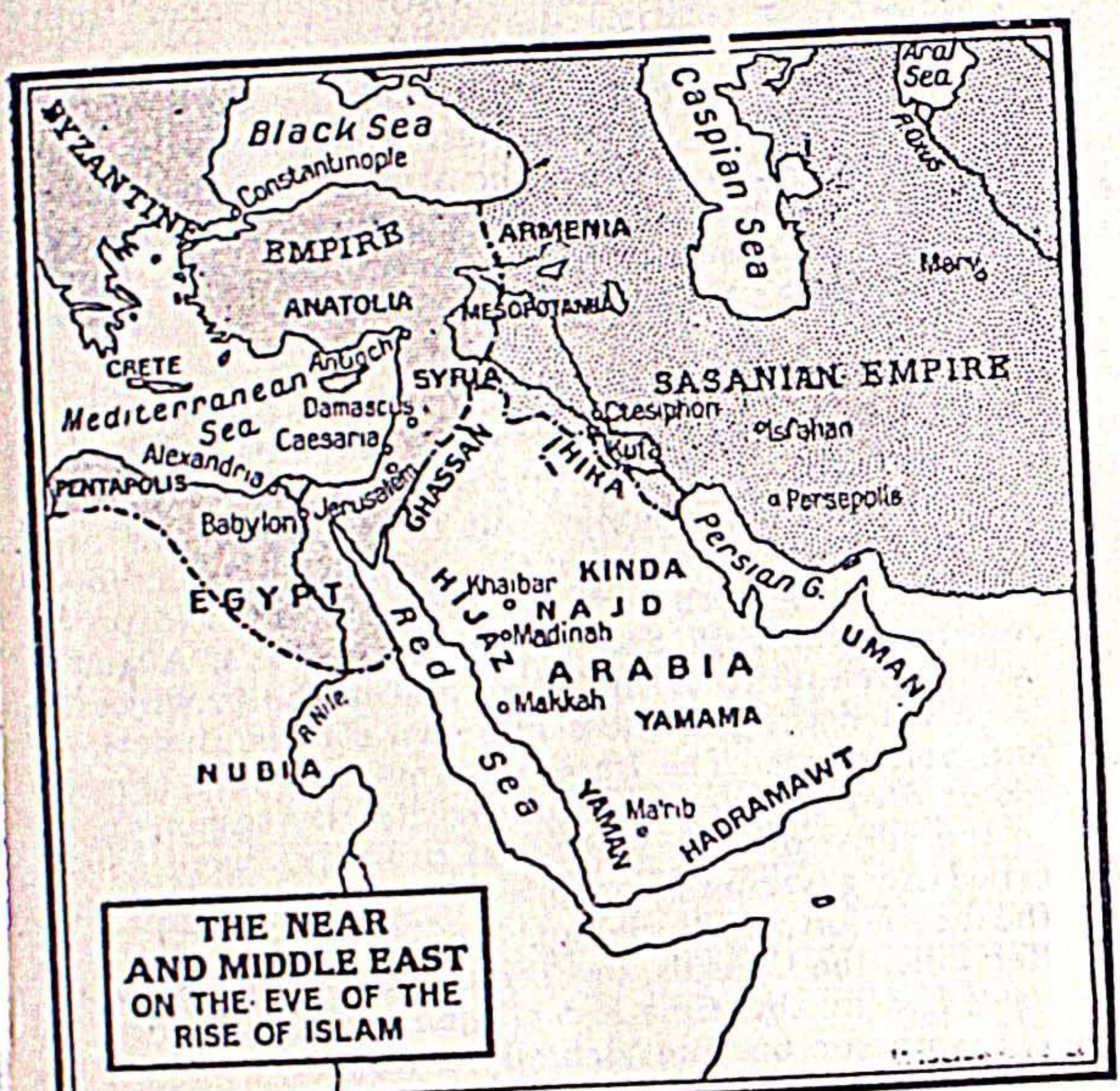
creator of the medieval Byzantine period. It was under him that Greek became the official language of the empire. On his accession he found the empire in a disturbed and debilitated condition. The very existence of the empire was threatened by the Slaves and the Sasanians. He defeated the Iran- Heraclius



THE NEAR AND MIDDLE EAST ON THE EVE OF THE RISE OF ISLAM

ians in a series of brilliant campaigns and freed Syria and Egypt from Sasanian control. However, the financial strain of these wars left him unable to meet the Muslims in a favourable posture, and the recovered provinces were lost to them during the last days of Heraclius. Syria and Egypt conquered by the Muslims

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Christianity

Christianity is one of the greatest religions of the world. It owes its rise to Jesus of Nazareth. At the age of thirty Jesus Christ appeared in public and was crucified in the reign of Tiberious at Antioch in Syria where his teachings were first preached by St. Paul. His followers were first called Christians as 'a term of reproach'. It was due to the efforts of St. Paul that Christianity spread from Asia Minor to Greece and Rome.

Progress of Christianity

In spite of the opposition made by some of the Roman emperors, namely, Nero and Diocletian, the Christians began to draw the attention of the State. With the accession of Constantine, Christianity achieved a great success in Rome. He gave legal recognition to the new faith and made it a State religion.

Imperial administration

Most of the Roman emperors were good administrators. The Roman system of administration as established by Augustus was theoretically a restoration of the old Republic. But in reality it was an absolute monarchy under the guise of the republican form of government. By his assumption of proconsular command and tribunician powers, Augustus became all in all in Rome and in the provinces. He divided the provinces into two classes, Imperial and Senatorial. The Imperial provinces were administered by governors who were directly responsible to the emperor. The Senatorial provinces were governed by governors appointed by the Senate. With the accession of Diocletian, "the old names of the Republic, the Consuls, the Tribunes, even the Senate itself had by this time lost all political significance." The emperor became virtually a despot.

The Sasanian Empire

It was probably before 1500 B.C. that some Aryan tribes came to settle on the plateau of western Iran. "The immigrants that settled in the south, near the Persian Gulf, became known as Persians, while those that took possession of the mountain regions of the north-west were called Medes."

In 539 B.C. the Chaldean empire was overthrown by the Medes and Persians under their king

Cyrus. With the fall of Babylon the power passed from the Semitics to the Aryans who were henceforth destined to shape the main course of events. Cyrus was followed by his son. Cambyses who added Egypt to his empire. After him Darius (521-484 B.C.) who ascended the throne in 521 B.C. was the greatest of the ancient Persian kings. The powers of Persian monarchy passed away with the reign of Xerxes, son and successor of Darius. In 334 B.C. Alexander the Great invaded the Persian empire and put an end to Persian rule by inflicting a crushing defeat on the reigning ruler, Xerxes.

Cyrus

Darius

The Sasanian Empire which marked a new epoch in the history of Persia came into being in 226 A.D. as a result of a national revolt led by Ardeshir against the Greek-Parthian rule. Ardeshir, son of Papak of Fars, was a vassal-king who revolted against his sovereign, Ardawan and captured the conterminous province of Karman. At this Ardawan invaded Fars and attacked his vassal, but he was defeated by the latter. In 226 A.D. the final battle was fought on the plain of Hormuz in which the Prathian army was completely defeated and Ardawan was killed. The battle of Hormuz laid the foundation of the Sasanian dynasty which ruled over Persia for four centuries.

Ardeshir was the founder of the Sasanian dynasty

Ardeshir, the founder of the Sasanian dynasty, was a great conqueror and a ruler. He aimed at establishing a centralised government. He maintained a strong standing army and kept it under the command of officials who were independent of the Satraps. Under him the ancient Persian religion of Zoroaster was revived.

Ardeshir was succeeded by his son, Shapur I in 240 A.D. Shapur was a great soldier and a successful administrator. His sculptures and other buildings, which he founded at Shuster and elsewhere, prove his devotion to arts of peace. After him the Sasanian dynasty produced a series of relatively weak monarchs.

Shapur I

Shapur the Great who ascended the throne in 309 A.D. was one of the illustrious rulers of this dy-

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nasty. He had an exceptionally long and successful reign (309-379 A.D.). Shapur the Great had to fight long with the Romans for the glory of his dynasty. Sir Percy Sykes says, "The manner in which he conducted the long fight with Rome to regain the five provinces lost by his grandfather, Narses and to secure possession of Nisibis—a struggle which he kept free from disaster—proves that he possessed not only military talent of a high order, but also a tenacity of purpose that was lacking in many members of the dynasty." His campaigns against the Huns further speak of his military and diplomatic achievement.

Shapur the Great

The most illustrious monarch of this dynasty was Nowshirwan the Just who was a contemporary of Justinian. He ascended the throne of Persia in 531 A.D. He was a great general and conqueror. But his fame rests chiefly on the organisation of civil administration. He took steps to eradicate the evils that pervaded the administration of the empire. His organisation of land tax, his improvement in irrigation and communication, and his creation of a standing army bear testimony to his genius as a great administrator. He was famous for his justice. Himself a devotee of knowledge, Nowshirwan was also a great patron of learning.

Nowshirwan the Just

Khusraw Parwiz, son of Hormisdas and grandson of Nowshirwan was the last great king of the Sasanian dynasty. He came to throne in 590 A.D. and was a contemporary of the Byzantine emperor, Heraclius. "No monarch", says Sykes, "looms larger in Persian literature and art than Khusraw Parwiz, who was famous alike for his power, his magnificence, his treasures, his love for his Christian wife the beautious Shirin, and his deep affection for his black horse Shabdiz". In his early life Khusraw Parwiz was brave and courageous, but in his old age he was tyrannical and vindictive. When the Prophet of Islam sent a messenger with a letter to him, he tore up the letter and drove the messenger out of his court. But it was during the reign of Yazdigard III (634-652) that the Persian Empire was overthrown by the Arabs.

Khusraw Parwiz

The Persian empire overthrown by the Arabs

The religion of the Persians was Zoroastrianism. ne religion of Zoroaster contributed more than any ier ancient heathen religion to the culture of the orld. It was not only the religion of the Persians ut it also left a profound impression on the religions f the Jews and the Christians. The idea of Judam and Christianity that good and evil are equal nd permanent adversaries is probably derived rom Zoroastrianism.

The importance of Zoroastrianism

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Conditions of pre-Islamic Arabia

CHAPTER II

ARABIA BEFORE ISLAM

The land of Arabia

Geographical position of Arabja

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 120,000 square miles but its population is scanty, only seven souls for every square mile. 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-al-Arab*, the island of Arabia.

Important provinces and towns

The vast region of Arabia is divided into several provinces of which Hijaz, Najd, Yaman, Hadramawt and Uman are important in the history of the Muslim world. Makkah, Madina and Taif are the three chief towns of Hijaz. Northern Arabia is a land of immense tractless deserts. About one-third of the country is covered by sandy deserts. The largest portion of this desert area is known as ad-Dahna, lying in the middle of the southern part of Arabia. The southern portion of Arabia, which consists of Yaman, Hadramawt and Uman, is thickly populated and celebrated for its commerce and agriculture. This is the most fertile region of the whole of Arabian peninsula. The richness and variety of its products won for it in ancient times the name of "Arabia Felix" or Arabia the Fortunate.

The climate of Arabia is extremely dry except in some coastal towns and watered valleys. The

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people are generally hardy and they possess robust health due to the influence of its typical climate. Though Arabia is surrounded by water on all sides except the north, it has practically no river worthy of mention. If there is any, it is not navigable. The small streams which exist here and there make the strands fertile. Rainfall is scanty but where there is water the land is remarkably fertile for the production of coffee, indigo, dates, vegetables and fruits.

Climate of Arabia and its influence

The date-palm is the queen of trees in Arabia. It is a friend of the poor and the rich alike, without it life in the desert would be unthinkable. The uses of the palm-tree are as numerous as the needs of man. Its fruit is the staple food of the people, its stones are crushed to provide sustenance to the camel, its fermented milk is the luxury drink for the Bedouins, its wood is almost the only fuel in an otherwise treeless land, its branches provide material for mats and roofs; while the tough fibre of its bark can be used for ropes. The date-palm is one of the cherished dreams of a Bedouin who always longs for "the two black ones", *i.e.*, water and dates. The coastal regions produce fruits and vegetables in large quantity. Yaman is the most fertile tract in Arabia. Wheat and coffe are found in abundance in this region. Agriculture is also possible due to rainfall. Millet and rice are produced in some parts of Uman. The frankincense plant is the most valuable product of Hardramawt and Mahra. It has occupied a special place in the main commercial products of Arabia.

Products of Arabia

Camel, horse, sheep and goat are the principal domestic animals of Arabia. Of these animals camel is the most useful in Arabia, without which desert life would have been inconceivable. It is "the ship of the desert". Besides acting as a ship in the sandy desert and providing the Bedouin with his main vehicle of transport, the camel is the medium of exchange. The dowry of the bride, the price of the blood, the profit of gambling, the wealth of a Sheikh, are all computed in terms of camels. It is the Bedouin's constant companion, his *alter ego*, his foster parent. He drinks its milk instead of water, which he spares for the cattle; he feasts on its

Animals

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flesh, he covers himself with his skin; he makes his tent of its hair and its dung he uses as fuel. The camel is so necessary to the Arabs that Umar I once said, "The Arab prospers only where the camel prospers."* It played an important part in the early conquests of the Muslims. The Arabian horses are the finest in the world. In the 8th century Arabia used to export horses to different parts of the world. Goats and sheep are the chief property of the Bedouins.

Inhabitants of Arabia

The people of Arabia fall into two groups, *viz.*, "the dwellers of the cities" and "the dwellers of the desert"—the Bedouins. The dwellers of the cities settle in one place and they know how to till lands and grow corn. They have their business transactions within their country as well as other countries. They are more refined and civilised than the Bedouins who do not like the idea of settled life.

Dwellers of cities

The Bedouins wander from one place to another with all their belongings. In the midst of their journey they temporarily halt at places where they live in tents. They have different tastes of life. To them, sheep and camel raising, horse breeding, hunting and raiding are the only occupations worthy of a man. They have no charm for agriculture and all varities of trade and craft. Attack, counter-attack, loot and plunder are the evils inherent in the very system of Bedouin life. They do not like to sit quietly for a long time. If a Bedouin cannot find any enemy to deal with, he gives an outlet to his irresistible urge for fighting by falling upon his own people. In this respect an Arab poet says, "Our business is to make raids on the enemy, on our neighbour and our own brother, in case we find none to raid but a brother." The Bedouins have special love for their fellow tribesmen. When a member of a tribe commits any wrong, the whole tribe not only

The Bedouins

* P. K. Hitti, *History of the Arabs.*

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endorse his action but also share responsibility with him. "We do not ask our brother", says a poet, "for reasons and explanations (for a crime) when he appeals for help." 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.

Physical feature of Arabia

None 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 tractless desert could not attract the attention of the outsiders. "This is why", says P.K. Hitti, "the Arabs have escaped foreign domination for centuries." As the Arabs are to struggle constantly with the desert, they become persevering and industrious. 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. The early European historians have great admiration for the love of the Arabs. Strabo says, "The Arabians were the only people who did not send their ambassadors to Alexander, who had planned to make Arabia the seat of his empire." 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.

Influence of geography

Strabo says

Condition of Arabia at the advent of Islam

The period preceding the rise of Islam is known as *Ayyam-i-Jahiliyah* or Age of Ignorance in the history of ancient Arabia. According to P. K. Hitti, "the Jahiliyah period, which in a sense extends from the creation of Adam down to the mission of Muhammad but more particularly as used here covers the century immediately preceding the rise of Islam".

Jahiliyah period

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The period was so called, because the political, r
ligious and social conditions of Arabia were of t
worst order. The pre-Islamic Arabs had no inspir
prophet, no revealed book, no clear-cut religio
ideology and they had no idea of the system of Go
ernment, no idea of moral and descent life. The
'religious as well as political life was on a thorou
ly primitive level'.

Division of the Arabs into many tribes

Political. During the age of ignorance, t
whole of Arabia except certain portions of the nor
which were under the subjugation of the Persi
and the Roman Empires enjoyed complete indepe
dence. The Arabs were divided into many tribe
Each tribe had a chief of its own, generally know
as *Sheikh* to whom they owed their allegianc
Those belonging to the same tribe were on friend
terms. The relation between the members of d
ferent tribes was very hostile. The Arabs did n
hesitate to go to any length, even they were rea
to sacrifice their lives for the honour and prestige
the tribe. In the absence of any centralised gover
ment these tribes were always in conflict with ea
other at the slightest pretext and the war betwe
the conflicting tribes sometimes continued for ma
years together. The battle of Basus which origin
ed from a she-camel beating between Banu B
and Banu Taghlib lasted for forty years. The
of *Dahis* and *Ghabra* (name of horses) fought
ween the Abes and its sister tribe Dhubyan ove
horse race continued for several decades. The tr
raids and wars were thus a matter of everyday
There was no systematic law in the country. "M
is right" was the law in the land. Politically, Ar
at the advent of Muhammad (Sm.) was torn
pieces by the rivalries of its own unruly tribes
the intrigues of its neighbouring states and by
rapacity of its Jewish colonists.

In the absence of centralised government tribal wars were frequent

Economic. The land of Arabia was bar
There were no agricultural and mineral prod
Hence the people in general were economically
pressed. They earned their livelihood by ten
cattle. People of a higher-status like Abu Bak

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Uthman carried on inland and foreign business. They were economically better off but their numbers were few and far between. The practice of money-lending based on the system of usury was in vogue among the Jews who treated their debtors very severely.

Cultural. Though there was no educational system like that of the modern age, the Arabs of this period were not altogether devoid of culture. They were famous for their language and poetry. The language of the pre-Islamic Arabs had been so rich that it can be compared with the developed languages of modern Europe. The perfection of the Arabic language was the greatest contribution of the Age of Ignorance to emergence of Islam. P. K. Hitti says, "The triumph of Islam was to a certain extent the triumph of a language, more particularly of a book."* Another cultural achievement of the pagan Arabs was their poetry. The poetry of the period was national in influence but not in spirit.' The theme of poetry was not the Arabs but the Arab tribe. In their songs and poems, the poets of the Jahiliyah period sang of their tribes, of war, of the feats of courage of their tribal heroes and, above all, of their women and lovers. "In those days poetry was no luxury for the cultured few, but the sole medium of literary expression."† Ghalan ibn Salamah of the tribe of Taqif is known to hold once a week a literary gathering where poems were recited and where literary discussions and criticism took place. The poems of pre-Islamic Arabia are one of our important sources for the study of the history of this period. They 'throw light on all aspects of pre-Islamic Arabia'. Imarul Qays, Tarafa bin al-Abad, Harith bin Hilliza Antara bin Shadad al-Absi and Amr bin Kulthum were some of the important poets in pre-Islamic Arabia.

Perfection of Arabic language

Important poets in pre-Islamic Arabia

Religious. With the exception of the Jews and the Christians, the rest of the Arabs were idolatrous.) But the religions of the Jews and the Christians were

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P. K. Hitti, *History of the Arabs.*

R. A. Nicholson, *A Literary History of the Arabs.*

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in a moribund condition. Their religions could n
in any way contribute to the material and spiritu
well-being of the Arabs as a whole.

Beliefs and practices in pre-Islamic Arabia.

The pre-Islamic Arabs were mainly polythei
tic. They worshipped many gods and goddesses. Ea
tribe had its own god and goddess, and every fami
had its own household deity. The most importa
of these gods and goddesses were (al-Uzza, al-Lat, a
Manat and al-Hubal who were held in high estee
by the Arabs. (Yaghush, Wadd, Nasr, etc., were mi
but important deities of Arabia. Al-Hubal was
special god of the Quraysh of Makkah. Al-Lat, a
Uzzah and al-Manat were female deities. Amo
the Bedouin Arabs 'they represented the goddess
of the Sun, the planet Venus and Fortune respe
tively, but in Makkah they were regarded as t
daughters of Allah.' Polytheism in its worst fo
was practised in Arabia. The Ka'bah was the cen
of Arab paganism. It has been said that idola
was first introduced into Arabia by Amr ibn
haiya who brought the great idol, al-Hubal fr
Hait in Mesopotemia and placed it in the Ka'b
There were 360 idols ranged round al-Hubal,
chief deity representing in the form of a hu
being. Every year men from different parts of
country used to come here to pay homage to t
gods. During this time a big fair was held in Ar
and the fair was called the "fair of 'Ukaz." Bes
idol worship, the Arabs worshipped the sun,
moon, the star and the air. They had fallen so
that they would worship "pieces of stone, tree
sand-heap". The kissing of the Black Stone
the circumambulation of the Ka'bah which
the important items in the rites of the Muslim
grimage are legacies of the pre-Islamic pract
Human sacrifices prevailed and beliefs in sp
(*Jinns*), fairies and oracles were universal in A
They did not believe in the Oneness of God, th
mortality of human soul and the Day of Judge
Only a section of the peopie of Madinah called
believed in a vague monotheism. Waraqah
Nawfal and Zayd bin Amr belonged to this se

Social and Moral. In an age of darknes
Arabs were endowed with courage, dogged te

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wonderful memory, sense of self-respect, feeling of freedom, love and allegiance for the tribe and tribal leader, simplicity, generosity, hospitality and last but not the least the knack for poetry. But these good qualities were outweighed by bad ones. During this dark age, the firmament of Arabia was overclouded with injustice, vice and superstition.

Good qualities outweighed by bad ones

The position of women there was worse than that of the women of any other country in contemporary history. The pre-Islamic Arabs regarded their women as chattels and looked upon them with bitter contempt. Women had no rights and no social respect. A man could marry as many wives as he liked and could divorce as he wished. When a father was informed of the birth of a daughter, his face would turn pale with grief and anger. Sometimes the father buried her alive in spite of her soul-harrowing cries. Many a father killed his female children for fear of poverty as it is stated in the Holy Quran:

Position of women

"And kill ye not your children for fear of poverty. We provide them with livelihood and you also, surely killing them is a heinous sin."

Killing of daughters

Polygamy and polyandry were prevalent among the Arabs. Besides, "a plurality of wives, a man could have unlawful relations with a number of sweet hearts. Married women were allowed by their husbands to conjugate with others for the sake of offspring." Girls of coquetting disposition often used to go to the outskirts of the city where they allowed the menfolk to take full liberty with them. Stepmothers were married to their sons and sometimes sisters also used to be married with brothers. Women were not entitled to have the share of the property of their deceased husbands, fathers and other relations. Such a miserable and obnoxious life women were leading before the advent of Muhammad (Sm.) who lifted them up from the depth of lowliness to the position of respect and dignity.

Fornication and adultery

Slavery was in vogue among the Arabs. They treated the slaves most inhumanly, possessing the

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Condition of slaves

authority of life and death over them. Marriage among the slaves themselves was not legal and free marriage was prohibited under frightful penalties.

Necessity of the advent of Muhammad (Sm.)

The society of Arabia was steeped in vice, superstition and barbarism. The Arabs were so much given to superstitions that they would not undertake any work whatsoever before they consulted their idols through the help of oracles constituted by arrows. Human sacrifices at the altar of the temples were not infrequent. Social inequality, persecution, drinking, gambling, plundering and other heinous vices were rampant among them. The moral and material condition of Arabia in particular and that of the rest of the globe in general was so deplorable that it could not but call for divine interference. The conditions which operated before the birth of Jesus Christ nearly seven centuries before, now operated with greater forces and vehemence. Hence was the advent of Muhammad (Sm.) in the soil of Arabia, because, of all the countries of the world, her conditions—political, religious and social—were the worst.

Thus when the whole of Arabia was groaning under oppression and torture, injustice and cruelty, vice and superstition Muhammad (Sm.) appeared as a blessing to the Arabs and the whole universe.

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PART II

THE RISE OF ISLAM AND THE CALIPHAL STATE

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CHAPTER III

EARLY LIFE OF THE PROPHET

Parentage of Muhammad (Sm.)

The Quraysh family was a famous branch of the Ismailite Arabs. There was a powerful man named Fihr who was descended from Ismail. Fihr's another name was Quraysh and hence all his descendants are called Quraysh after him.) In the 5th year of the Christian era one of the descendants of Fihr, Qusayy by name united all the tribes of the Quraysh and took possession of Hijaz and the charge of the Ka'bah. For the convenience of administration he built a Counsel Hall (Dar un-Nadwa) where the leaders of the Quraysh used to assemble from time to time for public business. Qusayy proved himself a capable administrator by supplying food and water to the pilgrims during the period of pilgrimage.

The Quraysh

Qusayy made himself master of Hijaz

After the death of Qusayy, his son Abd-ud-Dar became the ruler of Hijaz and more specially of Makkah. But on his death there arose a dispute over the administration of Hijaz between his grandsons and the sons of his brother, Abd-Manaf. It was ultimately decided that Abd-Shams, son of Abd-Manaf, would be in charge of the revenue and the grandsons of Abd-ud-Dar were to look after the military. But sometime after this arrangement, Abd-Shams gave up the responsibility of administration to his younger brother Hashim, who was fit to shoulder the task. Hashim was the popular figure in Arabia for his bravery and generosity. But Umayyah, son of Abd-Shams, became envious of his uncle's position and power. He challenged the right of Hashim as to his success in the open field but he had to admit defeat and according to the decision of the judges he was banished from the country for ten years.

Rivalry between Hashim and Umayyah

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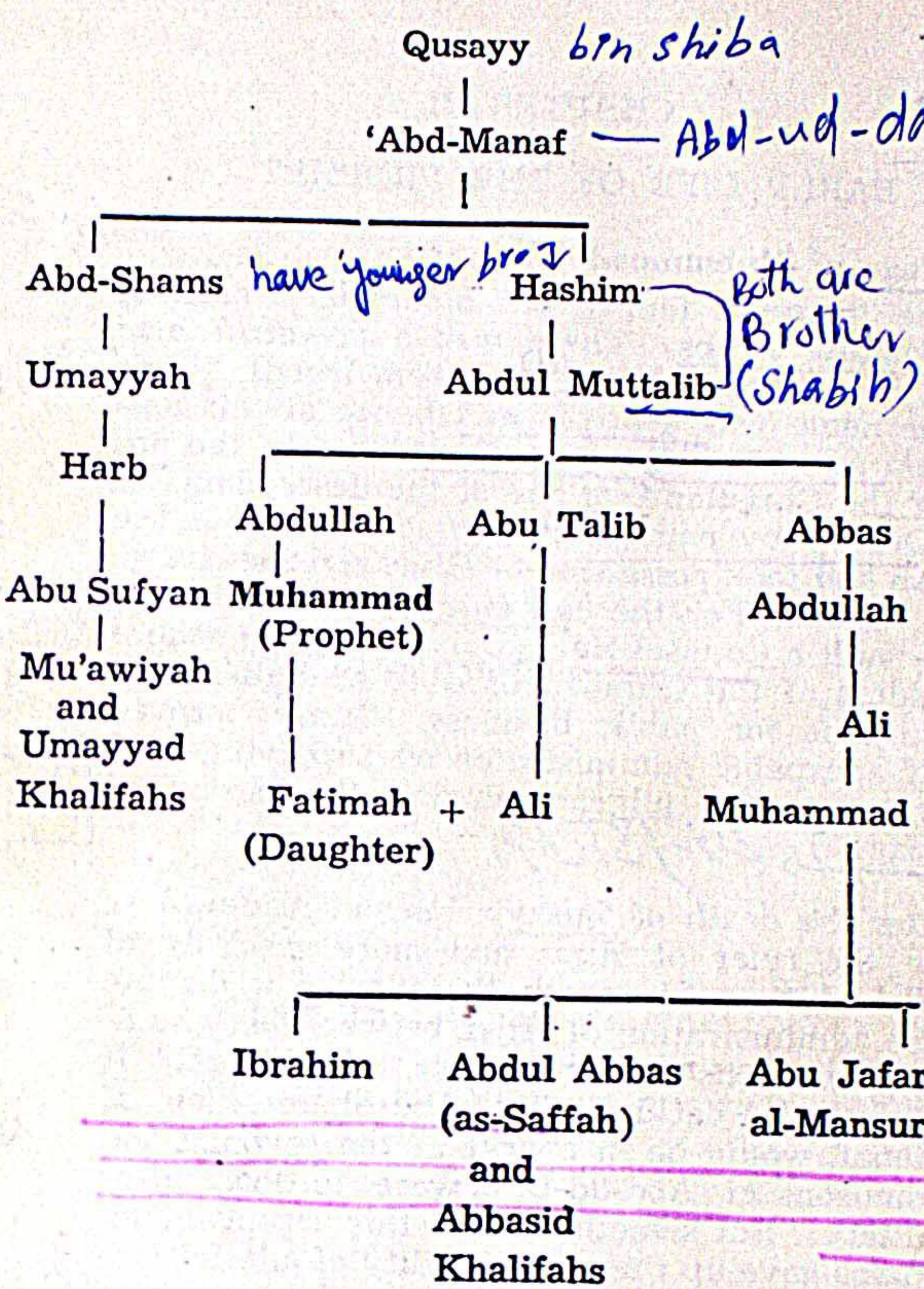
GENEALOGICAL TABLE OF THE PROPHET



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(Hashim, the great grandfather of Muhammad, married a lady of Madinah and the result of this marriage was a son named Shabih.) On the death of Hashim, his brother Muttalib brought Shabih to Madinah. The people of Madinah thought that Shabih was the slave of Muttalib and so they called him through mistake 'Shabih Abdul Muttalib'. The latter name is now known only as Abdul Muttalib in the history of Islam.'

Shabih, son of Hashim, is known as Abdul Muttalib

(The generosity and fair mindedness of Abdul Muttalib won for him an undisputed position among the Quraysh who recognised his overlordship. But Harb, the son of Umayyah, refused to accept his supremacy. The decision of the judges again went against him as it did in the case of his father.) Thus, there sprang up a jealousy between the Banu Hashim and the Banu Umayyah and the struggle for power between the two in the subsequent generation had its root in the past.

Jealousy between Banu Hashim and Banu Umayyah

Abdul Muttalib, an old man of nearly seventy, had several sons and daughters. When he was ruling over Hijaz, Abrahah, the Christian chief of Yaman invaded Makkah and the house of Ka'bah. On the occasion of his march towards Makkah, the chief rode on the elephant and as the Arabs had never seen before such an animal, the year (570) in which the invasion took place is known in history as the Year of Elephant. (The army of Abrahah 'was destroyed partly by an epidemic and partly by a terrible storm of rain and hail.') Prior to this event, Abdul Muttalib took his youngest son, Abdullah, to the house of Wahhab, the chief of the Banu Zohra clan, and there he gave his son in marriage to Aminah, the daughter of Wahhab.)

Abraha's invasion of Makkah

Abdullah's marriage with Aminah

(Abdullah remained with Aminah only for three days at her father's house. He then left his wife and started for Syria on a mercantile expedition. On his way back he fell ill at Madinah and died there, leaving behind him five camels, a flock of goats and Umm Aiman, a slave girl.) This little property Muhammad (Sm.) inherited from his father. Both Abdul Muttalib and Aminah were very much

Death of Abdullah

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shocked at the death of Abdullah. Aminah was then in the family way.

Birth and early life of Muhammad (Sm.)

Birth of Muhammad

The widowed Aminah gave birth to a son on Monday, the 12th Rabi-ul-Awwal, 570 A.D. The child was named Muhammad (Sm.) by his grandfather and Ahmad by his mother. Both these names are mentioned in the Holy Quran.

Halima entrusted with the charge of Muhammad

According to the custom of Arabia the charge of the child's upbringing was entrusted to Halima, a woman of the Bani Sa'd. Muhammad (Sm.) began to grow up in the lap of Halima. For five years he had to live with her among the Bani Sa'd. During these five years his speech was formed upon one of the purest models of the beautiful language of the peninsula. As such it was his pride in after days to say, "Verily, I am the most perfect Arab amongst you; my descent is from the Quraysh and my tongue is the tongue of the Bani Sa'd". Muhammad (Sm.) ever retained a grateful impression of the kindness of the Bani Sa'd. He had the highest respect and regard for Halima and he did not fail to show it when the latter visited him after his marriage with Khadijah.

Death of Aminah

In the sixth year of his life Muhammad (Sm.) 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 Madinah along with her slave girl. Arriving at Madinah she alighted at the house where her husband had died and been buried. But on their way back to Makkah, they reached a place named al-Abwa where Aminah fell sick and died. After her burial there the orphan was carried back to Makkah by Umm Aiman who was a faithful nurse of the child.

Death of Abdul Muttalib

In his seventh year, Muhammad (Sm.) began to feel the desolation of the orphan state. The charge of the orphan was now undertaken by Abdul Muttalib whose guardianship lasted only for two years. The would-be-world-Prophet was thus bereaved of his parents and grandfather at a very tender age.

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After 'Abdul Muttalib the sole charge of the orphan was placed on his uncle Abu Talib who faithfully and kindly discharged his duties. 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 abroad. This tender treatment was continued till he emerged from the helplessness of childhood. As his uncle was not solvent Muhammad (Sm.) had to work for his bread. He had often to tend flock of sheep and herd of camels on the neighbouring hills and valleys. From his childhood his sensitive nature was alive to the sufferings of the poor and the distressed. He was of a meditative turn of mind and loved solitude. Sweet and amiable in nature he was honoured and loved by his own people. His strict adherence to truth, his scrupulous honesty, unflinching faith and stern sense of duty earned for him the title of *Al-Amin*, 'the Trusty'.

Muhammad under Abu Talib

Al-Amin

At the age of twelve Muhammad (Sm.) accompanied his uncle for business to Syria. There he met with a Christian saint name Bahira who took Muhammad (Sm.) for the last Prophet and spoke highly of him. During this time a 'sacrilegious' war broke out at the fair of 'Ukaz' in which all tribes of Arabia were involved. The Hashimites of Arabia were also engaged in this war. In one of the battles Muhammad (Sm.) attended upon his uncle Abu Talib. He marked the stages of the war as an observer. When he found that thousands of lives were going to be swept away by the internecine war, he formed a peace committee named *Halful Fuzul* with the help and co-operation of a band of energetic youths. The object of this committee was to maintain peace and order and to establish cordiality among the different tribes in Makkah.

Journey to Syria

War at the Fair of Ukaz

Peace committee formed

Muhammad (Sm.) and Khadijah

The fame of Muhammad (Sm.) had spread by this time throughout Arabia. Khadijah, on hearing of the sincerity and truthfulness of Muhammad (Sm.), invited him to her house and requested him

to take charge of her business. Muhammad (Sm.) with the consent of his venerable uncle, went to Syria in charge of Khadijah's venture. After his departure the mind of Khadijah was filled up with the thought of Muhammad (Sm.) She had all this time been waiting for his arrival. In Syria Muhammad (Sm.) made great profit by his honesty and intelligence and added to the fortune of Khadijah. When he came back and stood before her, she was much impressed by the charming personality of her agent. The noble widow was then 40 years of age. She had been twice married and had borne two sons and a daughter. 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 (Sm.), however, overpowered her resolution. She wanted to marry him and the marriage was performed with the consent of his uncle. Then Muhammad (Sm.) was twenty-five. This was a happy and fortunate union. Khadijah fully appreciated the noble genius and commanding personality of Muhammad (Sm.). She allowed him to enjoy his leisure hours undisturbed and free from care. In moments of depression and sadness, she proved a never-failing source of solace to him. Muhammad (Sm.) said later in his life that when nobody believed in his mission, Khadijah believed in him, when he was friendless she befriended him, and when he was helpless, she helped him. When he was fifty, Khadijah passed away from this land of living to the land of bliss. With her he lost a faithful friend and a sincere guide. He had several children by her, but they died in infancy except the daughters, only the youngest of whom Fatimah, wife of Hazrat 'Ali, lived to see the great events of her father's life.

Muhammad (Sm.) in-charge of Khadijah's venture

Muhammad's marriage with Khadijah

Khadijah first believed in Muhammad's mission

After his marriage with Khadijah, Muhammad (Sm.) used to go to a cave of mount Hira, not far from Makkah and spend a month every year in meditation. One night as he lay in the cave, wrapped in his Arab mantle, a voice spoke to him and bade him read. He trembled with awe and said that he could not read. When a third time the voice order-

Mount Hira

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ed him to read, he read in the name of Allah. Thus the Holy Quran was first revealed to Muhammad (Sm.) in the month of Ramadan.

Revelation of the Quran

Preaching of Islam and hostility of the Quraysh

On receiving prophethood at the age of forty Muhammad (Sm.) began to preach his mission among the misguided citizens of Makkah. His message to the people was: 'God is One. He is the Maker and Creator. He is the Giver of Life and the Bringer of Death. There is none like Him.' He said that people should give up idol-worship. He also asked them to be charitable, to be kind and sympathetic. He emphasised the Unity of God (*Tawhid*) which is the corner stone of the religion of Islam. His wife Khadijah was the first who gave up idolatry and accepted his mission. Then came (Ali, Abu Bakr, Uthman, Abdur Rahman, Zayd, Az-Zubayr and Talha under the banner of Islam.) As time went on the number began to increase and within three or four years the number of converts to the new faith amounted to nearly forty souls.

Preaching of Islam

The success of Muhammad (Sm.) was an eye-sore to the Quraysh. At first they laughed at him. But when he showed his earnestness and determination in teaching and preaching the message of God they began to ill-treat him and his followers. "The opposition of the ruling families of Mecca", says Joseph Hell, "was not so much against the new teachings of Islam as against the social and political revolutions which they sought to introduce." The preaching of Muhammad (Sm.) struck at the root of their beliefs by denying all the old gods. They were reactionary people and could not think in terms of any change of their existing religion and society. There was a priest-class among the Quraysh who thought that the rising power of Islam meant their own doom and destruction. Taking advantage of the ignorance of the people they were achieving their own ends. But Islam would be a barrier and so they instigated the Quraysh against the Prophet. The House of Ka'bah was entrusted to the care of the Quraysh family. This was a source of income to them, but

Hostility and its causes

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they became afraid that if the religion of Muhammad (Sm.) were preached among the idolaters it would give blow to them.

Oppression on the new converts

The brunt of their wrath fell upon the converted slaves and strangers, the weak and poor of the lower classes who had no patron or protector. These people were seized and exposed to the scorching gravel of the valley to the intense of the midday sun. Muhammad (Sm.) himself was safe under the shadow of his respected uncle Abu Talib who generally acknowledged the claims of the kinsmen. Abu Bakr and those who could claim affinity with any powerful family of Makkah were generally secure from personal injury.

First emigration to Abyssinia

Inhuman oppression and torture on the Muslims touched the tender heart of the Prophet who advised his followers to seek shelter in a foreign land. Abyssinia was well-known at Makkah as a mart for the goods of Arabia. In the 7th month of the 5th year of Muhammad's mission, eleven men and four women including Uthman and his wife set out for Abyssinia. The emigrants were cordially received by the king of Abyssinia. When the Quraysh leaders heard this, they followed them. But the emigrants had already gone beyond their reach. Thereupon the chiefs of the Quraysh sent a delegation to the king of Abyssinia with a request to expel the Muslims from his kingdom. Najashi, the king of Abyssinia heard both the sides and was highly impressed by the ideal of the Muslims. He allowed the Muslims to live there peacefully. The Quraysh delegation went back to Makkah unsuccessfully.

Emigrants received cordially by the king of Abyssinia

On this occasion the emigrants were few but the part they played was of deep importance in the history of Islam. This emigration to Abyssinia convinced the Quraysh of the sincerity and resolution of the Muslims who were ready to undergo any loss and hardship rather than abjure the faith of Muhammad (Sm.). The Muslims further regarded persecution and exile in the cause of God as a privilege and di-

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inction. But the most important result of the migration was that the Muslims of Makkah now new that there was a place where they could seek helter and protection from the persecutions of the Quraysh. It ultimately gave birth to the idea of greater Hijra, the emigration from Makkah to Madinah. The immediate result of the emigration was ncreased troubles for the Muslims. The leaders of he Quraysh were now furious due to their failure n Abyssinia.

Importance of the emigration to Abyssinia

Second emigration to Abyssinia

After staying two months in Abyssinia, the emigrants came back to Makkah. The Quraysh became ealous of the gradual success of Islam and they now egan to redouble their persecution on the Muslims. The Prophet again advised his followers to take refuge in Abyssinia. The number on this occasion was 01, of which 18 were women.

Persecution on the Muslims increased

83 men + 18 women

At the rapid success of Muhammad (Sm.) the Quraysh became frightened. They approached Abu Talib for compromise on condition that Muhammad (Sm.) should give up his mission. When Abu Talib brought this to the notice of Muhammad (Sm.) he replied, "O my uncle, if the sun is placed on my right hand and the moon on the left, I will not give up the mission."

Attempt for compromise

In the sixth year of Muhammad's (Sm.) mission Hamza and Umar embraced Islam. Their conversion to Islam was a triumph for Muhammad (Sm.) and his faith. Thus when the influence of Muhammad (Sm.) began to grow day by day, the Quraysh entered into a league, in the 7th year of the Mission, against the Hashimites. They proclaimed a total boycott and the Hashimites including the Prophet were compelled to retire into the secluded quarter of the city, known as the *Shi'b* (quarter) of Abu Talib. During this period the Hashimites found themselves cut off from the supplies of corn and other necessaries of life. This state of affairs continued for three years. The Prophet was put to a severe test but he never lost his confidence in God.

Boycott of the Propnet by the Quraysh

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Death of Khadijah and Abu Talib

Hardly had the ban on the Muslims been lift when the Prophet received a shock at the death Khadijah and Abu Talib. In the 10th year of Mission, he lost his wife, Khadijah, who was f lowed five weeks later by Abu Talib to the gra For twenty-five years Khadijah had been his cou sellor and support, and now his hearth and hor were desolate. But the death of Abu Talib who w the prop of his childhood, the guardian of his you and in later life a tower of defence made him qu helpless at that critical moment of his career.

People of Taif rejected him

So long as Abu Talib was alive the Quray dared not do any harm to him. But the migh hand was now removed and the enemy began re-double their persecution. Yet he did not thi for a single moment of leaving the land of his bir He felt confident that the peninsula must some d be awaken to the truth of Islam. The convicti that his mortal enemies would one day be his voted friends was deeply seated in his heart. last the deadly enmity of the Quraysh forced h to turn his attention to Taif where, he hoped, p ple might listen to him. For ten days he stay there delivering his message to them. Thou many influential men came at his call, no hope impression was made. He was ignominiously pelled from the city. While he was returning Makkah, they followed the Prophet and pe him with stones till his very shoes were cove with blood.

Muhammad met with six Khazrites at Makkah on the occasion of pilgrimage

Thus repulsed from Taif the fortunes of Muh mad (Sm.) seemed to have enveloped in thick gl when a ray of hope shot across his path from unexpected quarter. The season of pilgrimage at hand. The rites were nearly over and the titude about to disperse when Muhammad (was attracted by a little group of six men whom recognised as strangers from Yathrib, later c Madinah. He explained to them his doctrine, a ted the warrant of divine mission and setting the difficulties of his position at home, asked whether they would receive and protect hi Yathrib. In reply they said that they would a

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s mission but they were not sure of helping him, ecause they themselves were entangled in feuds. hese people returned to their homes and spread ie news that "a prophet had arisen among the rabs to wean them from the evil ways". The Jews ere already acquainted with the Prophet as zeal- us supporter of their scriptures. Parties from athrib went up yearly to the solemnities of the a'bah. Many had thus come under the direct in- uence of his preaching.

irst pledge of al-'Aqabah

Muhammad (Sm.) was waiting for the next ilgrimage and when the day of pilgrimage came e sought the appointed spot. A band of twelve aithful disciples came by this time to Makkah and he Prophet contacted them at 'Aqabah. Ten vere of the Khazraj tribe and two of the Aws ribe. They were now committed to the cause of slam and took an oath at the hands of Muham- nad (Sm.) that they would not worship anything xcept God. This is known as the first pledge of l-'Aqabah.

Twelve men of Madinah embraced Islam

The hopes of Muhammad (Sm.) were now ixed upon Yathrib and he waited patiently for the all from the Yathribites. Just during this period he Mi'raj took place. Muhammad (Sm.) met his Maker one night at Heaven and was charged with he behest that his people were to prostrate them- elves in prayer five times a day.

The Miraj

Second pledge of al-'Aqabah

In the following year of the first pledge of al-'Aqabah, seventy-three men from Yathrib came to Makkah and offered an oath of allegience to the Prophet. The new converts to Islam pledged to help and protect the Prophet. They also invited him to go to their city. Musab, who was sent to Yathrib as a teacher to teach the Muslims there had also accompanied the pilgrims' party. He came back, cal- led on the Prophet and told him about the rapid pro- gress of Islam at Yathrib. The idea of the migration

People of Yathrib invited the Prophet to go to their land

مصعب

to Yathrib was born in the heart of the Proph
But there were other causes which compelled hi
to leave the land of his birth for Yathrib.

The Hijrat

Natural environment of Makkah and Madinah

Makkah is a barren and hilly tract. The i
fluence of this city had a profound effect on i
people. The dwellers were generally ill-tempere
and unable to think deeply and deliberately ove
anything of great importance. Yathrib, on the othe
hand, was a fertile land and produced various kin
of vegetables. The climate was not so extreme
that of Makkah. People were tender-hearted, con
siderate and thoughtful. So, Islam could find a mor
suitable ground at Madinah than at Makkah in it
early period of expansion. This expedited Hijra
all the more.

Psychological factor

It is common human psychology everywhere i
the world in every age that prophets are not ado
ed in their own countries. So it was in the case o
the Prophet of Islam. He was despised and hate
by his own people in Makkah but he was earnestl
requested by the Madinites to go to their city.

Priest class and Quraysh ite aristocracy

The priest class and the Qurayshite aristocrac
stood as the greatest bar on the way of progre
of Islam. They thought that Islam's success mea
their own doom and destruction. So, they oppose
Islam vehemently from its very birth. But in M
dinah there was no priest class as in Makkah n
any tribe of religious aristocracy like the Quray
So, it was easier to preach Islam there with a bett
success than in Makkah.

Invitation of the Aws and the Khazraj

There were also political causes for the migr
tion. The city had long been devastated by inte
nal war. The Banu Aws and Banu Khazraj we
at feud with each other. The sanguinary conflict
Boa'th which had been fought between the two h
weakened and humiliated one of the clans witho
materially strengthening the other. Thus the ci
was kept in constant disorder and unrest. In t
circumstances, the ever conflicting Aws and Kh z
were seeking a strong personality to mediate b

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Relation between Muhammad and Madinah

veen them and establish peace in the land. The olitics of Makkah and the history of Hazrat Mu-ammad (Sm.) were well-known at Yathrib and ence they invited him to their land. Moreover, ccasional inter-marriages took place between the oly cities. Hazrat Muhammad (Sm.) had the blood f Khazraj in his veins through the marriage of Iashim with a lady of Yathrib and a favourable nterest was at least secured among the members f that tribe.

Eagerness of the Jews to receive the Prophet

The Jews were then living at Yathrib. They vere informed of the coming of a Prophet as a zea-ous supporter of their Scriptures and as Muham-nad (Sm.) claimed to be so, they were eager to re-eive him in their midst. Thus the ground had been repared for the Prophet long before he left for he city.

The aggressive attitude of the Makkans constituted a factor for migration

The death of Abu Talib and Khadijah made Muhammad (Sm.) helpless in Makkah. Abu Talib was the tower of defence to the Prophet and uring his life-time the Quraysh, though they occa-ionally put him to difficulties, had not ventured to hreaten him to death. The sudden death of Abu Talib afforded the Makkans an opportunity to per-etrate inhuman atrocities on the Prophet. This ggressive attitude of the Makkans constituted an nportant factor for the migration.

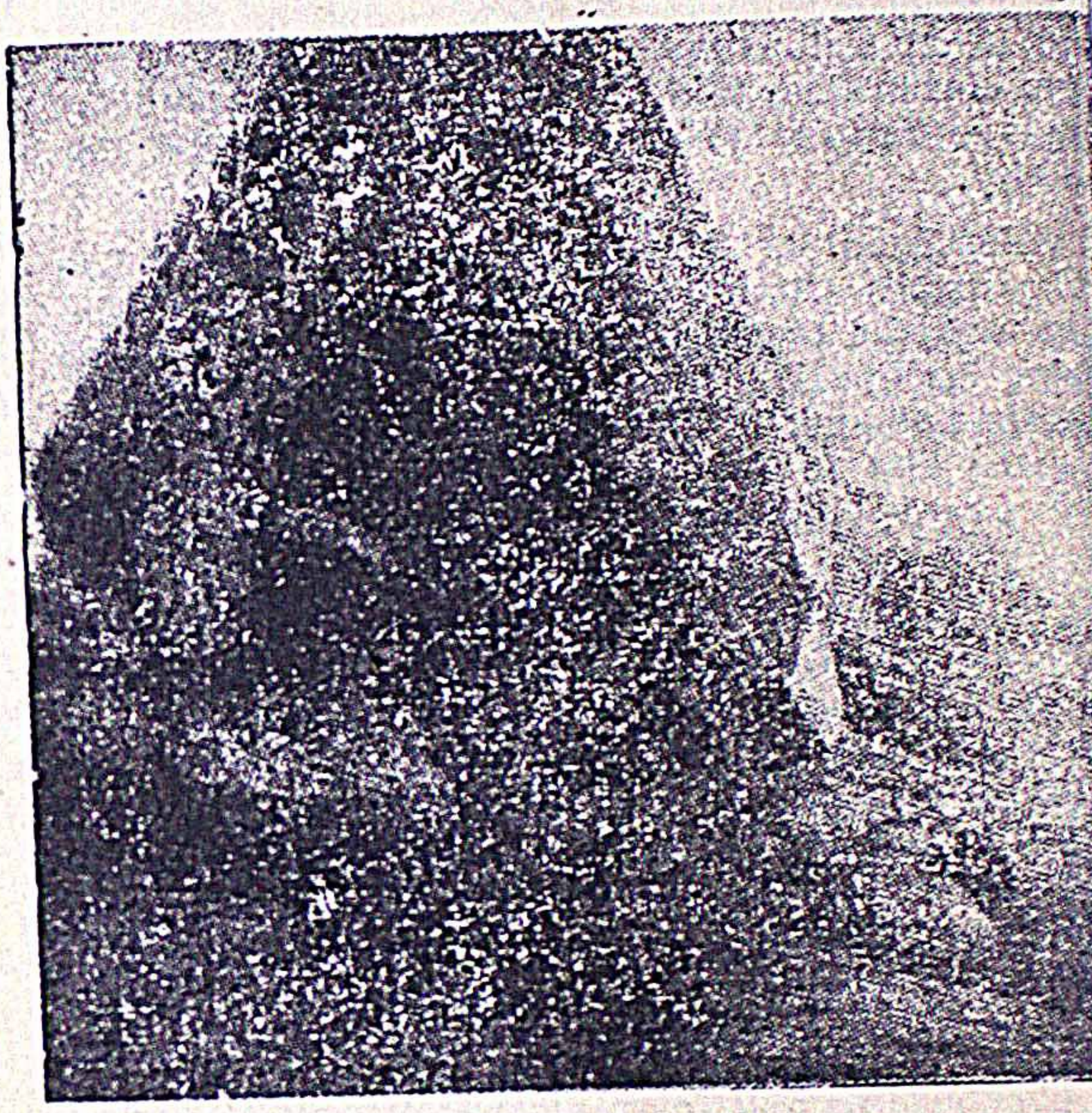
Thus the continued hostility of the Quraysh ul-imately compelled the Prophet to look elsewhere or the propagation of his faith. He ordered his fol-owers to migrate to Yathrib. The Muslims began o sell their property and to migrate in small groups. When the Quraysh got wind of this, they became urious and planned to murder the Prophet Mu-ammad (Sm.) was warned of this danger in time. He with Abu Bakr and 'Ali had been waiting at Makkah for the divine command. When danger eached the climax and the order of God came, he ecided to migrate to Yathrib.

It was the result of deep deliberation that this migration was undertaken. He slipped away in the usk of evening with Abu Bakr placing 'Ali on his ed and took shelter in the Thawr cave, not far

from Makkah. When the people entrusted wi
the murder of the Prophet found 'Ali on his be
they were astonished and at once started in pu
suit of the fugitives; but they failed to find the
out. When the Prophet came to know that the searc
had ceased, he along with Abu Bakr started for M
dinah and safely reached there on the 2nd of Jul
622 A.D. After three days 'Ali also reached Mad
nah. This is called the Hijrah or Migration, and th
Muslim era, the Hijrah, dates from this event.

Muhammad took shelter in a cave

"The Hijrah, with which the Makkan perio
ended and the Madinese period began, proved



The Cave in Mount Thawr

turning point in the life of Muhammad (Sm.)
The years of humiliation, of persecution, of see
ing failure, of prophecy still unfulfilled, were o

• P. K. Hitti, *History of the Arabs.*

nd the years of success had begun. The Prophet f Islam had been neglected and abused by his own eople at Makkah, while at Madinah he was not nly received as an honoured chief but also made resident of the Republic. Before his migration to Iadinah, Islam was a religion of a persecuted mino- ity in Makkah. For long thirteen years, Hazrat Muhammad (Sm.) had tried to convert the idolators f Makkah to his faith by means of peaceful preach- ng. But only a hundred Makkan families, nearly hree hundred people, had accepted his faith. With he Hijrah or migration to Madinah, his power and osition began to enhance and Islam was gaining ground day by day. Here he was left undisturbed o preach his mission freely among the misguided people who had gradually accepted Islam and help- ed in its expansion. But "the seer in him", says P. K. Hitti, "now recedes into the background and the practical man of politics comes to the fore." Hazrat Muhammad (Sm.) hitherto had been a religious teacher and now he took the role of a politician and a statesman which he played equally well.

Importance of the Hijrah

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CHAPTER IV

THE PROPHET AT MADINAH

Activities of the Prophet

Yathrib changed into Madinah

The Prophet Muhammad (Sm.) and his follo wers were warmly received by the people of Yathrii who changed the name of their town to *Madinat un-Nabi*, the city of the Prophet, in appreciation o the event. The first thing the Prophet did at Ma dinah was the building of a mosque, in the cons truction of which he himself worked as a commor labourer with others. The Mosque in which the Muslims began to meet to say their prayer collec- tively served as "the first drill ground of Islam". After establishing himself at Madinah he brought down his family there.

State of parties at Madinah

At the time of the Prophet, Madinah was inhabited by different sections of people. Let us have a glance at each of them.

Muhajirun or Refugees

The faithful followers of Muhammad (Sm.) who had forsaken their beloved birth place and had followed him to Madinah were known by the title, *Muhajirun* or 'Refugees'. The devotion of the Muhajirun to the Prophet was unbounded. They had abandoned the ties of kith and kin and had braved all sufferings and trials in the cause of Islam.

Ansar or Helpers

The new converts of Madinah who helped the Prophet through thick and thin received the title of *Ansar* or 'Helpers'. They cordially received the Prophet in their midst and according to their promises at 'Aqabah stood by his side both in weal and woe. The Ansar took active parts in all engagements and on several occasions made tremendous financial sacrifices for the cause of Islam. They provided the Refugees with houses and property. The brotherhood between the Ansar and the Muha-

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jirun became so cordial that they could inherit each other's property in the event of death. The Ansar contributed largely to the success of Islam. In appreciation of their services, the Prophet advised his chief companions to take special care of the Ansar as regards their need, claims and rights.

The Madinite idolaters remained silent at the beginning of his arrival and it seemed that the whole body of the citizens, unbelievers as well as converts, were ready to protect the Prophet. But with the rise of Islam as a separate power, the idolaters became jealous of his position. Abdullah ibn Ubayya, the most powerful citizen at Madinah, aspired to the sovereign power. Everything was ripe for him to capture the reins of power, when the arrival of the Prophet upset his designs. There were other people who did not like the extension of his rule. But the popular enthusiasm compelled them to make a nominal profession of Islam. These people were working secretly against the Prophet. Hence they were called the Disaffected (*Munafiqun*). This class of people was more dangerous than the open enemy. The Prophet had to keep a vigilant watch over them.

The Madinite idolaters

The Disaffected

The Jews of Madinah were on a different footing. They joined with the Madinites in a welcome to Muhammad (Sm.) The Prophet, at the beginning, acknowledged the divine authority of their religion, and had even rested his claim upon the evidence of their Scriptures. In order to maintain friendly relation with the Jews, the Prophet even adopted some of their customs and ceremonies. The Jews at first thought that they would be able to win over Muhammad (Sm.) to their party. But when they found that their hopes were not to be fulfilled, they gradually withdrew their support and became the arch enemies of Islam.

The Jew

On his coming to Madinah the Prophet devoted himself to the organisation of the State. The old inhabitants of Madinah, the Aws and the Khazraj fell out among themselves. Taking advantage of their weakness the Jews who had established them-

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selves in the northern part of Hijaz, exploited them for their self-interest. The Jews were divided into three branches, namely, Banu Qurayza, Banu Nadir and Banu Qainuka. The Banu Qurayza and Nadir were siding with the Aws and the Banu Qainuka with the Khazraj. This diplomatic hostility resulted in the battle of Boa'th which had weakened one without strengthening the other. Thus the citizens of Madinah lived in constant anxiety and suspense. Such was the political condition of Madinah when Muhammad (Sm.) made his appearance among them.

Political state of affairs at Madinah

Political Institutions. The Prophet at first abolished the tribal distinction and grouped the inhabitants of Madinah under one general name Ansar or Helpers. In order to unite the Ansar and the Muhajirun (Emigrants) in closer bonds, the Prophet established a brotherhood between them. He also fully realised the truth that the foundation of the Islamic empire would be very weak unless it was based upon the goodwill and support of all sections of people. Toleration of the others' religion is essentially necessary where different races live together. In this respect his policy was "Live and let live others". He wanted to organize the commonwealth upon a proper basis. With this object he had granted a Charter which is commonly known as the 'Constitution of Madinah' by which blood-feud was abolished and all rights were granted to all sections of people, especially the Jews who lived in and about Madinah. The main provisions of the Charter are the following:

Establishment of brotherhood between the Ansar and the Muhajirun

The Charter

(1) All the communities signing the Charter would form the common nationality. (2) If any of the signatories was attacked by an enemy, others would defend him with their combined forces; but (3) none of the nationality should come into terms by any sort of secret treaty with the Qurayshite or should give shelter to any of the Qurayshite or should help them in any of their designs against the Madinites. (4) Muslims, Jews and other communities of this Republic should be free to profess their own respective religions and perform their religious

Provisions of the Charter

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ceremonies. Nobody could interfere in it. (5) 'Individual and personal offence of a trivial nature of any non-Muslim would be treated as such and no general liability would fall on the community to which the offender belonged.' (6) The oppressed should be protected. (7) Henceforth bloodshed, murder and violence should be *Haram* (abominable) in Madinah. (8) Muhammad (Sm.), the Prophet of God, would be the President of the Republic and by virtue of it would be the highest Court of Appeai in the land.

The importance of the Charter lies in the fact that it may be regarded as the First Written Constitution in the annals of the world. Before the Prophet of Islam many rulers ruled but none gave such a Written Constitution to his people. The Charter may also be called the Magna Charta of early Islam. It announced the great principles of civic equality, freedom of worship and religious tolerance. It was Muhammad (Sm.) who for the first time realised the importance of the people's co-operation and goodwill in the administration of the country. The Charter proves that Muhammad (Sm.) was not only a religious preacher, but also one of the greatest statesmen the world has ever produced. In this connection W. Muir says, "It reveals the Man in his real greatness—a master-mind, not only of his own age, but of all ages." The provisions of this Charter show that he not only strengthened his hands against the Quraysh but also established his paramount position in the city of Madinah.

Importance of the Charter

Religious Institutions. The Muslims at first were privately invited to the mosque as it was dangerous to excite the enmity of the idolaters by openly calling believers to prayers. A special meeting was called under the guidance of the Prophet. At this meeting several proposals were made which were found unsuitable by the Prophet. Umar told the Prophet about a dream in which he was instructed in the text of the *Azan*. The Prophet was convinced and he introduced a better system of calling people to prayer by the utterance of what is called *Azan*. Bilal was the first man who was instructed to call the faithful to prayer. Henceforth five times of daily

Azan introduced

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prayer were fixed. Abolution had by this time become the necessary preliminary to prayer. At midday of Friday the service took a more public form at which the believers as a body were expected to attend. Jeruzalem was the first *Qiblah* of Muhammad (Sm.), but when Muhammad (Sm.) found that Islam could not go hand in hand with Judaism he, with the divine order, changed his *Qiblah* and thenceforth Jeruzalem was abandoned for the Ka'bah as the *Qiblah* of Islam.

Change of Qiblah

The Jews were foretold in their Book of the coming of a Prophet and when Muhammad (Sm.) came to Madinah they recognised in him the promised Prophet. But soon after they rejected him out of jealousy and blindness. Muhammad (Sm.), after his coming to Madinah, saw the Jews keeping the Great Fast of atonement and he readily adopted it for his own people in order to bring his religion into harmony with the Jewish rites and ceremonies. But when he cast off Judaism and its customs, this Fast was superseded by another. Accordingly about a year and a half later, the divine command was promulgated that the month of Ramadan was to be observed thenceforward as one of fast. As soon as the moon of the following month was seen, the restriction was to cease and the day following was to be celebrated as a festival called the *Id-al-Fitr*. Shortly after another great festival, *viz.*, the *Id-al-Azha* or the Day of Sacrifice was established.

Fasting thenceforth observed

I'd-al-Fitr and I'd-al-Azha

Social Institutions. The rite of circumcision was in vogue among the Arabs as an Abrahamic ceremony. The Prophet continued this practice for his own people. Subsequently, laws regarding remarriage, divorce and inheritance of property were introduced and drinking, gambling, plundering and other heinous practices were abolished. Thus, when the Prophet was absorbed in organising the State of Madinah, the war drum was sounded from a certain quarter of Arabia.

Battle of Badr

There were several factors which involved the Prophet in a series of battles with the Quraysh. Of

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these the battle of Badr was the first and the most important.

Causes of the Battle. Muhammad (Sm.) was now the absolute ruler of Madinah. During the first six months at Madinah he was left undisturbed. But the growing power of Muhammad (Sm.) aroused the jealousy and enmity of the Quraysh who were now bent upon doing harm to Muhammad (Sm.) and his followers. Their wrath also fell upon the Madinites who gave shelter to the Prophet and his disciples in their city. They declared them as rebels and wanted to punish them along with the Prophet. 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 (Sm.), yet doubt and jealousy possessed the hearts of many. They could not tolerate the supremacy of Muhammad (Sm.) and were working under-ground for the expulsion of the Prophet from their own land. They now joined with the Quraysh under the leadership of Abdullah ibn Ubayya whose hope of becoming master of the land was frustrated with the coming of the Prophet. The co-operation of the disaffected Muslims of Madinah began to enhance the strength of the enemy. The Jews also began to conspire with the Quraysh secretly in order to check the growing power of the Prophet. Besides, the Quraysh often used to plunder in the outskirts of Madinah. The Prophet sent a party consisting of nine members under Abdullah ibn Jahsh 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 skirmish 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 when the former was returning from Syria. At this the Quraysh under the leadership of Abu Jahl sent a vast army to attack Madinah. When the Prophet was apprised of this he summoned a council of war in which he decided to attack the caravan of Abu Sufyan on its way home from

Growing power of the Prophet was an eye-sore to the Quraysh

Shelter given to Muhammad and his followers by the Madinites excited the wrath of the Quraysh

Conspiracy of the Jews

Incident of Nakhlah hastened the war

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Syria. Thus the war between the Quraysh and Muhammad (Sm.) became unavoidable.

Both the armies advanced towards Badr

Events. Both the Prophet and the Quraysh were now advancing towards Badr, a few miles off from Madinah. According to al-Waqidiy, a site was selected by the Prophet for massing the Muslim army 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. Probably he camped somewhere in the neighbourhood of the hill of al-'Arish. In order to cut the water from the enemy, who camped further to the south on the "Yonder Bank" of the valley, several big pits were dug and the water was diverted to them not only to prevent it from flowing towards the enemy camp but also to store it and make it more readily available to the Muslims.*

Respective position of the parties in the field of Badr

Early in the morning of 13th March, 624 the Prophet arranged his small army in files and lines. After the arrangement of the rank and file he gave some important instructions to his men. His instructions were: "Do not move to break your lines but stay on; do not commence fighting until I 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; on his nearer approach use lances and spears, the sword being drawn only finally for hand-to-hand fighting."†

Instructions of the Prophet to his men

Before the commencement of the war the Prophet prayed to God for his success against a vast number of army of the Quraysh. The Muslims had only 313 men to combat as many as 1,000 well-equipped soldiers in this battle.

Defeat of the Quraysh in the battle of Badr

According to Arab custom three leaders of the Quraysh named Shaiba, Utba and Walid bin Utba challenged three Muslim generals to a single combat and the challenge was accepted by 'Obaida, Hamza and 'Ali. The Quraysh leaders fought bravely but they 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 pri-

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* *Kanz al-'Ummal, V. P. 5256*

† *Ibn Hisham, P. 442.*

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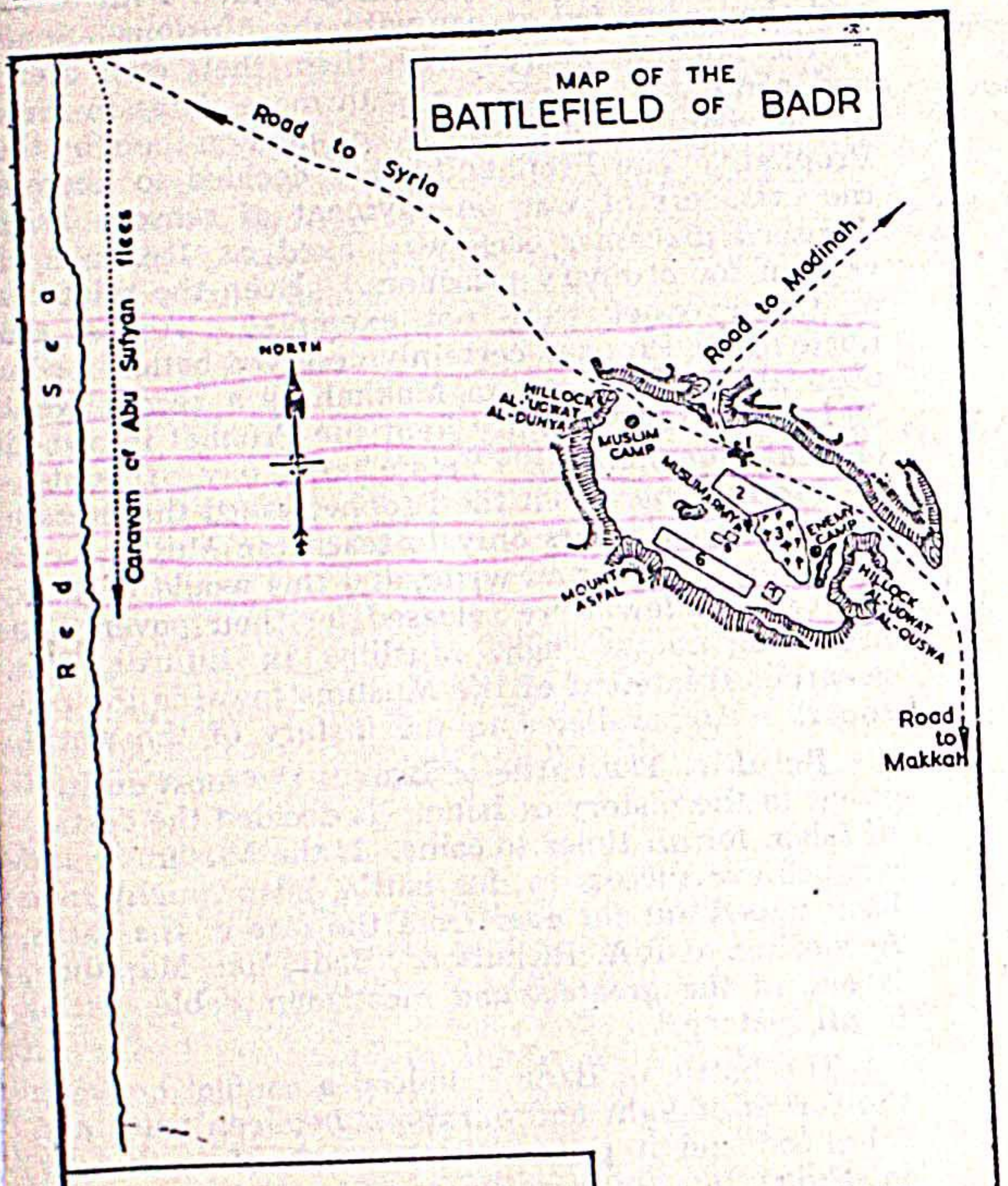
soners. Abu Jahl, the bitterest opponent of Muhammad (Sm.) was killed in the battle. The number of the slain was 70 and about the same number was



taken prisoners. The Muslim army lost only 14 of whom six were Muhajirun or Refugees and eight were Ansar.

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Treatment of the prisoners of war

The Prophet ordered his followers to treat th prisoners with kindness and liberality. The com mand did not remain unheeded ; those of the prison ers who had no clothes were provided with dress and they were fed at par with the Muslims. Som of the Muslims shared with them their own bread and contented themselves with mere dates in view of the treatment of prisoners enjoined on them by the Prophet.* The Prophet further decided to liberate the prisoners of war on payment of ransom. Four thousand *drachmas* each was fixed as the rate of ransom for ordinary prisoners.† Even the relatives of the Prophet were not exempted. 'Abbas, the uncle of the Prophet, certainly deserved better, for he used always to serve in Makkah as a secret agent of Islam, and constantly kept the Prophet informed of local developments. Yet he had to pay. It is pleasant to note here that the Prophet asked the literate among the prisoners only to teach ten Muslim boys each how to read and write, and this would be their ransom.[1] A few were released for their poverty on promising not to fight Muslims in future.[2] This generous treatment of the Muslims towards the prisoners is unparalleled in the history of the world.

A most desicive battle

Results. The battle of Badr is the most decisive event in the history of Islam. It decided the destiny of Islam for all times to come. If the Muslims could not achieve success in this battle, Islam might have been wiped out for ever from the face of the earth. According to R.A. Richolson, "Badr, like Marathon, is one of the greatest and most memorable battles in all history."

It contributed to the success of the Muslims in later days

The battle of Badr is indeed a conflict between the forces of light and darkness, between truth and falsehood and it proves the triumph of truth over falsehood, light over darkness. The victory at Badr over a greatly superior force inspired the Muslims with new hope and encouraged them for future success. Henceforth the Muslims ceased to be afraid

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* *Tabariy. P.* 1337; *Ibn Hisham, PP,* 459-60.
† *Ibn Hisham. P.* 462.
1. *Ibn Hanbal, Vol. I, P.* 246.
2. *Ibn Hisham, P.* 471.

of mere superior numbers. P. K. Hitti says, "The spirit of discipline and contempt of death manifested at this first armed encounter of Islam proved characteristic of it in all its later and greater conquests".

Power of the Quraysh crushed, while that of the Prophet strengthened

In this battle the power of the Quraysh was crushed and their pride was humbled down, while the influence of Muhammad (Sm.) and the power of Islam began to increase even outside Madinah. The writer in the Encyclopaedia Britannica says, "The battle of Badr is not only the most celebrated of battles in the memory of Muslims, it was really also of great histaorical importance. It helped immensely to strengthen Muhammad's (Sm.) position.

Effect on the Jews and the Bedouin tribes

The battle also produced a marvellous effect on the Jews as well as the neighbouring Bedouin tribes who came to realise that there arose an invincible power in Arabia. Hitherto the Jews did not give any importance to the Muslims. But they now began to feel the strength of the Muslims. The people dared not raise their heads against the Prophet for the time being. The battle of Badr helped the Muslims to consolidate the power of Islam in Madinah and enabled them to deal fearlessely with the unscrupulous people of the city.

Battle of Uhud

Desire for revenge

The Quraysh could not forget the crushing defeat inflicted on them in the battle of Badr. Some of their leaders like Abu Jahl and Otba had been killed in the fight. Since the battle of Badr, the cry of revenge had resounded in the valley of Makkah. Abu Sufyan took a vow that he would not touch oil or women till the defeat was avenged. The Quraysh began to equip themselves for war against the Muslims. They even invited the Bedouin tribes to join them against their enemy.

Hostility between the Hashimites and the Umayyads

After the battle of Badr, Islam gained a firm footing at Madinah and with it the importance of the city began to increase. The rise of Madinah was an eye-sore to the Quraysh who saw in it a great menace to their political and commercial interest. Over and above, the rise of Banu Hashim under the leadership of the Prophet was intolerable to the Umayyads.

Hence the conflict between the two branches of the Quraysh—the Hashimites and the Umayyads became inevitable.

The Quraysh proceeded towards Madinah

Events. In the third year of the Hijrah the Quraysh under the leadership of Abu Sufyan proceeded towards Madinah with 3,000 combatants, including 700 with coats of mail and 200 on horses. Women were also allowed to accompany their husbands in this battle. After ten days' march they reached Dhul Huleifa in the valley of Akik, about five miles west of Madinah. It was Thursday, the 21st March, 625 A.D. They encamped at the foot of the hill of Uhud.

Mount Uhud lies to the north of Madinah and it is four to five kelometres in length. Just in the middle portion, facing the town, there is a natural curve (semi-circular in shape), spacious enough to hold several thousand people. There is another open space further inside, and both of these are connected by a narrow passage. To the south of Uhud flows the Wadi Qanat, to the south of which stands the 'Ainain Hill, also called the "Hill of the Archers" (*Jabal al-Rumat*) on account of the archers posted on by the Prophet on the day of the battle of Uhud. In the spacious open ground, there are two springs.

Readiness of the Prophet for the battle

When the Prophet was informed of the movement of the Quraysh he ordered his followers to prepare. The Prophet was personally disposed to defend the city from inside and continue war therefrom. But it was not after the choice of the younger and more enthusiastic citizens. They would go forth and smite their enemies. Their ardour was so great that Muhammad (Sm.) against his better judgement at last gave way and announced his readiness to offer battle. The Muslims began to march with 1,000 strong but in course of their march Abdullah ibn Ubayy with his 300 followers deserted the Prophet and he was thus left with 700 men. There was a considerable number of women volunteers, including A'ishah, the youngest wife of the Prophet, who nursed the wounded, brought water for the thirsty and rendered other sundry services.* On Saturday

*Al-Bukhari (56-57)

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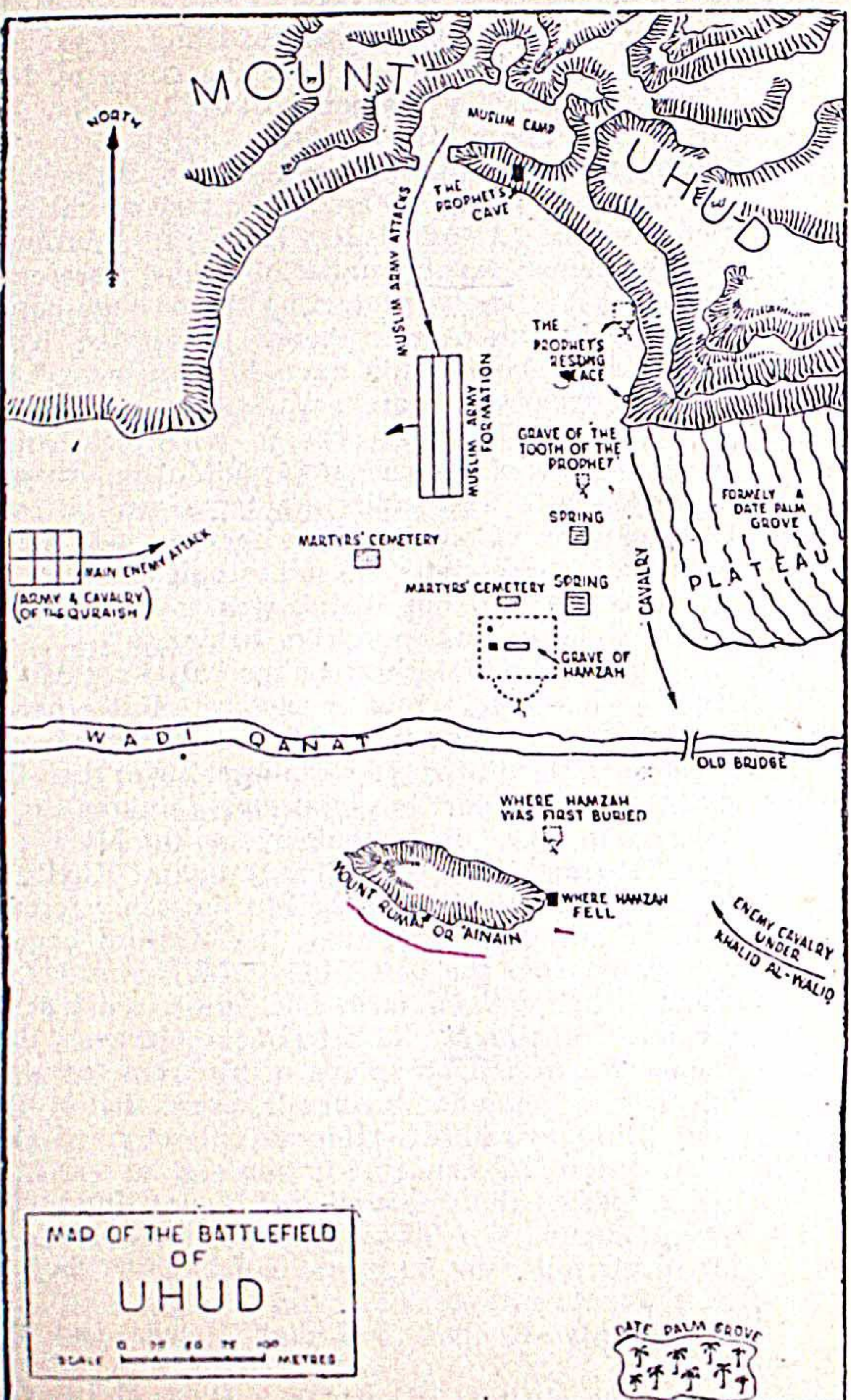
MOUNT
UHUD
NORTH
MUSLIM CAMP
THE PROPHET'S CAVE
MUSLIM ARMY ATTACKS
MUSLIM ARMY FORMATION
THE PROPHET'S RESTING PLACE
GRAVE OF THE TOOTH OF THE PROPHET
SPRING
FORMERLY A DATE PALM GROVE
PLATEAU
CAVALRY
MAIN ENEMY ATTACK
(ARMY & CAVALRY OF THE QURAISH)
MARTYRS' CEMETERY
MARTYRS' CEMETERY
SPRING
GRAVE OF HAMZAH
WADI QANAT
OLD BRIDGE
WHERE HAMZAH WAS FIRST BURIED
MOUNT RUMAT OR 'AINAIN
WHERE HAMZAH FELL
ENEMY CAVALRY UNDER KHALID AL-WALID
MAP OF THE BATTLEFIELD OF UHUD
SCALE 0 20 40 60 80 100 METRES
DATE PALM GROVE

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morning, the army of Muhammad (Sm.) reached th sandy plain beneath the peaks of Uhud. Next morn ing the Prophet marched into the curve of Moun Uhud and took his position, making the inner open ing as his camp. He decided to fight in the outer curve, and accordingly made his dispositions. H appointed a batch of 50 archers to take up their pos tions on the 'Ainain Hill. These, in co-ordinatio with the small cavalry under al-Zubyr, were entrus ted with the task of protecting the passage betwee Uhud and 'Ainain from being penetrated by th enemy from behind the main Muslim army.* Th Prophet ordered the archers of 'Ainain not to leav their post until further orders. When the Qurays came to know of the arrival of the Muslim army the advanced with their main infantry as well as half o their cavalry of one hundred horses under Ikrima towards the Prophet. The other half of their cava ry, under Khalid bin Walid, was to go round an attack the Muslim army from behind.

During the first phase of the battle the Muslim were gaining victory after victory. But when th battle was not yet over, the Muslims archers deserte their posts, in spite of the stern warning of their Com mander, to take part in plundering, thinking that th battle was over. As a result of this the Muslim lin lost form and order. The ready eye of Khalid sa the chance and attacked the Muslim army from th rear. Finding no other way, the Muslims began run away from the battle-field. Muhammad (Sm tried to bring them back but failed. Just at th moment Ibn Kamia, the hero of the Quraysh, thre stones at him and broke one of his front teeth. H fell to the ground and a rumour spread that Muhan mad (Sm.) was killed. He was only stunned. Aft a few minutes sense came to him and he was raise and helped to climb to a cave of Mount Uhud wher the greater part of his army had been waiting. Th joy of his followers knew no bounds when they sa their Prophet alive.

The Prophet wounded in the battle

Seventy Muslims including Hamza lost the lives and twenty-three of the enemy were killed i the battle of Uhud. Hind, the wife of Abu Sufya

* *Ibn Hisham, P. 560*

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ut the belly of Hamza's corpse, took out his liver nd devoured it to satisfy her thirst for revenge for er father, who had fallen in Badr at the hands of he same Hamza in single combat.*

Causes of defeat of the Muslims

The military skill and tactics of Khalid bin Walid, he untimely blowing of wind, the lack of discipline nd the negligence of duties by the soldiers constitued the factors for the defeat of the Muslims in the battle of Uhud. Khalid bin Walid, a great General ttacked the Muslims in the right moment when the atter left the most important strategic position of the battle-field. Their love of plunder proved stronger han their sence of duty. Moreover, the Muslims could not distinguish their friends from their enemies on account of the blowing of wind.

Battle of Uhud was a lesson to the Muslims

The defeat of Muhammad (Sm.) in the battle of Uhud was not a defeat in the true sense of the term. God wanted to examine his belief in Him and in this the Prophet proved himself successful. In spite of all troubles and dangers he stood firm in his mission. It was also a lesson to his foliowers who disobeyed his orders. In the subsequent battles they did not commit such mistakes.

Second battle of Badr

When Abu Sufyan came to know that Muhammad (Sm.) was not dead in the battle of Uhud, he wanted to meet him again in the field of Badr, but after one or two days' march the approach of Muhammad (Sm.) with a vast army and the scarcity of provender forced him to retrace his steps. This is known as the second battle of Badr.

Battle of Ditch (Khandaq)

Desire of the Quraysh to decide their fate with the Muslims

Though the Muslims were defeated in the battle of Uhud, they regained their former position and even improved upon it the following months. The Quraysh could not reconcile themselves with the growing power of the Muslims in Madinah. They found in the growing power of the Muslims a threat to their social and religious position as well as their commercial prosperity. Hence they wanted to decide their fate once for all.

The neighbouring Bedouins of Madinah mainly depended upon looting and plundering for their

* *Ibn Hisham, P. 581*

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Ill-feeling of the Bedouins towards the Muslims

livelihood. The Prophet did not like this way of
and so he punished them on many occasions for t
predatory acts. The Bedouins saw in the
of Islam a great menace to their predatory ha
Hence they joined the Quraysh in a common ca
against the Muslims.

Instigation of the Jews against the Muslims

After the battle of Uhud the Jews of the Ba
Nadir clan of Madinah were expelled from the
for their treacherous acts and misconduct, and si
then the Nadirite Jews had been instigating the
raysh and the Bedouins against the Muslims, thou
they actually did not take part in the siege
Madinah.

A confederacy formed

Events. In 627 A.D. the Quraysh, the Bedou
and the Jews formed a confederacy and decided
attack Madinah. They marched upon the city w
a large force consisting of 10,000 men with 600 hor
under the leadership of Abu Sufyan.

Trench dug at Madinah

When the Prophet was apprised of this dang
he organised his force and mustered about 3,000 m
to meet the enemy. He decided by the advice
Salman al-Farisiya, to dig a long ditch around t
city. He also decided to evacuate the dwellings ou
side the town and send their women and children
towers and fortresses (which numbered by hun
reds) in the city. The work was divided among t
various parties. The Prophet himself took part
one of the parties to dig and execute the defen
plan.*

The Quraysh driven back

When the Quraysh saw the new tactics of M
hammad (Sm.) they were simply astonished. A strat
gem which was seen in the last European Great W
had been discovered by the Prophet fourteen hundr
years ago. They besieged Madinah and tried
storm the town. But every time their attacks we
repulsed by the Muslims. In the meantime their fo
stocks had been exhausted, the season had also wo
sened, and a chill and terrific wind uprooted eve
tent in the camp. In the circumstances Abu Sufya
raised the siege and decided to go home to Makka
The Bedouins and the Quraizite Jews who later joi
ed the side of the Quraysh became disheartened an

* Tabariya, PP. 1465-7.

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thus the enterprise of the confederates came to a fruitless end.

Results. The battle of Ditch proved a turning point in the history of Islam. The days of the offensive operations of the Quraysh were at last over and much of their prestige was lost. It revealed the weakness of the military strength of the Quraysh.

Turning point in the history of Islam

The success of the Muslims in the battle of Ditch improved the position of the Prophet who successfully defended Madinah from the attacks of the enemy. The people of Madinah now recognised the Prophet as the absolute ruler of the city.

Position of the Prophet improved greatly

The victory of the Muslims over a greatly superior force produced a marvellous effect on the neighbouring tribes who voluntarily became the allies of the Muslims. Henceforth Islam began to spread rapidly among the neighbouring tribes.

Effect on the neighbouring tribes

After driving the enemy from the city the Muslims determined to punish the Banu Qurayzah who joined the Makkans in their attack on Madinah. The Jews appealed to the Prophet to have their fate decided by their own man. Sa'd ibn Mua'dh was appointed as the arbiter of their fate. According to his decision three to four hundred men were put to death, women and children sold into slavery and the rest expelled into Syria and the spoil was divided amongst the army.

Decision of Sa'd ibn Mua'dh, the arbiter

Someone chosen to Judge

In the sixth year of the Hijrah, the Prophet granted to all Christians a Charter which is a monument of enlightened tolerance. They were not to be unfairly taxed, no bishop was to be expelled from his monastery, no pilgrim was to be detained from the performance of pilgrimage, no Christian churches were to be pulled down for the building of mosques. Christian women married to Muslims were to enjoy their own religion. In case of the repair of churches the Muslims were to help the Christians.

Charter to the Christians

Treaty of Hudaybiah

Long six years had elapsed, the Muslims had left Makkah for the sake of their religion and since then they had not the chance to perform the pil-

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grimage and even visit their own country. After the battle of the Ditch the Muslims became very eager to visit their hearths and homes. The Prophet realised the strong desire of their hearts and announced his decision to visit Makkah. In the sixth year of the Hijrah (628 A.D.) he started for Makkah with 1,400 companions to perform the pilgrimage. It was the month of Dhul Qa'da when war was unlawful throughout Arabia. But the Quraysh did not want that Muhammad (Sm.) would enter into Makkah and perform the pilgrimage. So when they were informed of the approach of the Prophet, they came hurriedly to oppose his advancement. Thus, being opposed the Prophet took a different route and halted at a place named Hudaybiah, nine miles off from Makkah, and called a council of leading men to let them know his real intention. But the Quraysh were determined not to allow the Prophet and his followers to enter into Makkah. They informed the Prophet that he should go back that year and in the following year he might come when they would leave the city to him for three days. He then despatched Uthman as messenger to inform the Qurayshite leaders that he had no other intention except the performance of pilgrimage. But they were still adamant in their determination. At that time a rumour was afloat that Uthman was murdered by the Quraysh. This caused a great commotion in the Muslim camp. The Prophet sat under a tree and asked his followers to offer the oath of allegiance called *Bay'at Ridwan* to him. They all submitted to it, declaring their resolve to fight to the bitter end for the cause of Islam. Fortunately Uthman came back after a few days.

Circumstances leading to the treaty of Hudaybiah

The Quraysh became afraid and at last agreed to come to terms with the Muslims. A treaty was concluded known as the Treaty of Hudaybiah between the Quraysh and the Prophet. It was decided in the treaty that war would be suspended for ten years. Whoever wished to join Muhammad (Sm.) or enter into treaty with him, should have the liberty to do so and likewise, those who wished to join the Quraysh or enter into treaty with them, were quite

Terms of the treaty

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t liberty to do so. If anybody went over to Muhammad (Sm.) without the permission of his guardian e should be sent back to his guardian but should ny of the followers of Muhammad (Sm.) return o the Quraysh he should not be sent back. Muhammad (Sm.) should retire that year without entering he city. In the coming year Muhammad (Sm.) night visit Makkah with his followers only for three lays during which the Quraysh should retire and eave the city to him and his followers. But they night not enter it with any weapons, save those of he travellers.

The treaty of Hudaybiah was a great victory for Islam. The terms in the treaty show the greatness of the Prophet and the superiority of his cause. Though the treaty seemed outwardly humiliating on the part of the Muslims, it gave Muhammad (Sm.) great advantages. His political status as an independent power was acknowledged by the treaty. Moreover, the ten years' truce gave time and opportunity for Islam to expand and to force its claims upon the conviction of the Quraysh, while conquest—political and spiritual—might follow on every other side. As a result of this treaty, a great number of Muslims joined the faith of Muhammad (Sm.). Zahri, the biographer of Muhammad (Sm.) says, "There was no man of sense or judgement among the idolaters who was not led thereby to join Islam". Great warriors like Khalid bin Walid and Amr bin A's embraced Islam after the treaty of Hudaybiah. In this connection Ibn Hisham says that at Hudaybiah the Prophet had fourteen hundred followers with him but two years later in the attack on Makkah he was followed by ten thousand Muslims.

Importance of the treaty

A great victory for Islam

As the Prophet felt secure of his position, he despatched embassies to the different rulers of Arabia to invite them to accept Islam. Many of the rulers came under the banner of Islam but the king of Persia insulted the envoy. Another messenger sent to a Christian prince of Damascus was mercilessly murdered.

Embassies sent abroad

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Conquest of Khaybar

On his way back from Hudaybiah in the year of the Hijrah, the Prophet was informed the rebellion of the Jews of Khaybar. Since expulsion of the Jews from Madinah they had b living at Khaybar and doing harm to the Musl in every possible way. On several occasions t raided the pastures of the Muslims in the vicin of Madinah and ran away with their cattle. order to punish them the Prophet marched w an army of 1600 strong, including 200 horsem against the Jews and attacked them all on a sudd A number of forts fell into the hands of Musli in quick succession and "after a heavy contest t strong fortress of al-Qamus, where the Jews h posted themselves, was captured". The Jews bei helpless, begged his pardon. The Prophet not or excused the life-long enemies but also return their land and properties with free practice of r ligion on payment of a fixed land-tax. Such example is rare in the history of the world.

Capture of al-Qamus

Relation between the Prophet and the Jews

On his coming to Madinah, the Prophet gave Charter to the Jews in which civil and religio rights were granted to them. The Jews gave assu ance and guarantee that they would not do a harm to the Muslims. Moreover, they would he the Muslims in case they were attacked by an body.

Charter to the Jews by the Prophet

Before the Prophet's coming to Madinah t Jews of Madinah had been informed in their Boo of the coming of a Prophet, and when Muhamma (Sm.) came in their midst they recognized in hi the promised Prophet. But the Jews did not ke their words. In the rising power of Islam they sa a menace to their commercial and economic pro perity. They soon stood up against Islam. The first tried to bring disruption between the mai tribes of Madinah, *viz.*, the Aws and the Khadra playing one against the other. Thus within a sho time they incurred the displeasure of the Muslim by their contacts with the Quraysh of Makkah. Dur

Enmity of the Jews

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ng the time of the battle of Badr their moral sup-
port was against the Muslims. They did not help
the Muslims according to the condition of the Char-
ter. And just after the battle of Badr, Qab, the
leader of the Jews openly propagated against the
Muslims going personally over to Makkah. He
maintained a secret communication with Abu Suf-
yan of Makkah. He even tried to murder the
Prophet.

The Banu Qainuka

Among the three tribes of the Jews, *viz.*, the Banu Qainuka, Banu Nadir and Banu Qurayzah, the Banu Qainuka were famous for their warfare and riches. They had no agricultural lands but they carried on business of goldsmith and banking. They were the first to break the treaty. In this connection Ibn Hisham says, "Banu Qainuka was the first tribe of the Jews who broke the treaty that was signed by them and the Prophet and they fought against the Muslims in between the period of the battles of Badr and Uhud". They insulted a Muslim woman who had gone to the shop of a Qainuka goldsmith for buying some ornaments, but no bloodshed was caused due to the patience of the Muslims. Attempts were made by the Prophet to bring the Jews to terms, but it was in vain. Thereupon a siege was enforced against the Banu Qainuka, the result of which was the ex-

Expulsion of the Banu Qainuka from Madinah

pulsion of the Jews from Madinah. In the third year of the Hijrah, Qab the leader of the Jews, was exe-

Qab, the leader executed

cuted for his seditious activities against Madinah and the Muslims.

The Banu Nadir

In the 4th year of the Hijrah the Banu Nadir tribe of the Jews plotted to murder the Prophet and at the instigation of the Qurayshites, they were preparing to rise against the Muslims. The Prophet at first sent Muhammad bin Mas-lama, a leader of the Aus tribe with an ultimatum that they were to leave Madinah within ten days. It was also communicated to them that they were to receive half of the produce of their lands. The Jews rejected these terms scornfully and shut themselves up in their stronghold. At this the Prophet led an army against them and laid sieze to their fort. After

a siege of two weeks the Jews were banished fro Madinah.

The Banu Qurayzah

The Banu Qurayzah was the third and last cla of the Jews on whom the serious consequences treachery and betrayal fell. During the battle Uhud they played treachery against the Muslim but afterwards promised and guaranteed good be haviour towards the Muslims. So they were exe empted from banishment, when Banu Nadir wa exiled. But soon their guarantee and promise pro ved futile. They openly joined the Qurayshite against the Muslims and thus hastened the war o the Ditch. At the time of the siege of Madina they revolted inside the city against the Muslims caused murder and bloodshed and endangered the safety of the city. But the Muslims brought the situation under control and the greatest disaster impending on them was thus arrested. The Jews openly sided with the Qurayshites against the Muslims and played an important role in the battle of the Ditch.

The Banu Qurayzah punished and banished

Just after the battle of the Ditch was over, the Banu Qurayzah was called upon to leave the city, but on their refusal the Prophet besieged settlement of the Jews. At last they surrendered to him and sought the arbitration of Sa'd bin Mua'dh, one of their former allies. The Prophet accepted their prayer and handed over their case of arbitration to their own man. In pursuance of Sa'd's award three to four hundred able-bodied men fit for military activities were executed and the rest were expelled to Syria. Had the Jews left their case in the hands of the Prophet, he would probably have given them the same punishment *i.e.*, banishment as he gave to the other two tribes. The conduct of the Jews amounted to treason of the worst type, which if successful, would have meant the wholesale massacre of Muslims and so they deserved the punishment meted out to them. Yet the Prophet did his best to conciliate the Jews, but every time they stabbed the Muslims in the back. "And what they got, they got at the hand of a judge of their own choice, who gave his verdict according to their own Jews law".

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Most of the Jews, being expelled from Madinah, ook shelter at Khaybar, near the border-line of Syria. Here the Jews began to plot in co-operation with he Bedouin tribes to invade Madinah. They loot- ed some Muslim caravans, murdered some Muslims and plundered their houses and properties even near the surrounding villages of Madinah. In the 7th year of the Hijrah, the fortress of Khaybar was besieged and captured by the Muslims. The inhabitants of the place were allowed to live there as before by contributing a share of their produces to the Central Government. But the Jews did not refrain altogether from enmity towards the Muslims and the Prophet. Once again they plotted to murder the Prophet by poisoning but fortunately the Prophet was saved. This time also mercy was shown to the Jews as a community. Only the culprit Zainab was condemned to death. They continued to cherish evil designs against the Muslims up to the reign of the second Khalifah 'Umar, when they were advised to leave Syria *en block*. The whole of Arabia was then freed from the Jews.

Plot of murdering the Prophet

زینب !

The Fulfilled Pilgrimage

The month at last came around when Muhammad (Sm.) according to the treaty of Hudaybiah might visit Makkah and fulfil his long-desired pilgrimage. Besides those who had followed the Prophet in the unsuccessful pilgrimage, many others accompanied him this time. When the Quraysh were apprised of Muhammad's (Sm.) approach, they according to the agreement, evacuated the city in a body. Muhammad (Sm.) entered the city of Makkah with his followers and performed the pilgrimage. After three days the Muslims retired to Madinah.

Battle of Mutah

After his return from pilgrimage, Muhammad (Sm.) despatched a party of 50 men to the Banu Salem for the propagation of Islam but most of them were slain. Soon after this incident another party of 15 men was sent to Dhat Atla on the border of

Murder of Muslims at Dhat Atla

Syria. They asked the people to embrace Islam. A shower of arrows was the decisive answer. All of them were killed except one who escaped to tell the harrowing tale of their fate. Muhammad (Sm.) was aggrieved at this and planned an expedition to avenge it.

Murder of a messenger at Mutah by Shurahbil was the immediate cause of the war

Just at this very moment, another important incident took place for which the Prophet was forced to invade the Roman territory. A messenger was murdered at Mutah by the Christian chieftain named Shurahbil, while the former was on his way with a despatch from Muhammad (Sm.) to the Ghasanid prince at Masrah. Such an act is always against the International peace. The Prophet, placing the banner in the hands of his adopted son Zayd, bade him march to the spot where his messenger had been slain. Both the armies of Muhammad (Sm.) and Shurahbil met at this place and a fierce fight was fought. Zayd bin Harith, Jafr bin Abu Talib and Abdullah bin Rawaha fell one after another to the ground when Khalid took the standard of Islam and turned the tide of the battle and thereby saved the Muslim force from destruction.

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CHAPTER V

THE PROPHET AT MAKKAH

The Conquest of Makkah

The treaty of Hudaybiah allowed the Khuza tribe to declare their adhesion to Muhammad (Sm.) and the Banu Bakr tribe to the Quraysh. But when the truce of Hudaybiah had been nearly two years in force, the Banu Bakr tribe, in co-operation with a party of the Quraysh, attacked the Khuza by night and slew several of them. A deputation of forty men from the injured tribe approached the Prophet for help and Muhammad (Sm.) was compelled to take up their cause for political and religious reasons. Thus the long expected opportunity came at last.

Treaty of Hudaybiah violated by the Quraysh

The Prophet first sent a peace mission to the Quraysh with the proposals that either (a) they were to pay proper indemnity to the injured Khuza tribe, or (b) to cut off all connections with the Banu Bakr tribe, or (c) to declare the treaty of Hudaybiah null and void. The Quraysh accepted the last proposal. The messenger came back and informed the Prophet of all about it. The Prophet understood that there was no other alternative but to wage war against the Quraysh. He resolved on an immediate attack upon his native city. Abu Sufyan then realised his mistake in rejecting the peace-mission and despatched a messenger to the Prophet for maintaining the compact of peace. But the Prophet, without any further delay, ordered his followers to march on Makkah. On January 1, 630 A.D. he advanced upon Makkah with an army of 10,000 men and it was the largest force Madinah had ever seen.

Peace mission sent by the Prophet rejected

Finding himself unable to oppose the Muslims, Abu Sufyan with two other companions came out from Makkah to see the fire on the height above the camp. *Hitto* the Prophet but he had not to go far when he was arrested and brought to the presence

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of Muhammad (Sm.) who pardoned his life-lo enemy. He then accepted Islam.

Muhammad (Sm.) entered into his native city

The Prophet entered into the city of his bir without any opposition and planted the great ba ner of Islam at the door of his tent. The rebellio city now lay at the feet of the abused, rejected an exiled Prophet.

The European historians have admitted tha "through all the annals of conquest there has bee no triumphant entry like unto this one". No co quest was made without blood-shed and no forgiv ness was shown like this one to the vanquished i the history of the world. The Prophet and his fo lowers had been oppressed and persecuted in Mak kah for long thirteen years and the oppression ha ultimately compelled them to migrate to Madinah But when they entered into Makkah, they forgav every injury inflicted on them and 'a genera amnesty was extended to the Makkans irrespectiv of their past record of crimes.' The bitterest enemy of Islam and of the Prophet was pardoned an every sympathy was shown to them. Reconciliatio rather than retaliation formed the part of the Pro phet's policy during this time. Such an example of greatness is rare in the history of the world.

Conquest of Makkah was without parallel in the history of the world

The conquest of Makkah opened a new era in Islam. It practically decided the struggle for supremacy in Arabia and the Prophet was elevated to a paramount position over the whole peninsula. With his entry to Makkah, truth came and falsehood vanished.

Battle of Hunayan

Muhammad (Sm.) won the field

After the conquest of Makkah, the Prophet had to fight with the Hawazin tribe of Makkah. They began to assemble against the Prophet when he had been at Makkah and thereby cut short his stay there. Muhammad (Sm.) ordered hi llowers to proceed and the army of Muhammad h .) arriv- ed near the entrance of the valley Hunayan where both the armies met in a battkah Prophet with great difficulty won the field of ed the enemy to flight. Just after this, he was Taif.

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Campaign of Tabuk

In the 9th year of the Hijrah, the Roman Emperor Heraclius began to prepare himself to invade Madinah. He had a covetous eye on the Muslim and from the dawn of Islam. On knowing this, the Prophet with an army of forty thousand reached Tabuk. Heraclius got frightened at the sight of this vast army of Muhammad (Sm.) Thinking it impossible to cope with such a vast army he stopped the invasion of Madinah. After a short stay at Tabuk the Prophet with his party returned to Madinah. This was the last campaign undertaken during his life-time.

With the advent of Muhammad (Sm.) at Tabuk, Heraclius stopped to proceed

On his return from Tabuk a large number of deputations from far and near came to Muhammad (Sm.) to offer their allegiance to him. Tribe after tribe the Arabs embraced Islam and increased the number of the Muslims. "Arabia, which had hitherto never bowed to the will of one man seemed now inclined to be dominated by Muhammad (Sm.) and be incorporated into his new scheme. Its heathenism was yielding to a nobler faith and a higher morality".*

The Year of Deputations

The Farewell Pilgrimage

In the 10th year of the Hijrah the Prophet felt that his mission was complete and understanding the end of his life near, he determined to make a farewell pilgrimage to Makkah. On the 23rd of February, 632 A.D. he started for Makkah with a large number of Muslims. During this time all his wives accompanied him. The Prophet had taken one hundred animals to sacrifice at Mina.

Started for Makkah in 632 A. D.

When Muhammad (Sm.) reached Dhul Hulaifa, he encamped and passed the night there. The next morning, he had all his followers put on the pilgrim's garb (*Ihram*). In this garb all people stood before their Lord as equals.

On the 11th day, the Prophet entered the city of Makkah. As soon as he reached there, he

*P.K. Hitti, *History of the Arabs*.

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hastened to the Ka'bah and made seven circuits the House of God. Then the Prophet prayed at station of Abraham, after which he went out make seven runs between the hills of Safa a Marwa. By the command of Muhammad (Sm.) those who had no presents to offer shaved th heads and were free from the restriction of *Ihr* for the time being.

The Sermon on the Mount Arafat

On the 8th of Zil-Hajj the Prophet left Makk for Mina and passed the night there. After mor ing prayers, he rode the camel, Caswa and pr ceeded to Arafat in the company of his followe Before completing all the rites of the pilgrima he addressed the assembled multitude from the t of the Jabal-ul-Arafat. The speeches which he d livered on this occasion are still fresh in the mi of every Muslim.

"O people ! listen to my words ; for I do not kn whether I shall be in your midst after this year. R member that you shall have to appear before yo Lord who will demand from you an account of your actions".

wives Rights

Slave's Rights

"O people ! you have rights over your wives a your wives have rights over you.....Treat yo wives with kindness. Verily, you have taken them the security of Allah and made them lawful u you by the words of Allah. And feed your slaves you feed yourselves and clothe your slaves as y clothe yourselves. If they commit a fault which are unwilling to forgive, then sell them, for th are the servants of Allah and are not to be harsh treated".

"O people ! listen to my words and remem that all Muslims are brothers unto one anoth As you are one brotherhood, you will not take yo brother's belongings which he will not give you of goodwill. Guard yourself from committing justice".

"Let him that is present tell it unto him that absent".

With these words the Prophet finished his addr when a revelation came to him.

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"This day have I perfected for you your faith completed My blessing upon you, and have acted for you al-Islam as religion".—Al-Quran.

The Prophet immediately recited this verse to all sent. He left Arafat about evening and passed night at Muzdalfa where he said his evening night prayers together. In the morning he ghted at Masha'ril Haram and went on to Mina passed the Jamarat (stone-throwing station) his way. He then sacrificed sixty-three camels for each year of his life and sacrificed the t of the hundred camels which the Prophet brought from Madinah. After this, he ved his head and the Hajj was thus completed. In this Farewell Sermon he pointed out in ef the duties and responsibilities of every Mus- towards each other. On the basis of these teachs, the later history of Islam has been moulded. men got a unique position in the society and the tus of slaves was raised to an unparalleled deg-. Islam teaches us no distinction between master servant. It establishes the fact that a slave of day may be a king of to-morrow provided that he got the requisite qualification. The history of so-called Slave Dynasty of Indo-Pakistan is a ar proof of this teaching.

Completion of Hajj

Ethical value of the Sermon

Two months after his return from the farewell grimage, Muhammad (Sm.) gave order for an pedition to the Syrian frontier. He appointed amah, son of Zayd, as the commander for the expedition. But he could not see his Syrian conquest nplete. He fell ill in the 10th year of the Hijrah on the fifth day of his illness he went to the se of A'ishah where he breathed his last and s buried on the 8th June, 632 A.D. Thus ended brilliant and glorious career of the greatest n of Arabia, nay of the whole world.

Expedition to Syrian frontier

Death of the Prophet

aracter of the Prophet

Of all the prophets of the globe, Hazrat Muhamd (Sm.) is the only personage every minutest tail of whose life is thoroughly known to the

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He touched every department of human life

world. He was a beloved orphan, a devoted hu and affectionate father and a sincere friend. I also a successful businessman, a far-sighted mer, a brave warrior, a skillful general, an e administrator, an impartial judge, a great stat and what not. In all these roles he played h with exemplary ability, honesty and integr can be side about him that he left nothing un ed and touched nothing which he did not and improve.

Saviour of the oppressed humanity

When the whole world was groaning und pression and injustice, he came to this eart saviour of the oppressed humanity. Within a time of twenty-three years he transformed th barous and impious Arabians into a civilised a ligious nation and lifted up his people from the of moral and spiritual degradation to a high c tion of God, of morality and of justice. He ba all tribal factions and brought the whole of into one homogeneous unity. (Friends and Muslims and non-Muslims were all alike to hi in the eye of his law. Justice, equality and were his motto. He was a constant friend poor and the helpless, the weak and the opp Unlike his predecessors he shared the joys a rows of human life. He never sought re Moreover, he took delight in forgiving and i ing mercy even to his arch enemies. In the pects he was unique in the whole history o kind and perhaps the world has never seen h

Justice and equality were his motto

Modesty and generosity pervaded his conduct

The nobility of soul and purity of heart, au of conduct, refinement of feeling and stern tion to duty were the distinguishing traits hammad's (Sm.) character. 'Modesty and ki patience and generosity pervaded his condu riveted the affections of all around him'. W bereaved and afflicted he sympathised tender shared his food even in times of scarcit others and was eager to see the comfort of one around him. He was most humane to h riors. Anas, his servant said "I served the P for ten years but he never said so much as me".

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'o liberate man, to unite man, to educate man, ord, to humanise man was the sole mission of e". He devoted his whole life to the realiza- f this great mission. He fought for his people, or his people and would rise up again for his e.

Sacrificed his life for the good of his people

mplicity and sincerity, truthfulness and hon- vere the part and parcel of the Prophet's cha- . From a poor orphan boy he rose to the posi- f a mighty king but he never led the life of a He had no arms, no standing army, no body- , no palace, no fixed revenue, yet he was a "He was Caesar and Pope in one, but he was r without the legions of Caesar and Pope ut the pretension of Pope". Ruler of a vast e he met the lowest of his subjects on terms rfect equality. He had to help his wives in household duties, tend his own cattle, mend lothes, tie up the goats and even cobble his ls. When a mosque was being built at Madi- he worked like an ordinary labourer carrying s on his head. He also took part in the digging e trench during the Battle of the Ditch. He enhanced the dignity of labour and thereby lished his ideal position in the hearts of men. as never cowed down by the difficulties which d to face in his encounter with the Quraysh. lood firm in the teeth of all dangers and ob- s. He was the best exemplar to any man for profession.

Simplicity and truthfulness

King without kingly pretension

He enhanced the dignity of labour

Reformer

The Prophet of Islam was the greatest reformer world has ever produced. Before his advent, ia. nay the whole of the known world, was ed in vice, superstition and barbarism. Social uality, degraded womanhood, slavery, drunken- debauchery, gambling, rapacity, blood thirsti- and such other heinous vices were prevalent ng the Arabs. Never was the people so low as Arabs were, never was a nation so disorganised e Arabs were, nowhere was idolatry so deep- d as in Arabia, nowhere on the globe was so

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dark a spot as Arabia. No Prophet before Ha
Muhammad (Sm.) seems to have thought of tack
these horrible problems. He ruthlessly attac
them one after another till they were gone.

Political

The tribal feuds and raids made Arabia a
of constant unrest. Political disunity prevailed
over the peninsula. The Prophet brought about
union of all the warring tribes and thereby we
the ever-quarrelling Arab tribes into a mighty
tion. He brought the Arabs under a single gov
ment established in Madinah. The people
given equal voice in the determination of the p
of the government. The Prophet framed a syste
tic code and ensured peace and prosperity in
country.

Religious

The Arabs were equally corrupt in the fiel
religious life. They were idol-worshippers
were steeped in every kind of superstition . They
vided their gods into male and female. There v
360 idols in the Ka'bah. The Arabs used to wor
them till they were banished by the Holy Prop
Muhammad (Sm.) inspired the idol-worshipi
with the idea of one God. They began to forget th
deities and worship in the name of one God. Wi
a brief span of about twenty-three years he tr
formed the impious Arabs into a religious nati

Economic

The Prophet was a great socialist. He found
the people were being exploited economically b
section of people who practised usury. He mad
'haram' (forbidden) and introduced the system
Zakat, *Sadqah* and *Fitr* in the society. The di
bution of wealth in the society dealt a death blo
the capitalism. He also encouraged the peopl
turn their attention to trade and agriculture. T
contributed to the building of national econom

Social

Of all the reforms initiated by the Prophe
Islam the removal of social inequality was the m
important and far-reaching in consequences.
could not find any reason for any distinction
ween man and man on account of a mere acci
of birth in a particular family or particular coun
He broke down all artificial barriers which soc

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ad set up to fortify privileges of wealth, work or
lour. "All human beings," he declared, "were
ual and the highest rank was his who was the
ost obedient to Allah and most useful to mankind".
e thus established a worldwide brotherhood, which
elded high and low, rich and poor, white and black
to one fraternity. "All does not look at your
neage or face", says the Prophet, "but He looks
to hearts....he among you that is most favoured of
llah is the one that is most pious". The aim of
Hazrat Muhammad (Sm.) in this respect was to
ring the whole of humanity on one common plat-
orm as one class, one community and one nation
aving the same ideals and sharing the equal
rivileges.

Removal of social inequality

The Prophet took steps to abolish the slavery
ystem, which had been in vogue among the Arabs.
lavery was also prevalent among the Greeks, the
omans, the Jews and the Christians who treated
he slaves most inhumanly possessing the power of
fe and death over them. The Christians adopted
lavery as a recognised institution and nothing was
one for the welfare of the slaves. It was Hazrat Mu-
ammad (Sm.) who did all that was possible to
aise the status of the slaves. He emphatically dec-
ared that there was no service more acceptable to
od than the emancipation of slaves. He purchased
he slaves to set them free and advised his followers
o treat them with kindness and justice.

Abolition of slavery

Another beneficial reform effected by Hazrat
Muhammad (Sm.) was the improvement of the con-
ition of the females. No religion before Islam did
nything for amelioration of women. They were
ooked upon with bitter contempt and treated as
hattels in society. Nowhere in the world did they get
he treatment they were entitled to as men's part-
ners in life. Even among the Athenians, the most
ultured nation of antiquity, the wife was the slave
f every caprice and whim of her husband. She was
narketable and transferable to others on the sweet
will of the head of the family. She was deprived of
ll shares in the property of her father as well a
f her husband.

Position of women

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Islam gave women such rights and privileges they had never enjoyed before. The Quran declare "Women shall have the same rights over men men have over them". She was placed on an equ footing with man in the exercise of all legal powe and functions. In the matter of inheritance and i dividual right of property the position of a Musli woman is far better than that of a woman professi any other religion. The Prophet of the desert w greatly moved by the miserable condition of ha the human race. He enforced respect for woman one of the essential teachings of his creed. He sa "Paradise is under the feet of the mother and t woman is sovereign in the house of her husband". H also said, "The best of you is he who treats his wi best". He gave women the fullest liberty and lib rated them from the bondage of the males by allow ing them to choose their husbands and to enjoy the share of their fathers' and deceased husbands' pr perties. The killing of the daughters was stopped fo ever. Women were no more a subject of oppressio and injustice of their cruel husbands. The Proph wiped out the age-long vices, such as drinking, gam bling, blood-thirstiness, etc., from the soil of Arabi The Arabs believed in evil spirits, giants and fairie He set them free from the shackles of all superst tions. Thus Muhammad (Sm.) brought a thorou change over the social order of Arabia and w rightly called the greatest revolutionary of his ag

Woman placed on an equal footing with man

The Prophet as a Nation-builder

The Prophet was not only a social reformer b also a builder of a mighty nation. It was he w first attempted to build up a nation by reconcilin the followers of rival creeds ; it was he who thoug of establishing an empire upon the goodwill and c operation of all sections of people—irrespective caste and creed and it was he who first saw his effo crowned with success. He founded the Republic Madinah, united the heterogeneous elements in one homogeneous whole and formed a Shari'at, code of law, that governed all the tribes without an distinction of class and parentage.

Reconciliation of different creeds

The Charter which he gave to the world after his arrival at Madinah granted the security of life, property and religion of both Muslims and non-Muslims. He was the first and foremost man who brought a permanent peace between all the conflicting religions of the world. He made no social discrimination in extending his patronage and bore no ill-will to the former Prophets. He asked his people to put faith in all the great religious personalities of the world. Never did any Prophet before him preach to his followers to believe in the Prophets of other religions.

Security of life, property and religion of other faiths granted

There was no unity in Arabia at the advent of the Prophet. The peninsula was divided into several tribes and these tribes used to fight one another for their selfish interest. When disorder and unrest were the order of the day Muhammad (Sm.) came in their midst. He realised the position of Arabia and devoted his time and brain to the welfare of the Arabs. The absence of unity and the continued internal strife had made Arabia defenceless and opened thereby the gates to the enemy. Hence unity was essential and the Prophet without further delay brought unity among the various warring tribes of Arabia. He formed a compact Muslim brotherhood of the different warring tribes. In order to achieve permanent peace among the different communities he went so far as to prevent his followers to abuse even idols and other objects of worship.

No distinction of other Prophets allowed

Unity among the various warring tribes

The Prophet of Islam encouraged inter-marriage by marrying himself women of other religions after conversion. He was born to reconcile people of various religions and create a bracing atmosphere in which the Arab nationality might thrive like an organic growth. Not a single section of the people in Arabia was kept aloof from his Government. The land, which had just before been a field of struggle and strife, was turned under him into a land of peace and prosperity.

Inter-marriage encouraged

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CHAPTER VI

ADMINISTRATION UNDER THE PROPHET

Introduction

Hazrat Muhammad (Sm.) was not only a religious preacher, a soldier, a statesman but also a great administrator. He presided over the Commonwealth of Islam for ten years (622-32 A.D.). "The work done within that short period will always remain as one of the most wonderful achievements recorded in history".* The achievements which he had shown in the organisation of the State and in the foundation of an empire are really commendable.

The Sovereign

Power of the Prophet

The sovereign power of the Islamic State lies in the hands of Allah who revealed His Will to the Prophet through the Quran. The Laws of Allah as enjoined in the Quran was binding on all Muslims including the Prophet, the Head of the Islamic State. In matters on which the Quran was silent, the decision of the Prophet was regarded as final. In such matters the Prophet was the sovereign. He combined in his person the dual functions of prophethood and sovereignty. But although his authority was supreme, the Prophet usually consulted his chief Companions on all matters of importance.

Mosques as the prayer house, the office and the court of the Prophet

On his migration to Madinah the Prophet, at first, built a mosque there. This mosque known as the Prophet's mosque (Masjidun-Nabawi) became the office of the Islamic State. It served as the prayer house, the office and the court of the Prophet. He led the congregational prayer in the mosque as *Imam* and conducted all the business of the State in it.; He had to carry on a great deal of correspondence. Letters and messengers had to be despatched to the foreign rulers and tribes from

* Ameer Ali, *The Spirit of Islam*.

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there. The Prophet used to execute treaties and receive foreign embassies and tribal deputations in the court of the mosque and from there orders had to be issued to the Governors and tax-collectors. The mosque was the court of the Prophet where he used to hear cases and settle disputes. His officials and writers used to work in the mosque. In fact, the mosque was his Secretariat. During the life-time of the Prophet no office was built.

The Prophet's Secretariat

The Provinces

After unifying the country, the Prophet Muhammad (Sm.) divided it into several provinces on the basis of past history and geographical position. The provinces were Madinah, Makkah, Tayma, Janad, Yaman, Uman, Najran, Bahrayan and Hadramawt. Madinah was the Capital of the whole Islamic State and the administration of these provinces was under the direct control of the Prophet. There was one Governor in each province. The Provincial Governor was called *Wali*. He was appointed by the Prophet and was responsible to him for his works. He had to perform the same functions within his area as the Prophet used to do in Madinah, except those in connection with the prophetic works. He was the Imam of the congregational prayer, the commander-in-chief, the judge and the administrator. Besides the Governors the Prophet appointed *Amils* (collectors) over each tribal area to collect *Zakat* (poor-tax) and *Sadqah* (voluntary alms).* The Prophet himself acted as the Qazi (judge) of Madinah. The judges of other provinces were either appointed directly by him or the Governors were directed to appoint persons selected by him.

Division of Arabia into Provinces

Wali

Amil

Qazi

The Revenue System

There was no central authority in the pre-Islamic days. So, nobody knew anything about the income and expenditure of the Government. It was the Prophet who first established a Central Government in Arabia. He was the first who instituted a public treasury in Madinah. During the days of the

Sources of revenue

* *At-Tabari*

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Prophet the Islamic State had five sources of revenue, namely, (1) *Zakat* (poor-tax), and *Sadqah* (voluntary alms), (2) Jizya (capitation-tax), (3) *Kharaj* (land-tax), (4) *Ghanimah* (spoils of war) and (5) *Al-Fay* (State lands).

Zakat

In order of importance Zakat has been given the second place in the Quran. It is compulsory (*Farz*) for all well-to-do Muslims. Zakat was levied on different forms of properties. It was levied on (a) animals, *i.e.*, camel, cattle and other domestic quadrupeds, (b) grains, fruits, dates, etc., (c) gold and silver and (d) merchandise.

Ushr

A certain minimum of property (*an-nisab*) was laid down which would make one liable to pay Zakat. As for example, gold or silver below the value of 200 dirhams was free from this tax. 'The Zakat on land produce was collected at 10%, if the land was watered by a stream or rain'. This tax on land was called *Ushr*. A person had to pay Zakat on his land, when the yield from the land exceeded five ass-loads. In the case of merchandise and even gold and silver a Zakat of 2½% was levied.

Jizya

Jizya was levied on the non-Muslims in lieu of military service and for the protection of their lives and properties. The Muslims used to return the *Jizya* in case of their failure to protect the lives and properties of the non-Muslims. In the days of the Prophet every male member capable of paying the Zakat was required to pay only one *dinar* per year. This tax was not new. Before Hazrat Muhammad (Sm.) it was prevalent in Persia under the name of *gezit* and in Rome under the name of *tributrem capitis*.

Kharaj

Non-Muslims had to pay *Kharaj* (land-tax) for possessing land. The institution of Kharaj which was prevalent among the Persians and the Romans, first came into being in Arabia after the conquest of Khaybar by the Muslims. The Prophet fixed half of the produce of their land as *Kharaj*.

Weapons, horses and other movable properties were included in the *Khums* or *Ghanimah*. These articles when left by the unbelievers in the battle-field were taken by the Muslims. Four-fifths of the

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booty were distributed among the Muslim soldiers and the remaining one-fifth was deposited with the treasury. The latter portion of the booty was used according to the instructions of the Quran for the support of the Prophet's relatives, the orphans, the needy and way-farers and for the general good of the Muslim community'.

Ghanimah

The word *al-Fay'* was generally applied to the lands in the conquered territories which came under the possession of the State. There were certain crown lands under the Prophet and the income of these lands was utilized for the general good of the Muslim Community.

Al-Fay

The Army

The Prophet was the Commander-in-Chief of the Muslim army. He took part in 26 or 27 battles and expeditions. But he himself led the Muslim forces in all important battles and campaigns like the battles of Badr, Uhud and Hunayn and the Conquest of Makkah. The smaller expeditions were led by a military commander appointed by him. There was no regular army. When there was necessity of sending military expedition, summons were issued to the allied tribes and the Muslims in general to assemble for the purpose. At first the Muslim forces were only an assemblage of small bands but during the later years of the Prophet's life they were turned into a vast army. In the first battle of Islam (*i.e.* the battle of Badr) the Muslim army consisted of only 313 soldiers but in the Tabuk expedition (last campaign undertaken by the Prophet) thirty thousand soldiers had taken part. There was strict discipline among the soldiers and every one of them had to maintain high standard of morality. Breach of discipline was subject to rigorous punishment.

Commander-in-Chief of the army

Discipline

Education System

not literate

Though the Prophet was an illiterate, he 'was an ardent advocate of the pursuit of knowledge and education'. He always encouraged the Muslims to acquire knowledge. To encourage education he declared, "The ink of a learned man is purer than the

Encouragement of education by the Prophet

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blood of a martyr". After his migration to Madinah, educational institutions were established there under his initiative. Some of the Quraysh conversant with the art of reading and writing were arrested by the Muslims in the battle of Badr, and they were released on condition that each of them would teach writing and grammar to ten Muslim children. Thereafter literacy and education began to spread rapidly among the Madinites. Madinah became the centre of religion and education. Nine mosque-schools were established in Madinah and of these, the mosque-school of Ka'bah was the most important. The Prophet used to go there to talk and discuss with the students. The women were also taught along with men. The Prophet used to say that 'even the slave-girls must be educated and then set free'. In each "Mohalla" of the city primary schools were established for the education of little children. When Islam was gaining ground all over Arabia, the Prophet arranged to send *mu'allim* or teacher to teach the Holy Quran to the Bedouin tribes.

Centre of education in Madinah

Schools in each 'Mahalla'

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CHAPTER VII

ABU BAKR

(11--13 A.H.|632—634 A.D.)

Early life

Abu Bakr was born in 573 A.D. in a noble and respectable family of Makkah. His name was Abdullah. Abu Bakr was his surname (Kunya) before he embraced Islam. After his conversion to Islam, he received the title of *Siddique* or Truthful. From his boyhood he was an emblem of purity and sincerity, and for his nobleness of character everybody loved him. His heart melted at the sight of sorrows and sufferings of others. He tried his level best to help the poor and the needy, the distressed and the down-trodden.

His title of Siddique

Abu Bakr had a special attraction for Muhammad (Sm.) and when the latter invited men to embrace Islam, he was the first of the male adults to respond to his call. His whole life was dedicated to the sacred cause of Muhammad (Sm.). Many slaves who were persecuted and tortured by their masters because of the acceptance of Islam were purchased and set free by Abu Bakr. He left no stone unturned to spread the faith of Muhammad (Sm.). He had to suffer a lot of troubles in the cause of Islam. His service to the cause of Islam endeared him all the more to the Prophet, who was so much pleased with him that during his life-time he gave him permission to lead the prayer. At the time of Muhammad's (Sm.) flight to Madinah Abu Bakr accompanied him and stood by his side all the while at Madinah. He placed all his wealth at the disposal of Muhammad (Sm.) when the latter wanted money for the construction of a Mosque at Madinah and for the Tabuk expedition. He took part in the battles of Badr, Uhud and Ditch. He was also present at the treaty of

Conversion to Islam and services to it before his accession.

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Hudaybiah and the battle of Hunayn. All this tir
he followed the Prophet like a shadow.

Contest in election

The Prophet did not nominate his successor. S
after his death the Muslim world was thrown in
confusion. The Muslims were divided into tv
camps—the *Ansar* and the *Muhajirun*. Each w
trying to raise its own people to the vacant po
The unity of Islam was at stake. The Ansar of M
dinah had assembled in the council hall to choo
a ruler from amongst themselves. They had fix
their choice on Sa'd bin Ubayda, the leader of t
Khazraj. At this critical juncture of Islam, Ab
Bakr, 'Umar and Abu Ubayda hastened to the cou
cil hall.

Abu Bakr in a calm attitude said that so far
service to the cause of Islam was concerned, the
could be no two opinions about the Ansar. But t
people of Arabia would acknowledge no master b
from amongst the Quraysh. "Then", cried they, "L
there be one chief from amongst you and one fro
amongst us". "Away with you", exclaimed 'Uma
"Two cannot stand together". At that time Ab
Bakr asked the people to select either 'Umar or Ab
Obayda as the Khalifah. But both of them sai
"No, we cannot give preference to ourselves ov
you in this matter". When the situation was goi
to be out of control, 'Umar took hold of Abu Bak
hand and swore allegiance to him. After 'Umar a
Abu Ubayda the Ansar came forward in batch
to swear allegiance to Abu Bakr. So, homa
was paid from all quarters to Abu Bakr. He w
saluted as the Khalifah (Caliph) or the succes
of the Prophet. Thus the first trouble was aver
and the solidarity of Islam was maintained. ✓

Abu Bakr elected Khalifah

The election of Abu Bakr settled the importa
problem of succession to the headship in Isla
Among the Arabs the chieftaincy of a tribe was n
hereditary but elective, and their election was ma
on the basis of seniority and efficiency. After t
election was over, Abu Bakr rose and said, "I am n
the best among you ; I need all your advice and

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our help. To tell the truth to a person commis-
ioned to rule is a faithful allegiance ; to conceal it
s treason. In my sight the powerful and the weak
re alike and to both I wish to render justice. As I
bey Allah and His Prophet, obey me ; if I neglect
he laws of Allah and the Prophet I have no more
ight to your obedience". ✓

Speech of Abu Bakr

The inaugural speech of Abu Bakr contains the very principles of democratic government. It points out that the Khalifah would not be an autocrat. He must govern the country according to the laws of the *Shari'at* and be responsible to the people for his actions. ✓

His accession

On becoming the Khalifah Abu Bakr was confronted with many problems. The appearance of false prophets in the various parts of Arabia, the apostasy movement among the various tribes of Arabia and the refusal of a strong section of people to pay *Zakat* were a challenge to the newly established State. An Arab historian says, "The Arabs were on all sides rising in rebellion. Apostasy and disaffection raised their heads ; Christians and Jews began to stretch out their necks and the faithful were as a flock of sheep without a shepherd—their Prophet gone, their number few, their foes a multitude". But Abu Bakr had the courage to face the situation.

Condition of Arabia on his accession

The first task of Abu Bakr, on his accession to the Khilafat, was to fulfil the desire of his master. Just before his death, the Prophet had given orders for an expedition to the Syrian border. When Usamah, the leader of the expedition was about to start, the news of the Prophet's illness reached his ears and he had to postpone the departure of his army. Abu Bakr directed that the Prophet's order must be carried out and ordered the commander to proceed. It was a most critical time when he ordered Usamah to proceed to Syria. The spread of apostasy and rebellious activities of the Jews and the Christians began to pour into Madinah before the

Usamah's army to Syria despatched

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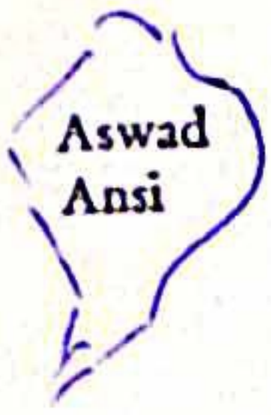
army had set out for Syria. In the circumstan the Companions of the Khalifah approached him withdraw his orders. But Abu Bakr replied, "W am I to withhold the army that the Prophet of G himself ordered to proceed". "Come whatever ma he further said, "Madinah may stand or fall, Caliphate may live or die, the Prophet's word m be fulfilled". At last the army set out. Withi few days Usamah came back with a glorious triun from Syria.

False Prophets

The success of the Prophet's mission fired m a man with ambition. Towards the close of his several pretenders arose in different parts of country. The news of the Prophet's death rekind the revolt started by the false prophets.

Of these false prophets, Aswad Ansi or the Ve prophet was the first to rise in Yaman. He was leader of the Ansi tribe. He collected a vast n ber of soldiers in co-operation with the neighb ing chieftains and stood in open revolt against Is



Musaylimah who came of the tribe of B Hanífa in Central Arabia, rose in revolt in Yam and laid claim to the prophetic office. He cam Madinah with the deputation of his people. Bu his return home, he began his preaching by la claim to prophethood. His tribe as they did not to follow the "Prophet of the Quraysh" acce him as their prophet.

Tulayha who came of the tribe of Banu Asa Northern Arabia was a wealthy chief and a g warrior. He stood up in open revolt against I just after the demise of the Prophet.

Sajah, a Christian woman also claimed to prophetess. She came of the tribe of Banu Y in Central Asia. She secured the support of of her tribes. But she had not the courage to the Muslim army. She fell in love with Musayli another pretender and after a stay of three with him she went back to her people.

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Apostasy Movement

"The short Khilafat of Abu Bakr was mostly occupied with the so-called Ridda (apostasy) wars", says Prof. Hitti. As soon as the news of the Prophet's death was noised abroad, a section of people raised the standard of rebellion against the Islamic polity of Madinah and renounced or apostatised Islam. The movement led by these people was known as the Apostasy Movement. While the false prophets made their own tribes renounce Islam, some other Arab tribes apostatised it on other grounds. The following are the causes which led the unruly tribes to rise in revolt against Islam :

Causes. The ascendency of Madinah became an eye-sore to the Makkans who did not want the supremacy of the sister city. So long as the strong personality of the Prophet was there, they remained in sullen silence. But the demise of the Prophet gave them an opportunity to overthrow the influence of the Madinites, and the national characteristics of the Arabs which had been kept in check by the Prophet, began to raise their heads. Secondly, the tribes of Arabia obeyed the order of their leaders and followed their action blindly even at the advent of Islam. So, when their leaders became Muslims, they followed them in good faith. But as time went on, the wave of democracy was running high throughout the peninsula. As a result, all individuals of the tribe refused to follow blindly the action of their leaders. Thirdly, a thorough change was brought by the Prophet of Islam over the social, political and religious conditions of Arabia. The tribes of Arabia were not accustomed to these and hence they protested against these charges by rising in open rebellion. Fourthly, many of the Arab tribes thought the prophetic office to be profitable and so they persuaded the Arabs to support them with a view to fulfilling their object. These chiefs gave false promise to the people and inspired them to stand up against the Muslims. Fifthly, the people had just joined the fold of Islam when the Prophet had passed away. The people who could not get much time and opportunity to go into the inner

Ascendency of Madinah

Results of democracy

Reaction against the changes

Fascination for the Prophetic office

Lack of true faith

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spirit of Islam were ignorant of its true worth a
spirit. And hence they relapsed into their trib
creeds and once more challenged the authority
Islam. Lastly, the strict rules of morality enforc
by Islam and the Arabs' unwillingness to pay t
poor-tax (*zakat*) led the people of different centr
under different leaders to rise against Islam.

Strict rules of morality enforced by Islam

Abu Bakr and the Apostasy Movement

Abu Bakr viewed the Apostasy Movement wi
great alarm. "The Arabs, throughout the peninsu
says W. Muir, "were relapsing into apostasy". B
he did not lose heart. He faced the situati
courageously. Without any delay he launched a ca
paign against this movement. Within a year t
sway of Islam was re-established throughout t
peninsula.

Abu Bakr collected the troops of Madinah a
divided them into eleven battalions. He placed ea
of the battalions under the command of an expe
enced commander and sent each into the elev
different parts of Arabia. He instructed the co
manders first to invite the revolting tribes to Isl
but if they failed to comply, they were to be
tacked. Some of the tribes submitted to Islam wi
out fighting, while others remained adamant.
wars were waged against them. Khalid bin W
was sent to march first against Tulayha. He s
proved himself worthy of the task entrusted to h
He defeated Tulayha in the battle of Buzaka. A
the battle of Buzaka, many other rebellious tri
including Banu 'Asad submitted to Islam.

Commanders sent in different directions to suppress the movement

Battle of Buzaka

The false prophetess Sajan entered Arabia w
the intention to invade Madinah. She secured
support of some of her tribes to a war against
Khalifah. Khalid marched against her but she
not the courage to meet the Muslim army in
open field. She turned against her rival propp
Musaylimah who ultimately won her over thro
matrimonial alliance. After a stay of three (
with Musaylimah, Sajah went back to her orig
home in Mesopotemia.

Musaylimah was the most powerful of the pretenders to the prophetic office. Abu Bakr sent Ikrima and Shurahbil against him. But they failed to subdue Musaylimah and the Khalifa then sent Khalid bin Walid against the false prophet of Yamama. Khalid met Musaylimah and defeated him in a battle near Yamama in 633 A.D. The enemies, being defeated took shelter in a walled garden but the garden was turned into a shamble, for which it earned the name of the 'Garden of Death'. Thousands of Banu Hanifa including Musaylimah himself were killed in the 'Garden of Death'. With the battle of Yamama, the campaign against the apostates came to an end.

Battle of Yamama

Of the four pretenders, Aswad Ansi and Musaylimah were defeated and killed and the rest, Tulayha and Sajah ultimately embraced Islam. Thus within a year all the expeditions were crowned with success. Abu Bakr with the help of the commanders crushed all the forces of disorder and apostasy. He showed wonderful courage and ability in suppressing the movement. Regarding his services during this time W. Muir says, "But for Abu Bakr, Islam would have melted away in compromise with the Bedouin tribes or likelier still have perished in the throes of birth".

As a result of the suppression of the apostates, the solidarity of Islam was preserved and the victories over the rebel tribes paved the way for the advance of Islam. The success of the Muslims in these campaigns gave them new hope and encouragement to fight against the Byzantines and the Sasanians. The technique of warfare used and the forces collected in these campaigns were utilised in their future wars with the Byzantine and the Sasanian powers.

Results of the war of apostasy

That the Apostasy Movement "affected the whole of Arabia is not borne out historically". Those who embraced Islam and became Muslims some good time before the death of the Prophet and were well-grounded in the teachings and spirit of the faith 'never wavered in their allegiance to it.' Though

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The Apostasy Movement left no influence on the history of Makkah

their devotion was put to severe tests, they never hesitated to bear the brunt of any trouble and hardship in support of the faith. Makkah was perfectly calm and quiet at that time. There was not a single case of apostasy and not a single finger was raised against the authority of Islam. The Arabs who accepted Islam only orally or pretended to do so could not appreciate the true spirit of Islam. They did apostatise, no doubt, but it is not historically true that the whole of Arabia renounced Islam. There were still many people who were strict to the faith, but their connection was cut off from Madinah due to the temporary ascendency of the pretenders. They were neither apostates nor the confederates of the rebels, though owing to the pressure of the latter they could not openly side with the Central Government.

Many remained in silence due to the pressure of rebels

Beckar's view about the war of apostasy

The war which Abu Bakr declared against the rebels has been described by many historians as the war of apostasy. But this view has not been supported by Mr. Beckar in his "Cambridge Medieval History' as the people who raised the standard of rebellion never embraced Islam in heart. They simply feared the towering personality of the Prophet. So, the question of apostatising Islam does not arise here and hence it cannot be regarded, in the estimation of Mr. Beckar, as the war of apostasy.

Refusal to pay Zakat

With the death of the Prophet the people refused to pay *Zakat*. When the Zakat system was first introduced, some were mortified because of this encroachment on their personal liberty and encouraged by the disturbance all over Arabia, they stopped paying the poor-tax. Abu Bakr was particularly strict on this point. He resolved to suppress this no-tax movement at all cost. 'Ali, Zubayr and Talha were sent to subdue the rebels. Unable to resist the onslaught, the rebels took to flight and thus Islam was saved for the time being and Zakat began to flow from home and abroad.

When the rebels were subdued and Islam was re-established, Khalid bin Walid was fitted out for external expedition. Shortly after the Prophet's demise Mundhir, the Muslim Governor of Bahrayn died. The death of this man gave rise to disorder in the pro-

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ince. There was dispute between the tribe of Banu bul Qays and the tribe of Banu Bakr. The former ought the help of the Muslims and the latter asked elp from Persia. When the help came from all sides, battle ensued between the Muslims and the Per- ians in which the latter were completely defeated nd the rebellion was finally crippled and crushed.

Bahrayn rebellion crushed

Insurrections at Amman and Mahra were also uppressed and crushed. Then rebellion broke out t Hadramawt under the leadership of Ashath bin Qays. The Muslim army marched on Hadramawt nd defeated the enemy, and the leader was taken risoner. The province of Yaman was also brought nder Muslim subjugation.

Peace at Hadramawt and Yaman restored

Thus, within a short time all the forces of disor- der and revolt were crushed. Having set the house in order, Abu Bakr turned his attention towards the Persian and Syrian frontiers. In the rebellion of Bahrayn the Persians helped the rebels and thereby incurred the displeasure of the Muslims. 'It was the Persians who by their act of hostility invited the attention of the Muslims to take precaution in the frontier'. In 633 A.D. Abu Bakr ordered Khalid bin Walid to proceed to the border of the empire with an army of 10,000 men. On his arrival there he sent a letter to Hurmuz, Commander of the Persian forces, inviting him either to accept Islam or pay tribute or be ready for battle. Hurmuz accepted the third alternative. The first battle between the Muslims and the Persians took place at a place named Hafir, some 50 miles to the south of Uballah. This battle is known as the Battle of the Chains, "from the fact that the Persian soldiers fastened themselves to one another by means of chains". The Persians were defeated and their commander was killed. After this some small skirmishes took place. At last the Persian forces were driven to Mesopotemia to the east of the river. Hira was also besieged and the Christian government of the place soon surrendered and entered into a treaty with the Muslims, agreeing to pay tribute to Arabia. The tribute taken from the Christians of Hira was termed *Jizya*. The non-

Persian expedition

Battle of the Chains.

Jizya

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Muslims had to pay this tax in lieu of their milita service in the field.

Conquest of Anbar and Ain-at-Tamr

After the conquest of Hira, Khalid advanc northwards till he reached Anbar, a place on th bank of the Euphrates. Anbar was captured. Ain a Tamr, which was three stages farther from Anba was also conquered by the Muslims.

Causes of the Syrian expedition

Murder of the Prophet's messenger at Mutah

During the time of the Prophet, the Roma Emperor, Heraclius, received the Muslim envo with great honour but afterwards he became enem of the Muslims. When the first Khalifah foun that the Roman Emperor began to conspire again him in co-operation with the Bedouins of the Sy rian frontier, he decided to save the frontier from th Roman attack. Besides, the Christian chieftai named Shurahbil murdered the messenger of th Prophet at Mutah in violation of the Internationa rules of peace while he was going to the prince o Basrah. In order to avenge the murder of the Mus lim envoy Syrian expedition was undertaken. Ove and above, Syria was economically necessary to Ara bia. From time immemorial Arabia used to do bus ness transaction with Syria. The very existence o Arabia depended on its trade with Syria and henc the conquest of Syria was essential to the Muslim: Abu Bakr sent Khalid bin Walid at the head of a army of 40,000 to the Syrian frontier. The Khalifa advised the General not to attack the enemy but t repulse the attacks made on him. Both the armie met at Ajnadan. The Muslims with great difficult won the field. Heraclius fled to Antioch and th victorious General marched on Damascus and lai siege to it.

Economically Syria was necessary

Battle of Ajnadan

Election of 'Umar

Death of Abu Bakr

The news of the victory at Ajnadan reached jus at the time when Abu Bakr was confined to bed When the disease took a serious turn he sent for th prominent Muslims and consulted them regarding suitable successor to the Khilafat. All eyes turned t 'Umar. He first consulted Abdur Rahman bin Au and Uthman and asked the opinions of other impor tant Muslims. They supported 'Umar for the exalte office. After a fortnight's illness Abu Bakr died or

uesday, the 22nd Jamadi II, 13 A.H./23rd August,
4 A.D.

stimate of Abu Bakr

Abu Bakr took the office of Khilafat at the most itical and crucial moment of Islamic history. Dis- nity among the Muslims, rising of the false prophets nd rebellions in the peninsula threatened the exist- nce of the infant State of Islam and disturbed the eace of the empire. He brought unity among the Muslims, crushed the power of the false prophets and ut an end to rebellions at home and vanquished the nvaders abroad. He thus laid secure the foundation f Islam. In consideration of the difficulties arising ut of the death of the Prophet and the services endered by him to the cause of Islam at that criti- al moment, Abu Bakr may rightly be called the aviour of Islam. He not only saved Islam from dis- uption but "made it a world-religion by diverting he attention of the warring tribes from internal con- lict to conquest and glory in the lands of Persia and f the Byzantine Empire". His calm judgement and uick sagacity coupled with a gentle and compas- ionate heart, were of incalculable service to the aith of Islam.

Saviour of Islam

Abu Bakr was the constant companion of our beloved Prophet. He followed the faith of Muham- mad (Sm.) in the teeth of bitter opposition and was ready to undergo any sort of trouble and hardship for the cause of Islam. The secret of his strength was his faith in Muhammad (Sm.). "Call me not the Khalifah of the Lord", says Abu Bakr, "I am but the Khalifah of the Prophet of the Lord". It was Abu Bakr who first tried to collect the verses of the Holy Quran into one volume. It was he who placed all his wealth at the disposal of the Nation. He had a very sympathetic heart for the poor and the needy. In order to help the distressed and relieve the destitute, he used to walk in the street at night. But at the same time 'he was armed with an iron determination and an unshakable belief in his faith.' He devoted his energy to the administration of the new born

Faith in Muham- mad (Sm.)

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Character

State and to the good of his subjects. His unswerving adherence to the new faith, his fidelity to the principles of Islam and his simplicity of life were the chief features of his character. He was the true embodiment of the spirit of Islam. Diligent, wise, tactful and impartial, Abu Bakr occupied a unique place in the history of Islam. Thus it can be said that "his reign was short, but after Muhammad (Sm.) himself there is none to whom the Faith is more beholden".*

* Sir W. Muir, *The Caliphate, Its Rise, Decline and Fall.*

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CHAPTER VIII

'UMAR

(13—24 A.H./634—644 A.D.)

Early life

'Umar was born in 513 A.D. in a distinguished Quraysh family of the Addiya clan. Abu Hafs was his surname, while he received the title of *Faruq* after his acceptance of Islam. In his boyhood he was a famous wrestler and orator. He was one of the few people who during the advent of Islam knew reading and writing. Business was his chief occupation. He was an arch enemy of the Prophet before embracing Islam. Inspired by Abu Sufyan, one day he was going to cut off the head of Muhammad (Sm.) with an open sword. While on the way he was informed of the conversion of his sister and brother-in-law to Islam, he became angry with them and wanted to punish them, but the sweet words of the Holy Quran which they recited to him softened his mind. Being imbued with the new spiritual thought, he ran hurriedly to the Prophet and embraced Islam in the sixth year of the Call. His conversion to Islam was of immense value to Muhammad (Sm.) and his mission.

Enmity to Muhammad (Sm.)

Conversion to Islam

His services to Islam before his accession

During the first emigration to Abyssinia, which took place before his conversion, 'Umar could not play any part; but on the occasion of the flight to Madinah he accompanied a band of twenty to Madinah and helped the Prophet there both in fortune and adversity. He took part in the battles of Badr and Uhud. In the battle of the Ditch when the Muslims were besieged within the town of Madinah, 'Umar displayed splendid feats of bravery. He was also present at the Treaty of Hudaybiah. He was not willing to accept this treaty as it seemed to him a most humiliating one on the part of the Mus-

lims. But at last 'Umar had to submit to the wil the Prophet who consoled him with a divine m sage. He also participated in the battle of Khayl In the eighth year of the Hijrah he took part in march on Makkah. He kept the ground when Muslims army took to flight from the battle Hunayn. 'Umar placed half of his life-long s ings at the disposal of the Prophet on the occas of the Tabuq expedition as contribution towards war fund. After the demise of the Prophet he companied Abu Bakr to the council hall where people of Madinah had assembled to select th leader. When the decision was arrived at, he w the first to swear allegiance to Abu Bakr a throughout his reign he was a constant friend Abu Bakr in weal and woe.

Part played by 'Umar in the battles of the Prophet

'After the death of Abu Bakr, 'Umar took t reins of government in his own hand and pursu the frontier policy of his predecessor with his ch racteristic zeal and vigour. Within a short perio he brought the mighty empires of Persia and Rom under the banner of Islam.

'Umar followed the policy of Abu Bakr.

Expansion of Islam under 'Umar

Before entering into the details of conquest, w should discuss the causes which brought the Mus lims into conflict with the Persians and ultimate led them to the conquest of Persia. The animos ties between the Muslims and the Persians bega to grow due to several reasons.

Causes of the conquest of Persia. The Persian never cherished in their hearts the good of the Mus lims and that was why they left no stone unturne to crush Islam in its bud. When the Prophet o Islam sent an envoy to the court of Persia, the Per sian king, Chosroes II, known in Persian history a Khushraw Parwiz, insulted the envoy and thereby incurred the displeasure of the Muslims. The en mity of the Persians is further revealed in the re bellion of Bahrayn during the time of Abu Bak when they helped the enemy of the Muslims. Thus the Persians proved dangerous to the State and the Muslims had to be cautious against them.

Persians insulted and helped enemy of the Muslims

From the geographical point of view Iraq, a province of the then Persian empire, formed the natural part of Arabia. Hence it was essential to the Arabs. Besides, the Arab tribes who lived on the border of Iraq and Chaldea helped their kinsmen in Arabia to rise against Islam. So, for the safety and defence of Islam, the Muslims were compelled to take up sword against the border tribes.

Geographical position and border conflict

The economic factor was not less important in deciding the fate of Persia. Iraq is a land of immense wealth due to the flow of the Euphrates and the Tigris over the surface of the province. Being a barren land, Arabia depended on the province of Iraq for her trade. But the Persians did not allow Islamised Arabia to carry on trade with them. So, the economic necessity drove the Muslims to come into conflict with the Persians.

Economic necessity

Battle of Namarraq. During the Khilafat of Abu Bakr, the Muslims under Muthanna and Khalid bin Walid conquered a part of the Sasanid Persia which was called the Kingdom of Hira. At the loss of Hira the Persians became furious and they were trying to recover it from the hands of the Muslims. The Persian King sent Rustam, a famous General with a large army. Khalid bin Walid had already left for Syria and so Muthanna was left alone in the Persian frontier. In view of the growing pressure of the Persians Muthanna appealed to the new Khalifah for reinforcements. 'Umar sent an army towards Persia under the command of Abu Ubayda. A battle took place at a place called Namarraq in which the Persians were defeated and Hira was re-conquered.

Hira re-conquered

Battle of Jasr. The defeat of the Persians in the battle of Namarraq enkindled their national pride. They again met the Muslims on the other bank of the Euphrates under the command of Bahman. Abu Ubayda, against the advice of Muthanna, crossed the river and gave battle to the Persians. The Muslims fell one after another till 3,000 remained out of an army of 9,000. Abu Ubayda lost

Defeat of the Muslims

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his life in the struggle. This battle is gener known in the history as the battle of Jasr or Bridge.

Battle of Buwaib. 'Umar was mortified at news of this disaster and began to raise a fresh l for the sake of national prestige. Many Musl and Christians responded to his call and ral round the standard of Islam. Both the armies m at a place named Buwaib, a few miles from Ku The Persians were defeated after a hard cont and began to flee in utter confusion. But finding other way, they returned to the charge and perish in large number on the field. Their leader, Mahr was slain in this battle.

Defeat of the Persians

Battle of Qadisiya. The Persian could not f get the crushing defeat inflicted on them in t field of Buwaib and now they began to prepa themselves against the Muslims. When 'Umar w apprised of this he declared *Jihad* all over the lar Sa'd bin Abi Waqqas was chosen for the chief co mand as Muthanna was no more in this land living. He was sent with instructions to encar at Qadisiya and to send envoys to the court of Pe sia with the message of Islam before opening ho tilities. Accordingly, envoys were sent to the cou of Persia with the message of Islam but the Pe sian king Yazdigard insulted the envoys and turn them out of the court. This ill-treatment from t Persian king hastened the war. The Persian so diers were sent against the Muslims under the com mand of their greatest hero Rustam who was aske at the outset to accept Islam and conclude a treat with the Muslims. Rustam boastfully refused t comply with their request and wanted to smash th whole of Arabia to pieces. The following day th Persian army advanced and Sa'd being unwell direc ted the operations from his sick-bed. The battl that followed at Qadisiya was hotly contested. I lasted for three days. Though the Persians fough gallantly, yet they were defeated and their famou General Rustam was killed while he was runnin away from the battle field.

Causes of the battle of Qadisiya

The Persians defeated and their commander killed

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With the death of Rustam the Persian troops took to flight. The battle of Qadisiya was a decisive one in the history of Islam as well as of the world. It completely broke down the strength of Persia and secured for Islam a footing ground in Persia.

Results of the battle of Qadisiya

Capture of Madain. After a few months, Sa'd with the permission of the Khalifah, marched against the capital Madain and occupied it. Thus the whole of the territory between the Euphrates and the Tigris came under the possession of the Muslims.

Battle of Jalula. The Persian king took refuge in Hulwan, about a hundred miles to the north of Madain. He once more ordered the Persian forces to advance and a part of his army occupied Jalula. Sa'd with the Khalifah's permission sent a strong army under Qaka to meet the Persians. The siege continued for eight days when the Persians were defeated. Hulwan was captured and the Muslims strongly garrisoned the place.

After this a peace was concluded with the Persians and no fighting took place for a few months. But the Persians broke the treaty in 638 A.D. and the Muslims were compelled to wage war against them. The last great battle was fought in 642 A.D. at Nihawand in which the Persians were defeated and their power was completely shattered. The great army of Yazdigard was smashed to pieces. Yazdigard fled to Ispahan then to Kirman and from there to Balkh. Thus the whole of Persia came under the sway of Islam.

The whole of Persia conquered

Causes of hostility with the Byzantines. The relation between the Muslims and the Byzantine Empire (the Eastern Roman Empire consisting of Syria, Palestine and Egypt was called the Byzantine Empire) was very cordial at the dawn of Islam. When the Muslim envoy was sent to the court of the Roman emperor, Heraclius, during the life-time of the Prophet, he received the envoy with great honour. But afterwards the relation began to cool

Relation during the time of the Prophet

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down. The Christian prince of Banu Ghassan Syria murdered the envoy of the Prophet at Mu while he was going to the prince of Basrah. Syrian expedition was undertaken in order avenge the murder of the Muslim envoy. Thus hostility between the Muslims and the Byzanti began to increase.

Hostility of the Romans

During the time of Abu Bakr the relations was not improved due to certain reasons. He clius, the Roman emperor, incurred the displeas of the Khalifah by instigating the Bedouins aga the Muslims. And the result was the battle of nadan.

Border conflict was one of the causes of hostility

Just after the demise of the Prophet the A tribes who lived on the border of Syria and Palest used to help their kinsmen in Arabia. Their f quent raids on the Muslim territory brought i mense trouble and misery to the people of Arab As a result, the relation between the Muslims a the Byzantines became straitened.

Economic problem and strategic position of the Byzantime Empire widened the gulf of relation-ship

There were other causes which widened t gulf of relationship. Arabia is a land of des and hence the inhabitants of this place had to se their fortune outside Arabia. On the other ha the Byzantine Empire was famous for its richn and better liying and so the Muslims, in order solve their economic problem, turned their ey towards the Byzantine Empire. Besides, the stra gic position of the Byzantine Empire was such t it was necessary for the safety and defence of lam. All these brought the Muslims into confl with the Byzantine Empire. But in spite of this t

Relation ship restored after the treaty of Jerusalem

relation of the Muslims with the Romans was n always uncordial. After the defeat of the Roma in the field of Yarmuk, the relationship began resume. When Jerusalem was besieged, the inhab tants of this place made a treaty with the Khalifa By the Treaty of Jerusalem old relationship w restored. After that, the relationship between th Muslims and the Byzantines was one of consta hon ility. But as soon as the Muslims conquered cor.itry they adopted a policy of conciliatio

hen the Byzantine Empire came under the sway Islam, they not only made friendship with the nquered people but also made every effort to im- ove their conditions. The Byzantines were treat- l with kindness and justice, and they had never njoyed such a period of peace and tranquillity as nder the Muslims.

Conciliatory policy of the Muslims

Conquest of Syria. When Abu Bakr was in his eath-bed, the Muslims had defeated the Romans the Syrian frontier. After that, Khalid bin alid annexed Damascus, Ardan and Hims one ter another to the empire of Islam.

Capture of Damascus, Ardan and Hims

At the fall of these three important cities, the oman emperor, Heraclius became furious and sent vast army against the Muslims. The Muslim my rallied at Yarmuk under the leadership of bu Ubayda. They first wanted to avoid war but was thrusted upon them by the Romans. In the ttle of Yarmuk, which took place in July, 634 .D. the Romans were defeated, and all the Syrian wns surrendered one by one. When the emperor eraclius heard of this discomfiture, he left for onstantinople.

Battle of Yarmuk

The battle of Yarmuk was a turning point in the story of Syria. In this battle the power of the omans was curbed and crushed. Some of the peo- e joined the faith of Islam, but those who refused join were asked to pay *Jizya*. Peace was conclu- d with those who neither embraced Islam nor id any Jizya on condition that, if necessary, they ould fight for the Muslims.

Results of the battle of Yarmuk

Capitulation of Jerusalem. After the fall of armuk the Muslims laid siege to Jerusalem. The eople of Jerusalem offered to capitulate on condi- on that the Khalifah should come in person and gn the treaty. 'Umar in consultation with the pro- inent members responded to their request. The eaty was drawn and signed by the Khalifah. The eaty "gave the inhabitants full protection of life, property, of churches and of crosses. Their chur- es shall not be used as dwelling houses nor shall

Treaty of Jerusalem

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they be dismantled nor shall their compounds in any way damaged. Islam will not be forced them nor shall they be in any way molested. Th people of Jerusalem shall pay the Jizya as the pe ple of other towns do. They must turn out th Greeks but whoever of the Greeks leave the tow his life and property shall be protected till h should reach a place of safety. And whoever shou wish to go away with the Greeks, their life and pr perty, churches and crosses, shall be protected. Th terms of the treaty will be observed even by th next generation".

Conquest of Jazira. In 17 A.H./638 A.D. the R man emperor made another attempt to regain Syr at the instigation of the people of Jazira. Th Arabs did not want territorial extension but the were fighting for the protection of Arabia. Whe this object was achieved, they stopped fightin But the enemies would not let them rest. The pe ple of Jazira took the field and opened the gates war to the invaders. The Muslim force under th leadership of Abu Ubayda fell upon the enemie and the enemies were once more routed. Thus th whole of Syria was conquered by the Muslims.

Khalid bin Walid

Services of Khalid bin Walid

It would not be out of place to dwell upon im portant matters regarding the services of Khali bin Walid and his subsequent removal from th command. Bold, fierce, dashing and courageou Khalid occupies a unique position in the history o heroism. During the battle of Uhud he fought o the side of the Quraysh and defeated the Muslim for the first time. On becoming Muslim, Khali devoted his whole life to the cause of Islam. H saved the Muslim army in the battle of Mutah fro the impending disaster and brought glory to Islan It was under his leadership that the Muslims wer able to restore peace in the peninsula by suppress ing the false prophets. The glory of the conquest of Iraq and Syria was also due to Khalid bin Wali For bravery and courage he is known in the histor of Islam as the "Sword of Allah".

The man who has done so much for Islam was moved from the command in 17 A.H. by 'Umar I. is said that Khalid gave an award of 10,000 nars to a poet. 'Umar disliked this extravagance nd asked for an explanation which was refused y Khalid. Khalid had given the money out of his wn purse. There were some other reasons for his emoval. Khalid had been very severe on the battle- elds against the enemies. 'Umar did not like this nd he found in Abu Ubayda a man of mild dispo- tion. Regarding the removal of Khalid from ower W. Muir says, "He (Umar) had deposed Khalid from his government, not because of tyran- y or fraud, but because he deemed it needful to emove stumbling block out of the way of the peo- le, who were tempted to put their trust in an arm f flesh instead of looking alone to the Giver of all Victory". However, the removal of Khalid bin Valid shows that every Muslim whatever rank he ccupies is liable to answer for his own conduct.

Removal from the command

In the same year of the Hijrah, northern Arabia nd Syria were visited by a severe famine and pes- lence in which many of the best and prominent nen fell victim to epidemic. 'Umar personally ame to Syria for the relief of the distressed peo- le. He worked like a common labourer during this ime and on many occasions he was seen carrying oads of flour on his shoulders for the famine- tricken people.

Famine and pestilence

Conquest of Egypt. Towards the close of 18 A.H./639 A.D., Amr bin A's with the permission of he Khalifah set out from Palestine for Egypt.

The causes of the conquest of Egypt are not far o seek. The strategic position of Egypt, the rich- ness of its grain-producing soil and the enmity of he Roman emperor led the Khalifah to turn his ttention to the conquest of Egypt. The Byzantines had been living in Egypt since their expulsion from Syria and Palestine. It was not safe for the Mus- lims to allow them to live so near to Syria and Pa- lestine. Besides, Egypt was lying so dangerously near to Hijaz that it might be a great danger to the

Causes

Strategic position of Egypt

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Muslims at any moment. Its capital, Alexandr
was the base of the Byzantine Navy and the door
the rest of the North-African corridor.

Economic factor

The Arabs were not free from financial emb
rassment. They had to depend on the mercy
others for the solution of their economic proble
Egypt is a rich country due to the flow of the riv
Nile over its surface. The river Nile brings plen
ful supply of water every year and makes the s
of Egypt fertile. This is why Egypt is called "t
gift of the Nile". So, the Muslims in order to i
prove their lots and to weaken the economic po
tion of the Byzantines felt it necessary to conqu
it and the behaviour of the Roman emperor ha
tened the work. The Roman ruler instigated t
people of Jazirah against the Muslims and thoug

Fall of Fustat

of attacking Syria through Egypt. For these reaso
the Khalifah gave permission to Amr bin A's
proceed to Egypt. Amr entered Egypt with 4,0
men by the route of Wadi al-Arish. After attacki
some small towns, he laid siege to Fustat. The sie
lasted for seven months after which the fort ca
under the possession of the Muslims.

Fall of Alexandria

At the fall of Fustat, the Caesar became furio
and sent a vast army to Alexandria. After a h
contest Alexandria was conquered by the Muslim
In 20 A.H./640 A.D., the whole of Egypt came und
the sway of the Muslims. After the conquest
Egypt, Amr took measures to improve the con
tion of the subjects. Agriculture was patronized a
taxation was regulated on a fixed and moder
scale. Trade was encouraged and the Egypti
Christians were treated with kindness. The Egy
tians had never enjoyed such a period of peace a
prosperity before.

Amr introduced good Govt. in Egypt

Library of Alexandria

It is said that the famous library of Alexandr
was burnt to ashes at the instance of 'Umar. 'T
two famous historians, Gibbon and Gior, are of op
nion that it was burnt long before the Musli
conquest of the town. Muir says, "it is a lat
invention".

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esults of the Persian and Roman conquests

The conquest of Persia and Rome had far-rea- ing consequences in the whole history of Islam. ne success of the Muslims over the Persians was success of the Semites over the Aryans. The pow- s of the two mighty nations were totally crushed, hile those of the Muslims began to increase. The nquest of the Roman Empire brought the Mus- ms in touch with the Mediterranean Sea. They ow felt the necessity of building up their Navy. ence it can be said that the Roman conquest was rimarily responsible for the creation of Muslim aval power.

Powers of the mighty nations crushed while those of the Muslims increased

Naval power created

With the conquest of Persia and Rome the uslims became the masters of the vast domini- ns. They were now in possession of the heritage these two resourceful countries. They became onomically self-sufficient and when they were ee from the economic depression they devoted eir time to culture and other affairs. It is also ggested that the unlimited material resources of e two countries served as an encouragement to e Muslims to extend their power up to the Indus. he Muslims had learnt the art of the military tech- que of the conquered people by coming into con- ct with them. They adopted it in course of time their model. ✓

Solution of economic problem

Military technique adopted

The Persians and the Romans had reached the eight of glory and power in those days. In the do- ain of culture and civilization, they remained un- valled in the history of the world. So, after the nquest of these countries the Muslims came in ose touch with the Persian and Hellenistic Civili- tion. It was the result of this cultural contact that e Muslims in later days played so successfully the nportant role in the intellectual fields in the world.

Cultural contact

Persian etiquette and social system, Persian anners and customs were all introduced in the rab society. But the Muslims not only took but lso gave many things to the conquered people. hey introduced a better form of Government in he conquered countries. The peasants who were

Persian social system and customs introduced

groaning under the burden of taxation under t Persian king, Chosroes, heaved a sigh of relief unc the Muslims. Trade and industry, agriculture a commerce received a great impetus in the hands the Muslims.

Simplicity of the Arab life lost

The conquests of Persia and Rome were not all an unmixed blessing to the Arabs. The vicio and luxurious life of the conquered people per trated into the Arab society. As a result the simp city of Arab life was lost and the Muslims becar degenerated. All these pernicious habits paved t way for the future downfall of the Muslims.

Causes of the Muslims' success

Religious zeal of the Arabs

The success of the Muslims over the Persia and the Romans was mainly due to their religio zeal and fervour. They fought for their count i.e., Islam, with all their means and capacity, a were ready to die for it any moment. To die Islam was a great privilege to them as they believ that their death for Islam would be rewarded the next world. Hence they preferred death in t

National feeling

cause of their country to dishonour at the hands the enemy while the enemy had no such idea garding their future. The Arabs were also imbu and inspired with the thoughts of a new nation ism which was a great incitement to victory o the enemy. They were united under the banner

Capable generals and better military technique of the Arabs

Islam to defend their country at the cost of th own life. During this period Arabia produced galaxy of brilliant soldiers and generals who po essed extraordinary courage and capacity, foresi and military skill. It was under the leadership these generals that the conquests of the Islar world were possible. Besides these, the milit technique of the Muslims was superior to that the Romans and the Persians, who had no maste over the cavalry and camelry. The internal de dence of the two mighty empires were greatly r

Decadence of the Persian and Roman Empires

ponsible for the success of the Muslims. 'Luxu corruption and oppression, religious strife and m tary disaster had impaired their vigour and und mined their strength' even before they came i

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nflict with the Arabs. Moreover, the Greeks fought r their power and prestige, while the Muslims ught for their own existence. Their defeat in the eld would mean their complete doom and destruc- on. Hence they fought to the last for one idea— ne idea of existence. These are the causes which ccount for the success of the Muslims against the nemy.

Difference of idealogy

dministration of 'Umar I

'Umar I not only conquered a vast empire dur- ng the ten years of his Khilafat but he consolida- ed it by a great system of administration. As an dministrator he remained a model for all great Muslim rulers during the whole of Islamic History. During the thirty years that the Republic lasted", ays Ameer Ali, "the policy derived its character hiefly from 'Umar both during his life-time nd after his death". He framed the Constitution of he State on the basis of democracy. The seed f democracy planted by Abu Bakr bore fruit nd reached its zenith during his reign. He had two Consultative Bodies. These bodies were called the *Shura* or Council of Advisers. In all important af- airs, he sought the help of the Shura. 'Umar em- hatically declared, "There can be no Khilafat ex- ept by consultation". The position of the Khalifah vas just the position of a common subject. 'Umar ften used to say, "Verily I am one among you. I lo not desire that you should follow anything which arises from my caprice".

Democratic spirit of 'Umar's rule

The Shura

In the interest of the national integrity of the Arabs 'Umar I took steps to make the peninsula a purely Muslim State. In view of the hostility of the non-Muslims he offered option to the Jews of Khay- bar and the Christians of Najran to decide whether they would stay in Arabia without interfering in the affairs of the State or migrate to other places on receiving due compensations from the State. They preferred to leave Arabia with the proposed com- pensation money and the Khalifah gave them all sorts of facilities for migration. The second cardinal point in 'Umar's policy was to maintain the military aris-

Constitutional reforms of 'Umar

tocracy of the Arabs and to achieve this end he
not allow them to hold land in the conquered cou
tries, because of the fact that it would impair t
military prowess of the Arab soldiers. He a
forbade them to live with the settled people in cit
and ordered them to live in military cantonment

Division of empire

'Umar I was the founder of the political adm
nistration of Islam. For the convenience of admi
tration 'Umar divided the empire into provinces a
each province was placed under an efficient gove
nor. Makkah, Madinah, Jazirah, Basrah, Kufa, Egy
and Palestine were the main provinces of the empi

Wali or Governor

The provincial Governor was called the *Wali*
Amir. Wali was not only the ruler of the provin
but also the military and religious head. He w
responsible to the Khalifah for his administratio
The provinces were again divided into districts a
the district officer was called the *Amil*. The Khalif

Amil

watched the movement of the officers through t
help of the spies.

Special care for agriculture

'Umar took special care of the welfare of agr
culture and the agriculturists. He made it a la
that no Arab should acquire lands from the native
of the soil in the conquered territories. After
proper survey of the lands the assessment was fi
ed. Cannals were dug and police force was organi
ed. 'Umar I introduced the Muslim era of Hijra
He also introduced the system of old-age pensio

Pension system introduced

"The pension system of 'Umar is a spectacle pr
bably without parallel in the world", says W. Mu
For the weak and the disabled, he granted allow
ances from the public treasury. He founded schoo
and mosques in different parts of the empire.

Revenue administration

'Umar established a department of finance un
der the name of Dewan which was in charge of the
revenue administration of the Centre as well as the
Provinces. The Dewan was to regulate the receip
and disbursement of the revenue of the empire
The sources of the revenue were generally derived
from the poll-tax (Jizya), poor-tax (Zakat), land-
tax (Kharaj), spoils of war and the Fay' (income
from crown lands). Besides these taxes, 'Umar

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instituted a few new taxes, namely, al-Ushr or one-tenth of the produce taken from big estates, a commercial tax imposed on foreign non-Muslim merchants and Zakat on horses, exempted during the time of the Prophet and Abu Bakr.

After meeting the expenditure of general administration and warfare the surplus money was distributed among the Muslims and it was determined by three principles, namely, the relationship with the Prophet, priority of conversion to Islam and military service to Islam. On the basis of these principles every Muslim, both male and female, was to receive the amount of pension or stipend and for this a Register was maintained in the Diwan. On the top of this list were the names of the widows and close relations of the Prophet who received 10,000 dirhams each per year. Next came the warriors who fought the battles of Islam. The warriors of Badr received 5,000 dirhams each and those who took part in the battle of Uhud got 4,000. The people who accepted Islam before the conquest of Makkah received 3,000 dirhams a year and so on, till we come to the ordinary soldiers. The ordinary soldiers who joined the great conquests of 'Umar got 500—600 dirhams. Even the slaves, women, newborn children and dependents of the Muslims had shares in the *Bayt al-Mal* or the Public Treasury.

Distribution of surplus money among the Muslims

'Umar entrusted the Qazi with the judicial functions. The Qazi was completely independent of the provincial governor and received a fixed pay for his duties.

Judicial department

The Khalifah maintained a well-disciplined army. He himself was the commander of his army at Madinah. But generally he delegated his authority to his Generals. His army was divided into two classes—cavalry and infantry. He was particularly careful for the welfare of his soldiers. But in case of neglect of duties he inflicted severe punishment on his soldiers. Thus in every sphere of administration he stands unparalleled in the whole history of Islam.

Army

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Death of 'Umar

'Umar I, after a glorious rule of ten years and some months, met his death at the hands of a Persian slave named Abu Lulu (Firoz) in the year 23 A.H./643 A.D., while he was saying his prayer in the mosque. "The death of Hazrat Umar", says Ameer Ali, "was a real calamity to Islam". Extremely stern but just 'Umar was especially fitted for the leadership of unruly Arabs. He stood like a bulwark and protected his people against every assault that was made to undermine their strength. With his death, all the forces such as tribalism, immorality of the days of ignorance, centrifugal tendency of Bedouin tribes raised their heads and undermined the unity of the Muslims.

Estimate of 'Umar

Hazrat 'Umar was one of those extraordinary personalities in history who not only moulded the destiny of the nation but made history of their own. His brilliant conquests and benevolent administration inaugurated a new era in the history of the world. He had to fight against the Persians and the Romans who were bent upon the destruction of the infant State of Islam. It was due to his dexterity and ability that the mighty empires of Persia and Rome crumbled before the arms of Islam and it was no small credit to him that the whole of Arabia and Egypt came under the influence of the Muslims. It was he who not only consolidated the conquered territories but also gave the empire an efficient system of administration. He may be regarded as the real founder of the political administration of Islam. His enforcement of the *Shariat Law*, organisation of the police force, introduction of census, stipends and the Muslim era of Hijrah, construction of forts on the frontier, establishment of the department of finance, improvement of agriculture and the agriculturists, patronage of female education, etc., testify to his ability as a great ruler and administrator. For the safety of Arabia he asked the Jews of Khaybar and the Christians of Najran to leave the peninsula. The prohibition of purchasing and cultivating lands

Achievements of 'Umar

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the Arabs in the conquered countries speaks of s genius as a far-sighted statesman. Thus as a nqueror, as an administrator and a statesman, mar I deserved to be ranked as one of the great- t rulers of the world.

Hazrat 'Umar was the best example of ideal aracter. All the good qualities of a man were mbined in him. Simplicity, dutifulness and im- artiality were the chief features of his character. imself a ruler of a vast dominion, 'Umar lived like ordinary man. It was difficult for a foreign visi- r or an unacquainted person to recognise the Kha- fah. He had no bodyguard for personal safety nor magnificent palace for his residence. He was the nbodiment of softness and strictness. He was kind nd sympathetic to the poor and for them he passed any a sleepless night. He used to roam in the reet at night to see the condition of his people and n many occasions he helped them with money and od. During the days of famine he carried sacks corn on his own shoulder to distribute among the stressed people. But he was very strict in the se of judgement. Nobody was exempted from the ws of justice, even not his own son if he commit- d any wrong. Nepotism and partiality could not uch his activities. High and low, rich and poor ere all equal to him and to his law. When a com- aint was brought against the provincial governor, did not hestitate to dismiss him. In the interest Islam and the State he selflessly devoted his hole energy, time and brain and for this he will ve in the hearts and minds of the Muslims for ali me to come.

Character

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CHAPTER IX

'UTHMAN

(24—36 A.H./644—656 A.D.)

Early life

Born in 573. A.D.

'Uthman was born in 573 A.D. in the Quray family of Banu Umayya clan. His ancestral pedigree joins that of the Prophet with the fifth ancestor. Before his acceptance of Islam he was known by his surname Abu Amar. He was also known in history as *Dhumurayn*, for he married two daughters of the Prophet. His father's name was Affa and mother's Arwa. Abu Sufyan, the arch enemy of Islam, belonged to this clan. 'Uhman learnt reading and writing and from his boyhood he was generous and honest. He was one of the few well-to-do men in Arabia. Abu Bakr was his bosom friend.

Conversion to Islam

When the Prophet invited men to his religion he was thirty-four years of age. One night 'Uthman dreamt a dream that somebody was calling him "Wake up, ye sleeping one, Ahmad has appeared in Makkah". His mind was filled with a divine inspiration. He hurriedly ran to the Prophet and embraced Islam. When his uncle Hakam was apprised of his conversion, he began to rebuke him, even chastised him severely but he did not abjure the faith of Muhammad (Sm.)

Emigration to Abyssinia

When the persecution and tortures on the Muslims exceeded all bounds, Muhammad (Sm.) advised his followers to migrate to Abyssinia and on this occasion 'Uthman along with his wife accompanied the emigrants. After a couple of years he came back to Makkah from where he again migrated to Madinah.

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is services to Islam

During his stay at Madinah, he took a promi-
ent part in serving the cause of the Muslims. He
aced all his wealth at the disposal of the nation
d in this respect he was second to Abu Bakr.
hen the Prophet expressed his desire to dig a
ell for the Muslims, he fulfilled this desire of the
rophet by spending twenty thousand dirhams for
e well. Again, when the Prophet expressed a
ish to purchase an adjoining piece of land for
e extension of his own mosque, 'Uthman fulfil-
d his wish too. During the Tubuk campaign, when
e Muslims were facing some difficulties due to
ant of money he contributed ten thousand dinars
cash and one thousand camels. In the battle
Badr he could not take part owing to the illness
his wife Ruqayya. Here he only carried out the
der of the Prophet who wanted him to attend
his sick wife. He took part in the battle of
hud. He also took part in all other battles but
was not present at the treaty of Hudaybiah ac-
rding to the Prophet's wish. He occupied a pro-
inent position in the affairs of the State during
e Khilafat of Abu Bakr and 'Umar. Both of them
ught the advice of 'Uthman in the discharge of
eir duties.

'Uthman's services to Islam before his accession

ection of 'Uthman

When the life of 'Umar was drawing to a close,
left the election for the future successor to the
hilafat to a council consisting of 'Ali, 'Uthman,
'd, Talha, Zubayr and Abdur Rahman bin Auf.
ne services of every one of them were apprecia-
e for the cause of Islam. "But among them there
as none standing out in distinct relief from the
st as did Abu Bakr and 'Umar in their respective
nes". So, it was a difficult question to choose one
t of many for the exalted office. During the
e time of 'Umar his choice was fixed on Abu
baida bin Jarrah for his distinctive features. But
was already dead. The next choice was Abdur
hman who was not willing to shoulder the great
sponsibility. After the Khalifah's death, among

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the five nominees Talha was not present at Madi
and the choice was left in the hands of Abd
Rahman bin Auf who worked day and night for
amicable settlement. He consulted each one in
vidually as to his opinion. Sa'd would supp
'Uthman. Zubayr mentioned both 'Uthman and '
'Uthman voted for 'Ali and Ali voted for 'Uthm
Abdur Rahman asked the opinions of other pro
nent men. At last the majority of votes was
favour of 'Uthman and he was declared as
elected Khalifah. Everybody took the oath of al
giance and when Talha came back, 'Uthman
quested him to take the post of Khalifah but
refused and took the oath of fidelity to him. Th
'Uthman became Khalifah on the votes of
majority.

Five candidates stood for the Khilafat

Conquest in the East

After six months from the demise of 'Umar, t
Persian king Yazdigard, who was in exile, aga
tried to instigate rebellion in the country again
the authority of Islam. 'Uthman quelled the reb
lion with an iron hand. Thereupon the other P
sian kingdoms came under the sway of the Mu
lims. The chiefs of Hisraf, Kabul, Gazna, Balkh a
Turkistan paid homage to the Muslims. Most p
of Khurasan such as Nishapur. Tus and Marv f
into the hands of the Muslims in the year
A.H./650 A.D. During the reign of 'Uthman pe
was not only establishing in the countries b
towards the east and the north the frontiers of t
Muslim Empire were considerably pushed forwa

Suppression of revolt and the extension of the Muslim Empire

Syria had by this time came entirely und
Mu'awiyah. On the death of his brother, 'Um
gave him the government of Damascus. The Cae
of Rome had a covetous eye on this land. In t
second year of 'Uthman's Khilafat, Mu'awiyah w
threatened by the approach of an army from A
Minor which he had not the means to oppose. B
ing helped by the Khalifah, Mu'awiyah defeat
the Roman armies. Following up the success th
overran Asia Minor. Then the island of Cyprus w

Trouble on Syrian frontier

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ccupied by the Muslims and the inhabitants of the lace agreed to pay the same tribute to the Muslims s they did to the Romans. Cyprus occupied

Conquests in the West

The death of 'Umar gave rise to disorder and onfusion in the country. The Persians and the Romans were raising their heads against Islam. They from the beginning were anxious to nip the young State in the bud. In the year 26 A.H./ 646 A.D., he Roman soldiers landed at the port of Alexan- dria and took possession of the town. Amr bin A's, the Governor, then drove the Romans out and re- covered that port. During this time a dispute arose between Amr, the Governor, and Abdullah bin Sa'd, foster-brother of 'Uthman, on certain administra- tive measures. The former's place was occupied by the latter. In the year 31 A.H./651 A.D., the Roman emperor sent a fleet of 500 vessels to invade Egypt. The Muslims with a fleet under the command of Abdullah met the enemy. A bloody battle was fought in which the Romans were discomfited. Thus the Muslims earned a good reputation even in naval war. The power of the Muslims began to increase both on land and sea. But in spite of their victories the clouds were lowering on the horizon of Khilafat.

Expulsion of the Romans

Naval war

Charges against 'Uthman

During the first six years of his reign, 'Uthman ruled with good reputation and "he was more be- loved by the Quraysh than 'Umar", says Az-Zuhri. Several victories were won, many golden leaves were added to the history of Islam and the banner of the Crescent fluttered right from Morocco down to Kabul. But it is a strange anomaly that the people who once spoke highly of him, brought several char- ges afterwards against the innocent Khalifah. If the charges are analysed one by one, it will reveal to the readers that 'Uthman was free from the false accusation brought against him.

Of the charges the appointment of his own re- latives to the important posts and the dismissal of the efficient governors were prominent. But on

Appoint- ment of relations

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clear and impartial examination the accusation w
hardly appear to be just and true.

Sa'd, conqueror of Persia, appointed by 'Umar

In the first place Mu'awiyah, the Governor
Syria, was a near relation of 'Uthman but this a
pointment had been made by 'Umar and was simp
continued under 'Uthman. Sa'd, the conqueror
Persia, was appointed during the reign of 'Umar b
on minor complaints he was replaced by Mughi
But 'Umar expressed a desire at his death-bed th
Sa'd must be reinstated and for the fulfilment
his predecessor's desire, 'Uthman reappointed Sa
to the governorship. But when a dispute arose b
tween Sa'd and Ibn-i-Mas'ud, the treasury offic
of Kufa, the former was again dismissed and Wal
bin Aqba was appointed in his place. Walid b
Aqba was a near kinsman of 'Uthman no doubt, b
his appointment was made in the beginning of h
reign when he was free from these charges. It
also clear from the fact that when Walid was accu
ed of drinking liquor, he was not only dismiss
but also given the prescribed number of strip
as required by law. If 'Uthman was really actuat
by any motive of partiality, he could have ignor
this matter easily. After Walid, Sa'd bin 'As b
came the Governor of Kufa but under him the rowd
elements of Kufa scored a considerable success a
he was replaced by Abu Musa Ash'ari in the ye
34 A.H./654. D. Abu Musa Ash'ari had no bloo
relationship with the Khalifa. This man was a
pointed governor by 'Umar but when the people
Basrah accused him of partiality for the Quray
'Uthman removed him and in his place appoint
a man of their own choice.

Walid bin Aqba appointed in the beginning of his reign

Abu Musa Ash'ari appointed by Umar

The greatest disturbance was created in Egy
where Abdullah bin Sa'd was appointed in pla
of Amr bin A's. The former was the foster-broth
of the Khalifah no doubt, but his services to t
cause of Islam were of great importance. His A
can triumph over the Roman hordes as well as h
creation of a strong navy for the Muslim Empi
show that he was a man of genius and daring a
'Uthman was fully right in giving him the appoin

Troubles in Egypt

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nent. In spite of that when the insurgents reach-
d Madinah and demanded his removal, he readily
onsented and appointed their own nominee Muham-
nad bin Abu Bakr in Abdullah bin Sa'd's place.

From the above facts it is quite clear that if ne-
otism and favouritism should have actuated him,
e would have turned a deaf ear to the clamour
gainst his relations ; but he not only removed them
n public complaints, but also had one of them
triped on charge of drinking. It should also be
orne in mind that some of the appointments were
nade during the first years of his reign when his
ands were completely clean according to many
ritics. So, it can be safely said that the charges
vere absolutely baseless and the character of 'Uth-
nan was perfectly free from the blemishes imputed
o him.

Uthman did relieve some of the old governors
o doubt, but not without definite reasons. Even
Jmar the Great had to depose heroes like Kha-
d, Mughira and Sa'd bin Abi Waqqas. He had to
ake this course in the interest of Islam. But none
an doubt even to-day his honesty of motive.

Removal of governors not without reasons

It is further alleged that 'Uthman was extra-
agant. He gave away money to his relations and
quandered the State Treasury. This allegation is
uite false. It is well known to all that 'Uthman
as the wealthiest merchant in Arabia and that
as why he was passed by the name "Ghani". His
beral contributions towards the cause of Islam won
m great admiration in the days of the Prophet.
man who placed all his wealth except two camels,
his youthful days at the disposal of the Nation
ould also be kind to his kinsmen and especially
hen he had money enough of his own to give and
end. He did not take any allowance from the State
reasury for himself. His speech as quoted by Ta-
ri against such allegations ; noted here for the
formation of the general readers. "When the reins
Government were entrusted to me I was the big-
st owner of camels and goats in Arabia. Today
possess neither a goat nor a camel, save the two
at are meant for the pilgrimage...It is alleged

His kindness to his relatives justified

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broughly misunderstood and the enemies raised a
e and cry that the Khalifah had caused the sacred
lumes to be burnt.

When complaints were brought against gover-
rs, the Khalifah asked the people to attend the
llowing pilgrimage season with their grievances.
l the governors met on the occasion but nobody
me forward with a grievance to put up. From
is, it can be easily understood how false the com-
aints were. The Khalifah then called a council
the governors to devise ways and means to put
end to this mischief. It was unanimously decided
at the Khalifah would deal firmly with the ring
aders and make examples of them. But 'Uthman
as a man of meak temperament. He did not want
at hundreds of life should be massacred for his
rsonal interest. He even refused to keep body-
ard at the door of his house for his personal
fety. In spite of all qualities of head and heart,
ople misunderstood him and the conspiracy was
ining ground day by day.

Conference of the governors held but nobody came

uses of revolt

The real causes of the revolt and of the murder
'Uthman are to be sought elsewhere. Firstly,
ere were people in the empire who had accepted
am not for its virtues but for its privileges. When
privileges were denied to them because of their
sconduct, they tried to do harm to the Khalifah.
dullah ibn Saba, a Yemenite Jew who had
come Muslim for self-interest, took the leading
rt in the agitation against 'Uthman. When he was
pelled from Basrah, Kufa and Syria successively
his seditious activities he went to Egypt and
gan to preach against 'Uthman. Many were influ-
ed by his preaching and the power of the rebels
is increased. Several nationalities were also
dued by the sword and they had subsequently
epted Islam. But still they entertained a definite
red for the Muslims. Taking the advantage of
disturbance they now sided with the rebels.
condly, the rivalry and jealousy among the
raysh themselves, namely between the house of

Many displeased when their interest hampered

Preaching of Ibn Saba against 'Uthman

Jealousy between the house of the Hashimi and that of the Umayyah

the Hashim and that of the Umayyah, had weak the power of 'Uthman and constituted one o main causes of his failure. Before the birt Muhammad (Sm.) there also existed rivalry ween the two dynasties. But under the pea reign of 'Uthman the tribal jealousy began to its head and when the power of the Umayyads going to be established, the Hashimites could tolerate it. The Khalifah granted land in Ira place of Makkah to the Quraysh who had left kah for Syria. The anti-party began to preach 'Uthman was showing favour to the Quraysh thus the rivalry between the Quraysh and the Quraysh took a serious turn. Had all the Qu rallied round 'Uthman at that critical momer would have been possible for him to crush faction which challenged the authority of the K fah. But the cause of his enemy was supporte the Hashimites who did not want the Umayya

Rivalry between the Quraysh and the non-Quraysh

power. Thirdly, the weak character of 'Ut was mainly responsible for his misfortune. 'Ut was a very simple, pious and kind-hearted Kha Simplicity and leniency have no place in admin tion and particularly at that critical period wh strong hand was needed to run the administra This quality was essentially wanting in 'Uth He was too good a man who could not believe others could do mischief to him and to his Kh On many occasions he forgave people even for crimes. This leniency encouraged the evil-do

'Uthman's leniency responsible for his misfortune

carry out their evil intentions. They began to s discontent against the Khalifah and also cr trouble for his governors against whom charg crime were brought before the Khalifah. 'Uth kindness gave them a long rope and soon became a power that could not be easily crus

Entrance of the rebels into Madinah

The different parties had different view with all their differences they stuck to one —the deposing of 'Uthman and uprooting the 'U yads. To achieve this end, they joined togethe proceeded quite systematically. The seditio entered into Madinah and place their griev before the Khalifah. It is said that 'Uthman

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sed to redress the grievances of the people but rwan, the chief adviser of the Caliph, played a l game with them by writing to the governors to rder the deputationists on their arrival. It is also d that when the insurgents demanded the recall the Governor of Egypt and the substitution of hammad bin Abu Bakr instead, the Khalifah hout any question acceded to their request and nded over to them the letter of appointment. But they were not pleased with the Khalifah. They k Madinah by surprise and raised the shouts, engeance," "Vengeance." 'Ali asked them reason d they produced the letter under the seal of the alifah addressed to the Governor of Egypt, con- ning the instruction that as soon as those people ould reach Egypt, they should be put to death d he should consider his order of dismissal can- lled. It is stated that the deputationists intercep- d the letter when a special courtier of the Khalifah is carrying it to Egypt. It can be rightly asked w could all of them return at one and the same ne when this letter was caught only by those who re going to Egypt. The road to Basrah, Kufa and ypt lies in different directions. It was absolutely possible for physical beings to reach the capital at e and the same time. They had forged the letter d had planned to take the Madinites unaware. e Khalifah was completely ignorant of any such ter. He declared it by a solemn oath but they did t believe him. They demanded, "Whether you ote it or not, you are unfit to be the Khalifah and u must abdicate". They further threatened him th death. To this the Khalifah replied, "Death I not fear and consider it the easiest thing. But shall not fight with you, for if I wished to fight, I ould have thousands here to fight for me. But I ve no heart to shed a drop of Muslim blood".

The letter of the Khalifah to Marwan forged

The seditionists surrounded the house of the halifah and while he was reading the Quran in e midst of his family, he was caught and assassi- ted by two Egyptians on the 17th June, 656 A.D. is wife, Naila, while trying to save her husband, st her fingers.

Assassination of 'Uthman

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The assassination of 'Uthman had far-reach consequences throughout the period. Mr. Wellh sen, a famous German historian says, "The mur of 'Uthman was more epoch-making than alm any other event of Islamic history". Unity of Is which was maintained by the first two Khali was lost and serious dissentions arose among Muslims. The Muslim world was divided into parties, the Umayyads and the Hashimites. Umayyads under the leadership of Mu'awi fought for a long time with 'Ali for the blood 'Uthman and ultimately established the Umay dynasty. Mr. Joseph Hell says, "The assassinat of 'Uthman was a signal for civil war." The c war first began with 'Ali, Talha and Zubayr then with 'Ali and Mu'awiyah. It at last came to end in the tragedy of Karbala. With Ali's access to power the authority of Madinah ceased to e and that of Damascus began to increase. On murder of 'Uthman the provincial cities strugg for supremacy and its effect was soon felt.

Effects of the assassination

The history of 'Uthman's period has b over-coloured by the jealousy and animosity b ween the Umayyads and the Abbasids. When Abbasids came to power, they tried to tarnish history of the Umayyads. William Muir says in connection, "Most traditions attribute the wri and sealing of the order to Marwan, the Khalif unpopular cousin who throughout the narra receives constant abuse as the author of 'Uthm troubles, but all this is manifestly tinged by Abbasid and anti-Umayyad prejudices". He fur says, "According to some authorities 'Uthman sented the royal share of the booty as a free gi Marwan, his prime minister, and they add that was one of the grounds of 'Uthman's impeachm But it reads like a party calumny."

Anti-Umayyad animosity

It is also known to the students of history 'Umar I and 'Ali for whom the insurgents fou and even murdered 'Uthman, were assassinated. it will not be proper to judge 'Uthman in the li of assassination. The history of the Khalifah sho be thoroughly re-written.

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Uthman's reign

Nobody can deny the fact that the territorial xpansion of the empire of Islam was greatly effec- ed during the reign of 'Uthman. He not only put own the rebellions with a heavy hand but also nnexed Afghanistan, Turkistan and Khurasan to he empire of Islam. The Roman hordes were driven ff and, over and above, Armenia, Azerbijan and sia Minor were added to the Empire of Islam. It as in the reign of 'Uthman that the first naval con- uest of Islam began and the island of Cyprus was onquered by the Muslim ships. Alexandria was ecaptured from the Romans and the power of aesar was finally crushed. All these show that the ower of Islam was at the zenith of its glory during he reign of 'Uthman.

First naval conquest of Islam

Administration of 'Uthman

The Khalifah accepted nothing from the public reasury. On the other hand, he liberally spent his wn wealth for public good. During his last days he pent the whole of his wealth on public good ex- ept two camels for the pilgrimage according to abari. He did not change the existing system of dministration. The council of consultation was naintained and all affairs were settled by this coun- il. All the departments of the State worked as dur- ng the reign of 'Umar. The revenue department was n a flourishing condition. Many new buildings were uilt and roads, bridges, mosques and guest-houses were constructed in different parts of the empire. To protect Madinah against floods, a huge dam was also constructed. The Prophet's mosque was extended and rebuilt with stone. Arrangements for the supply of water were also made at Madinah.

Council of consultation

Character of 'Uthman

'Uthman was upright, dutiful and generous. In chastity and integrity 'Uthman was as firm as a mountain. Modesty was the salient feature of his character. The Prophet himself was so much pleased with him that, after the death of his two daughters had there been any other daughter he would have

Generosity and modesty

Plain living

given her in marriage to 'Uthman. The Khalif was rolling in plenty, yet he contented himself wi plain dress and plain food. He took special care

Collection of the Quran

collect the different parts of the Holy Quran ar under him the different parts of the Quran we put into one volume. His love for his brother Mu lims made him sacrifice his own life rather tha wield the sword against them. A man who sacrifice his life for the solidarity of Islam and the good his subjects can easily be called a true patriot and benign ruler.

CHAPTER X

'ALI

(36—41 A.H./656—661 A.D.)

rly life

The fourth Khalifah Hazrat 'Ali was the son of ɔu Talib, the Prophet's uncle, under whose guar- anship the Prophet, after the death of his grand- ther, Abdul Muttalib, was brought up. Abu Torab as his surname. He came of the clan of Banu ashim. The Prophet belonged to the same clan. Lineage ie high function of the Sacred House of Ka'bah as entrusted to this clan. 'Ali was born ten years efore the Call of Muhammad (Sm.). Due to his overty 'Ali was brought up under the care of the rophet. The Prophet loved him as a son and gave s daughter Fatimah in marriage to him in the first second year of the Hijrah.

As 'Ali was brought up from his childhood in ie house of the Prophet, he knew all about him. Conversion ɔ, when the Prophet invited men to accept his ission, 'Ali was among the foremost few who res- nded to his Call.

is services to Islam before accession

On the occasion of Hijrat, 'Ali was left at Mak- ah and he played an important role in the history Islam during this time. When the Prophet's house as surrounded by the enemies at night just before s departure for Madinah he was asked by the Pro- het to occupy his bed and thereby the Prophet ved himself by slipping out in the dark of the ght. When the besiegers saw 'Ali in the bed instead Departure the Prophet, they were greatly surprised, for they to ad nothing to do with him. They had resolved to Madinah ke the life of the Prophet but when the attempt as baffled, they retired to the previous life. 'Ali, s soon as the work was done, set out for Madinah d rendered a great service there.

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'Ali was gifted with an extraordinary meas
of daring which he devoted to the service of Isla
He took part in almost all the battles that w
fought during the life-time of the Prophet. At
battle of Badr he was the bearer of the Proph
standard and showed great feats of bravery on t
occasion. At the battle of Uhud which took place
the third year of the Hijrah, 'Ali was stuck to
ground. At the siege of Banu Qurayzah the sta
ard of Islam was placed in the hands of 'Ali. In
sixth year of the Hijrah he discomfited the Ba
Sa'd who rallied round the standard of the Jews
Khaybar. At the treaty of Hudaybiah, he was a
present and acted as a scribe. But of all the mart

Martial exploits

exploits of 'Ali, the most brilliant was the captu
of Qamus, the famous fort of Khaybar. On this
casion the task was first entrusted to Abu Ba
then to 'Umar and when both of them were unsu
cessful in capturing the fort, the banner of Isl
was placed in the hands of 'Ali who turned the t
of the battle in the twinkling of an eye. With
fall of Makkah when the Prophet entered the to
headed by 10,000 strong, 'Ali took the standa
from Sa'd to whom it was first entrusted. At t
battle of Hunayan he also played an important pa
During the Tabuk expedition he stayed at Madin
under the Prophet's own order. And just after
revelation of the chapter of *Tauba* the Prop
wanted to communicate the news to the enem

Services to the cause of Islam

on the occasion of the pilgrimage and the task w
imposed on 'Ali who accordingly made the a
nouncement on the occasion of pilgrimage. In
tenth year of the Hijrah, 'Ali was sent to carry
message of Islam to the people of Yaman and it w
due to his ability that Islam was for the first ti
preached in the province of Yaman. After
Prophet's demise when all the Muslims swore al
giance to Abu Bakr, he could not be present
the occasion of election, for he had to console
wife at home who was much shocked at her fathe
demise. Later on, he fully supported the cause
Abu Bakr and became his intimated friend. Wh
some false prophets arose in Arabia, he took d
part in the defence of the capital. After Abu Bak

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eath he swore allegiance to 'Umar and to streng-
nen the tie of relationship further, he gave his
wn daughter Ummi Khulthum in marriage to
Jmar. He was a constant helper of 'Umar in the
dministration of the State. In the case of 'Uthman's
lection he voted in favour of 'Uthman and when
Uthman was surrounded by enemies, he ordered his
wn son Hasan to keep watch at the gate of
Uthman's hause.

Oath of allegiance to the former Khalifahs

With the death of 'Uthman everyt' ing went out
f order. Confusion and anarchy prevailed in the
ity of Madinah. Of the three bands of insurgents,
he Egyptian was the most powerful. After five days
f anarchy Ibn-i-Saba, the Egyptian leader, suppor-
ed the cause of 'Ali on the ground that he was
he rightful Khalifah in whose favour the Prophet
had made a bequest. On the 23rd June, 656 A.D., 'Ali
was saluted as Khalifah by the insurgents and the
public swore allegiance to him one by one. With
the accession of 'Ali there opens a new chapter in
the history of Islam.

'Ali elected Khalifah

After the election of 'Ali, the insurgents retired
to their respective places. At the same time the as-
sassination of 'Uthman had been noised far and
wide. The cry of revenge had resounded in every
corner of Arabia for the blood of the Khalifah. Talha
and Zubayr requested the Khalifah to punish the
assassins of 'Uthman. 'Ali realising the political
condition of Arabia—especially of Basrah, Kufa and
Fustat, refused to comply with their request and told
them that he would take necessary steps towards
these assassins after restoring peace in the kingdom.
Because to go against the insurgents at that time
meant to disrupt the empire of Islam. The assassi-
nation of 'Uthman was not the work of a few indi-
viduals that they could be easily secured and execu-
ted. There were large bodies of men at the back of
the conspiracy in all the three centres. Hence he
could not think it proper to take any action against
the insurgents at that time.

When the political sky was cloudy, he took an-
other step to change all the governors in the hope

Change of governors

that insurgents would be pleased with the new gove nors and they would cease to raise the standard rebellion in the long run; but many of his frien advised him not to take such a step before establis ing himself as Khalifah. With regard to Mu'awiya they particularly asked him not to interfere wi him. For, the appointment of Mu'awiyah was n made by 'Uthman but by 'Umar. In spite of th warning 'Ali wanted to remove Mu'awiyah from t governorship of Syria. When he made up his mir to change the governors for the welfare of the Stat he did not like to make an exception in the case Mu'awiyah. He appointed 'Uthman-bin Hanif a governor in place of Ibn Amir. Qays was posted i Egypt. The governors of Kufa and Syria were ash

Dissension between Mu'awiyah and 'Ali

ed to give up their posts. The governor of Kufa ag reed to tender his resignation but Mu'awiyah, th governor of Syria, refused to obey the order. S dissension and dispute grew up between 'Ali an Mu'awiyah. At last war preparations were begu by both the parties.

Talha and Zubayr joined Ai'shah

At the beginning, Talha and Zubayr demande of 'Ali to punish the assassins of 'Uthman but whe 'Ali refused to comply with their demand, the advanced towards Basrah for the collection of a vas army. On the way they met Ai'shah who was re turning from pilgrimage and informed her of th state of things in Madinah. She waited for som time but there was no hope of bringing the insurg ents to book. She joined Talha and Zubay against 'Ali. She was shocked to hear of the mur der of the aged and innocent Khalifah of Islam. Th objects of these three were thus to chastise the assas sins. They had no personal grudge against 'Ali. So when the preparations were complete, they marched from Makkah to Basrah. When the news of thes things reached 'Ali he apprised the governor, Ibn Hanif of all about it in a letter. The rebels entered the adjoining place and made Ibn Hanif prisoner. On the following day, a severe conflict raged throughout the city which ended in the discomfiture of 'Ali's party and so the Government passed into the hands of the rebels.

Capture of Basrah

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Battle of Camel (Jamal)

'Ali understood the situation. He wanted to avoid war, for it would disturb the peace and tranquility of the empire. With this object he entered into peace negotiations with Talha and Zubayr. But the people who made him Khalifah got alarmed at the negotiations. The peace in the empire was not after their choice. "It meant their own doom". So, when all were asleep, they made a night-attack on the troops of Ai'shah. People apprised Ai'shah of it in the morning and she mounted a camel, (after which the battle is known as that of *Jamal* i.e., Camel) and went out. Talha and Zubayr left the battle field according to the terms of negotiations but both of them, while running away, were caught and killed by the ruffians. Ai'shah now became the target of their attack and a most fierce fighting took place. Ai'shah fought gallantly but the battle came to an end in favour of 'Ali. The battle of Camel ended the first civil war. Ali treated Ai'shah with due honour and sent her to Madinah escorted by her own brother Muhammad bin Abu Bakr.

Negotiation with Talha and Zubayr

Talha and Zubyar killed

In 36 A.H./656 A.D. A'li transferred his capital from Madinah to Kufa for his own convenience. After arriving in Kufa, he again wrote a letter to Mu'awiyah telling him that in the interest of Islam he should submit to him. But Mu'awiyah sent a message refusing to submit till the blood of 'Uthman was avenged. He now excited the people by showing the blood-stained shirt of the murdered Khalifah and the severed fingers of the latter's wife, Naila. The Syrians who were loyal to Mu'awiyah wept over the tragic death of 'Uthman and had rallied round his banner. They were determined to avenge the blood of the deceased Khalifah. It was at this period that Mu'awiyah might have thought of becoming Khalifah himself when the powerful Syrians were at his back. 'Ali could have averted the danger if he were tactful. Muir writes, "Had Ali been wise, he would have used the angry Syrians to take vengeance on the regicides and in doing so crushed as well, the rising rebellion of the Arab tribes". It can also be said that he would have nipped the am-

Dispute between Ali and Mu'awiya

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bition of Mu'awiyah in the bud and thus prevent the rise of the Umayyads to power. But 'Ali followed a different course.

Declaration of war

The Syrians realised the weakness of the Khalifah and raised a hue and cry against him for the blood of 'Utthman. In order to witness the growing indignation of the Syrians, Mu'awiyah detained the envoy of the Khalifah for a few days and then allowed him to go with his reply that he would submit to the Khalifah provided the assassins of 'Uthman were properly brought to book. 'Ali, finding no other way, was compelled to declare war against Mu'awiyah.

Battle of Siffin

'Ali and Mu'awiyah met at Siffin

'Ali at the head of fifty thousand men marched out against Syria. At the outset people were slack in answering to his call, but at last they rallied round the Khalifah. On learning of 'Ali's approach Mu'awiyah with a vast army proceeded against 'Ali and the two armies met at a place named Siffin. 'Ali did not want to shed Muslim blood in vain and with this end in view he sent three men to Mu'awiyah asking him to submit in the interest of the empire of Islam. Mu'awiyah in reply demanded that the murderers of 'Uthman should be brought to justice. The demand was again refused by 'Ali on the same ground. At last the battle ensused. On the second day of the battle, Mu'awiyah became despired of victory. In order to avoid a crushing defeat he, upon the advice of the cunning Amr bin A's, had recourse to a ruse. He ordered the soldiers in the front rank to fasten the Quran to their lances as a sign that war should cease and that decision should be referred to the Quran. At this the fighting was stopped and it was decided that the decision should be left to two persons, one from 'Ali's side and another from Mu'awiyah's side—and they must abide by the decision of these two men.

Abu Musa Ash'ari was appointed from 'Ali's party and Amr bin 'As represented Mu'awiyah's party. In case the two could not come to any suitable

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greement, the decision was to lie with the eight undred men and it would be settled by the majority f votes. The idea of 'Ali threw cold water on the chemes of the mischief-makers. They were against rbitration and hence a detachment of 12,000 who ere called *'Kawarij'* (sing. Khariji), while on the ay, deserted 'Ali and caused a great havoc to the em- ire. The Khawarij were a political party in Islam. hey considered Abu Bakr and 'Umar as the only awful Khalifahs and denounced others as usurpers. n the other hand, Abu Musa Ash'ari and Amr bin A's met at a place called Dumatul Jandal and the erdict of the arbitrators was that both 'Ali and Mu'awiyah should give up the claim to Khilafat and nother man should be elected as Khalifah. But the uestion of Mu'awiyah's position as Governor of Syria was not discussed. So, he was to be allowed o function as Governor of Syria, while 'Ali was to e removed from the office of the Khilafat. The de- ision was one-sided and it was not accepted as the ountry was passing through a crisis.

Verdict of the arbitrators

As soon as the Khawarij came to know the deci- ion the; rose in open revolt. These people coming ut from Basrah and Kufa began to create trouble ll over the kingdom and at last they met at a place amed Nahrawan. 'Ali finding the decision unaccept- ble made preparations for marching to Syria but hen he was informed of the Kharijite movement e set out against Nahrawan instead of Syria. The Khawarij ceased to continue war but they planted the seeds of trouble in Egypt. 'Ali had appointed Qays as Governor of Egypt. He was an innocent man. Thinking him unable to cope with the situation, 'Ali appointed Muhammad bin Abu Bakr in his place. On understanding the situation Mu'awiyah ordered Amr bin 'As to invade Egypt. The Governor of Egypt was defeated by Amr bin 'As and Egypt came under the sway of Mu'awiyah. The loss of Egypt was a severe blow to the kingdom of 'Ali.

The Kharijite troubles

Capture of Egypt by Mu'awiyah

After this, rebellions broke out all over the land and 'Ali considering the situation serious agreed to conclude a treaty with Mu'awiyah. It was decided that Mu'awiyah would get Syria and Egypt and the

Compromise between 'Ali and Mu'awiyah

rest of the empire would remain under 'Ali. the conflict between 'Ali and Mu'awiyah came end.

Effects of the civil war

The civil war which ended in the defeat ultimately, death of 'Ali signalised the termin of the democratic rule of Islam. It also resulte the first time in the rise of the Kharijite sect played the most important part in the histor Islam.

Causes of 'Ali's Failure

Death of Zubayr weakened the cause of 'Ali

The failure of 'Ali and the success of Mu'aw may be ascribed to the following causes. Firstly, had to fight against Talha, Zubayr and Ai'shah made a common cause against him. When T and Zubayr who entered into league with 'Ali v going away from the battle-field according to negotiation, they were caught and killed by the lowers of 'Ali. Their death ultimately strengti ed the power of Mu'awiyah and weakened the ca of 'Ali. Secondly, there were rebellions in

Rebellion in the Empire

empire, especially in Basrah, Egypt and Persia the declaration of independence in these provi created serious trouble for 'Ali. The loss of Eg was a death-blow to his power and prestige. Thir Mu'awiyah depended upon the Syrians who w loyal and faithful to him, while 'Ali had to dep on the Kufans who were fickle minded and did stand by him in times of trouble and danger. Besi the presence of regicides in the army of the Khal and the desertion of the Khawarij who left his pa in the battle of Siffin and kept the country in c stant disorder had seriously weakened the party 'Ali. Fourthly, the struggle between the Umayy and the Hashimites was no less a source of trou to 'Ali. The time was also favourable for Mu'awi because the power of the former began to increase that time, while that of the latter was on the way decay. Fifthly, the character of 'Ali was responsi for his failure. He was a brave warrior, no doubt, not a good organiser and a foresighted statesman hasty policy in changing the governors of the p vinces before establishing his power and posit

Supporters of Mu'awiyah were stronger than the supporters of 'Ali

Kharijite troubles

Rising power of the Umayyads

mly on the throne reveals the lack of political fore-
ht, while the diplomacy of Amr bin 'As and the
litical foresight of Mu'awiyah account for the suc-
ss of the latter. Mu'awiyah was a clever and
rewd politician. The battle of Siffin speaks elo-
ently of his genius as a military organiser and
ccessful statesman. Lastly, the machination of the
llowers of Ibn Saba and the intrigues of regicides
ade the matter worse for him and contributed a
od deal towards his failure as a Khalifah. ✓

'Ali's lack of political foresightedness

The compromise between 'Ali and Mu'awiyah
alt at death-blow to the hopes of the mischief-
akers. They now tried to remove the Khalifah
no was assaulted by the mischief-makers while he
as going to say his morning prayer in the mosque.
s a result of this injury he passed away on the 17th
Ramadan, 40 A.H./660 A.D. after a reign of four
ars and nine months.

Death of 'Ali

timate of 'Ali's Character

'Ali was the model of simplicity and self-denial.
om cradle to the grave he led the simple life of a
or man. He had no servant nor maid-servant in
s house and his wife Fatimah would grind corn
th her own hands. To earn his living he did
ery kind of work and labour. Purity of motives
d selflessness were the keynote of his life. He
d no desire for kingship but when the mantle fell
his shoulder he tried his best to fulfil his respon-
bility. When he found it impossible to bring the
hole of the empire of Islam under one Khalifah,
agreed to come to terms with Mu'awiyah. Had
ere been the faintest desire in his heart for king-
ip he would, on no account, have concluded peace
ith Mu'awiyah. Monarch of a vast empire he led
e life of a hermit and he never cast a glance at
e wordly riches which came in heaps only to kiss
s shoes. He lived in a cottage like the other
halifahs and wore rough coarse clothes and took
ide in doing household work with his own hands.
e fell a victim to assassin's knife but he never cared
make any special arrangement nor engaged any
ard at his door for his personal safety. He used

Simplicity and self-denial

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to go to the mosque for the five daily pray
listen to the complaints of both the Muslims a
non-Muslims.

'Ali was a constant companion of the Hol
phet and during the early period of Islam h
played feats of courage and bravery. In poi
knowledge and daring he proved the best p
pilot for the bark of Islam in those stormy da
a man of sound knowledge he was asked by th
phet to do the work of scribe of the Holy Qur
was a commentator of the Holy Quran of high
ing. In the preservation of Hadith he had a t
position. That is why he was called the "G
knowledge". His whole life was dedicated
service of Allah and His creation. In spite
these admirable virtues and qualities, 'Ali wa
ing in foresight, alertness and expediency and
his career as a Khalifah ended in sad failure

Brave soldier

Knowledge of the Quran

Accession of Hasan

On the demise of 'Ali his eldest son Hasa
elected as the Khalifah. No sooner had the
reached the ear of Mu'awiyah than he, takin
opportunity, invaded Iraq. Hasan was then
to send troops under the command of Qays a
Mu'awiyah. But a false report of the death o
had changed the situation of the battle an
troops rose in revolt against the Khalifah.
realizing the gravity of the situation sent a le
submission to Mu'awiyah. He agreed to abdica
right in favour of Mu'awiyah on condition tha
his death his younger brother Husayn would
Khalifah. After the acceptance of the term
Mu'awiyah, Hasan retired with his family to Ma
where he was poisoned to death by one of his
at the instigation of Yazid. Such was the mis
end of Hasan, the grandson of the Prophet.

Hasan abdicates in favour of Mu'awiyah

Death of Hasan

Fall of the Pious Khilafat

The Arabs were destined to carry the m
of mercy and the announcement of divine fa
all mankind. With incomparable energy and

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n, they took the banner of Islam and carried it to ery quarter of the earth. The teachings of the ophet inspired them with new life and they came from their desert fastnesses as the preceptors of manity. Within thirty years, they had built up an pire even greater than that of Rome. But the igion of humanity could not escape the curse of cord. The following are the causes which led to fall of the Pious Khilafat:

① Causes for the end of Khilafat.

The enmity between the Hashimites and the ayyads constituted one of the main causes for fall of the Pious Khilafat. This tribal jealousy rivalry existed even before the birth of Mu-nmad (Sm.). But the teachings of the great ophet kept them in check. Abu Bakr and 'Umar did belong to any of the parties and as they were en-ged in wars with the foreign powers, the tribal lousy could not raise its head. But the peaceful gn of 'Uthman allowed the dormant rivalry to r its head. When the Umayyad supremacy under hman was going to be established, the Hashimites ld not tolerate it. They tried to undo the influ-e of the Umayyads in the empire. With this end view, they sided with the enemies of 'Uthman. the Hashimites and the 'Umayyads been uni-at that critical time, the Arab faction which chal-ged the authority of 'Uthman would have been shed. But the enmity between the two had en-raged the enemy and was ultimately responsible the murder of 'Uthman. With the murder of the lifah, the unity of Islam was lost and the gates ivil war were opened.

Enmity between the Hashimites and the Umayyads

'Uthman had removed some of the governors high officials and appointed in their places his relatives. The dismissal was not without ons and the new governors were able and effici-but the people misunderstood his policy. The ans, Basrites and Egyptians formed a formid-body of discontent and carried on a propaganda nst 'Uthman. They not only brought about the of 'Uthman but their activities weakened the ility of the empire as well. When 'Ali became lifah, he changed all the governors appointed

Administrative policies of 'Uthman and 'Ali

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by his immediate predecessor. He also ignored the Shura and refused to recognise the validity of decisions taken by his predecessor. This act of 'Ali created a host of enemies in the ex-Governor, Mu'awiyah, the Syrian Governor, stood veheme against the Khalifah and ultimately founded the Umayyad dynasty.

Conflict between 'Ali and Mu'awiyah

The conflict between 'Ali and Mu'awiyah was one of the prominent causes of the fall of the Khilafat. On his accession to the Khilafat 'Ali wrote a letter to Mu'awiyah asking him to resign his post but the latter replied that unless the murder of 'Uthman was avenged he would not submit to him. So, dispute arose between 'Ali and Mu'awiyah and it resulted in the battle of Siffin. On the seventh day of the battle, Mu'awiyah, finding no hope of success, sought a new plan at the advice of his General Amr bin A's and ordered his soldiers to fasten the Quran to their lances as sign of peace. Thus the battle was stopped and it was decided that the matter should be left to the decision of the two persons appointed from both the parties. Abu Musa Ashari was chosen as the representative of 'Ali, while Mu'awiyah selected Amr bin A's. The decision of the arbiters was that both 'Ali and Mu'awiyah should give up the claim of Khilafat and a new man should be elected as Khalifah. This decision of the umpires dealt a death-blow to the Khilafat of 'Ali. But the decision was not accepted by the soldiers of 'Ali and a detachment of 12,000 who are called Kharijites left the party of the Khalifa and caused serious disturbances in the empire.

Troubles created by the Kharijites

The Kharijites created immense troubles for 'Ali and thus weakened his power. Insurrections also broke out in different parts of the empire and 'Ali considering the political situation serious agreed to enter into terms with Mu'awiyah. But the peace with Mu'awiyah was not a happy one. After a few days, 'Ali was murdered and with his death the Republic came to an end.

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CHAPTER XI

ADMINISTRATION UNDER THE PIOUS KHALIFAHS

rigin of the Khilafat

With the election of Abu Bakr the institution of hilafat came into existence. The Prophet had no n and he also did not nominate any one, before his ath, to be the head of the Republic of Islam. But ere was the need of some one to be installed in is post to maintain the unity of the new State and ligion. At first nobody among his followers and ell-wishers paid serious attention to the question succession. Soon an accident took place and the aders of the Muslim community were forced to ke quick measure. At that time the Ansar Helpers) became active to choose a successor of e Prophet and with this end in view they assem- ed together to elect a person from amongst them- lves. At this state Abu Bakr, 'Umar and Abu bayda hastened to the spot and they handled the atter in such a way that Abu Bakr was elected halifah (successor). The Ansar accepted him their Khalifah. This election of Abu Bakr was dden and unplanned. Although the election of e Khalifah was held in a gathering of the Ansar, xt day it got approval in the general assembly of e Muslims in the mosque. This became a prece- nt for the subsequent elections.

Attempt of the Ansar to elect a Khalifah or successor

First Khalifah of Islam

ystem of Election

The most significant feature of the Pious halifahs was their system of election. All the four halifahs were elected in one way or the other. This nd of election may be called an indirect election. this system of election there were two stages, mely, (1) the choice of a new Khalifah and (2) confimation by the *Bayt* (oath of allegiance) the people present there.

Two stages of election of Khalifahs

One or more leading Companions of the Prophet ed to choose a new Khalifah, Abu Bakr was, in

this way, choosen by 'Umar and Abu Ubayda. 'U
was chosen in the same way by Abu Bakr. 'Uthr
was chosen or elected by Abdur Rahman bin
and other members of the Electoral Board. After
murder of Uthman, Aii was chosen by the re
leaders and the leading people of Madinah. In
matter of electing the Khalifah, leading follow
and respectable persons acted as a sort of an Ele
ral Board of Elders or Shura. They used to no
nate the Khalifah directly and unanimously. T
was the remarkable feature of choosing a Khali
Those who at first opposed to the choice of a man
Khalifah were not allowed to do so once it was ma
Hazrat Ali was at first reluctant to pay homage
Abu Bakr and later to Uthman. But as soon as
choice was announced, he accepted them as Khali
In the early days of Islam there was no scope
opposition.

Choice of a new Khalifah

The Muslim community had to accept
choice after it was announced by the Companio
The Muslims were asked to confirm the choice
taking the oath of allegiance at the hands of
Khalifah-designate. After the popular oath-tak
was over, the newly elected Khalifah used to addr
the people giving briefly the outline of his pol
which he would follow during the tenure of
office (Khilafat).

Popular oath of allegiance

In the elective system of the Pious Khalif
several merits were noticed. These merits ma
the early Islamic State democratic and republic
But for the tribal environments and circumstan
arisen, its scope was somewhat limited. The syst
of the election of the Khalifahs had also some defe
Each of these Pious Khalifahs was elected in a w
different from the election of the other. As there w
no definite and regular system of election, politi
disputes over the election of the Khalifahs got grou
and these disputes led to three civil wars in t
early period of Islam.

Merits and demerits of the elective system

The Khalifah

The Khalifah was the head of the State elect
by the people in the manner discussed before. The

no constitutional or political check on his ority. But this does not mean that he was auto- or his power was unlimited. The Khalifah had xercise his authority according to the injunctions ne Quran and the Sunnah of the Prophet. In days it became almost binding on the Khalifah llow the path of Abu Bakr and Umar.

Power of the Khalifah

The Khalifah had no prophetic function at all, he had to perform some religious duties. His f religious functions were to lead the congrega- l prayers in the Mosque of the Prophet and er the *Khutba* at Friday orations. To lead gregational prayers as *Imam* was regarded as the of religious and political headship in Islam. The who performed this duty was the possessor of eme authority. The Khalifah was not only the d of the State but also the Commander-in-Chief ne Army. He used to send armies against foreign es, appoint Generals and even instruct them in suppression of enemies, as Umar did in the Bat- f Qadisiya. In matters of appointment of Gene- and sending of military expeditions the lifah usually took advice of the Companions and sers. The Khalifah was also the Chief Judge of empire. At first there were no judges. The Khali- himself tried and decided all cases. In the pro- es the Governors used to perform all judicial tions on his behalf. To speak the truth, the cutive and the Judiciary were not separated at time. As the volume of duties of the Govern- t officials and the number of Muslims began to ease in the conquered provinces, Umar felt the ssity of separating the judiciary. He appointed es or *qazis* in the cantonments and provincial ns. Last of all, the Khalifahs had to supervise the ction of revenues, the construction of canals and r public works. However, the Pious Khalifahs, cially the first two Khalifahs, consulted the ra in the discharge of their duties and functions.

Functions and duties of the Khalifah

Shura

The Consultative Body was another notable ure of the Pious Khalifahs. This body was

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called *Shura* or *Majlis-e-Shura*. The Khalifah sulted it in all affairs of the State. It had its in the teachings of the Holy Quran. The Pr himself followed the Shura and it was in among the tribes of Arabia. In a verse of the the Muslims have been called upon "to consult affairs among themselves". The Prophet us consult his Companions in matters about there is no direction in the Quran. In this r he used to follow the customs of the Arab In matters of war or peace the tribal chief con the leading persons of his tribe or clan. As re the importance of the Shura Umar I empha declared, "There can be no Khilafat except b sultation".

Nature of the Shura

There was no fixed rule about the format the Shura or the number of its members. U it was composed of the Principal Companions among the Muhajirun. Sometimes leading were included in the Shura along with the jirun. On special occasions even ordinary c of Madinah or visiting dignitaries of the tri provinces were called to attend the meeting Shura. The Shura held its sitting in the M of the Prophet. To call a meeting of the Sh herald used to go round proclaiming "*As-Jami'ah*" which means 'assemble for prayer'.

Formation of the Shura

The Shura used to advise the Khalifah performance of various duties. The Khalifah advice of the Shura in the despatch of armies, appointment of generals, governors and othe cers, in the fixation of the pay of soldiers, assessment of taxes and in the creation of new But the Shura was not a sovereign legislative Like the Khalifah, it had no power to change I laws or violate the dictates of the Quran ar Sunnah.

Functions of the Shura

The Shura was a democratic organisation Pious Khalifahs. But it had defects too, su lack of definite rules regarding its compo functions and procedure. The sittings of the were not held regularly under set rules but dependent on the sweet will of th Khalifah.

Defects of the Shura

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was why the works of the Shura were conducted well under a Khalifah like Umar who called its sittings whenever he faced any emergent situation. But during the Khilafat of his successors, Uthman and Ali, the regular sittings of the Shura ceased to take place.

The Secretariat

Under the Pious Khalifahs there was no office for conducting the affairs of the State. All works were done under the direct personal supervision of the Khalifah. But as the duties and responsibilities of the Khalifah increased, he secured the help of a Companion or a citizen to conduct the various works of the Government. Thus Umar was charged with the administration of justice and the distribution of poor-tax during the time of Abu Bakr. Ali who was a scholar was entrusted with the work of correspondence and supervision of the captives of war. So, the heavy burden of administering the vast empire was shared by Abu Bakr's leading Companions. It was not vested in a single man. As in the time of the Prophet, the secretaries and assistants of the Khalifah used to work in the courtyard of the Mosque of the Prophet in Madinah.

Various responsibilities entrusted with the Companions

Revenue Administration

We have already discussed that the sources of revenue in the days of the Prophet were limited only to five items, namely, Zakat, Jizya, Kharaj, Khums (*Ghanimah* or spoils of war) and the income from the Crown lands (Fay'). So, no regular system for collection of revenue grew up. The small sources of revenue that would come to the State treasury were distributed among the people then and there. But with the expansion of the Islamic Empire under Umar I the amount of regular collection of revenue increased and it necessitated a well regulated revenue system. For this reason Hazrat Umar paid his attention to the organisation of revenue administration strictly on the principles of Islam and according to the ideas of the Prophet and Abu Bakr.

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He also introduced several new taxes like Ushr. Thus, to the five sources of revenue approved by Islam, new sources of income were added. Each of the sources is discussed below separately :

Zakat

In the Holy Quran, Zakat has been mentioned just after prayer. It says, "Perform the prayers and pay the poor-tax" (Sura 2 : 80). Zakat is indeed the tax for the poor. It was imposed on the men of means and all the money realised as Zakat were distributed among the poor and the needy. Through this system of Zakat the social conciousness has been reflected. There was an idea behind this consciousness. In the early days of Islam private property was considered as a sin till it was 'purified' by giving Zakat. Its payment was compulsory on all able Muslims.

Jizya

Jizya or capitation tax was another source of revenue. It was imposed on the non-Muslims called *Dhimmis*. Hazrat Umar fixed an annual rate of this tax. Accordingly it was arranged to realise one dinar (or 10 dirhams where it was current as in Persia) a year from men of small income, two dinars (or 20 dirhams) from men of medium income and four dinars (or 40 dirhams) from men of high income. In Egypt, Amr bin A's introduced a uniform rate for the realisation of Jizya. He used to take from the Egyptians two dinars in cash and two dinars in kind. But the poor, the 'fakirs', saints, women, children and the priests were exempted from the payment of Jizya.

Kharaj

The Kharaj or land tax was another important source of revenue. It was imposed on all the lands left in possession of the non-Muslim owners after the conquest by the Muslims. The amount of land tax was fixed according to the quality of the soil, the quantity of the produce, the character of the holdings, the availability of irrigational facilities, etc. In later days the Muslims were also asked to pay Kharaj in the interest of the State.

Ushr

The tax which big Muslim land-owners used to pay for their land was called *Ushr*. It was one-tenth

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the produce of their land. Many big land-holders id huge amount of tax as Ushr.

Al-Fay' was another source of revenue for the ate. Crown lands, unclaimed lands, lands confis- ted from rebels, etc., were declared al-fay' and e income from these lands was set apart for public orks and public utilities. Al-Fay'

The Ghanimah or spoils of war were distributed nong the Muslims after deducting one-fifth share the State. The portion of the booty reserved for e State was called *al-Khums*. This was an impor- nt source of income of the State under the first vo Khalifahs. It was divided into three portions ccording to the Holy Quran. But the share of the rophet and that of his relatives were spent on the eapons and equipment of the Army. Khums

Last of all, Umar I imposed a new tax called *shur*. It was a tax imposed on the merchandise f non-Muslim merchants. It was reported to the halifah that the Muslim merchants who traded in oreign countries were subjected to a tax on articles f merchandise at the rate of 10% but the foreigners rading in Muslim countries paid no tax. The Kha- fah ordered to levy the same tax on the foreigners nd then this tax was extended to the non-Muslims lso. This tax gave a good income to the State. ut no tax was collected on goods worth less than 00 dirhams. * Ushur

ayt al-Mal

During the time of the Prophet there was no ed for a treasury or *Bayt al-Mal*. All amounts ollected and all wealth gathered from various ources were distributed among the people as on as they were received. The first Khalifah llowed the procedure of the Prophet very strictly. o, before Umar I, the Bayt al-Mal 'was the name of practice of distributing the State revenue rather han fiscal institution'. But with the increase of he State income Umar felt the necessity of kecp- Need for Bayt al-Mal

* *Al-Baladhuri.*

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ing the money in office under the supervision f State officials. He, therefore, established Bayt al-M or Public Treasury in the capital and in provi cial headquarters under the supervision of the Tr sury Officer called *Sahib al-Bayt al-Mal*. Umar w the first man to establish a Public Treasury Madinah in 636 A.D. under Abdullah bin al-Arq as Chief Treasury Officer. Abdur Rahman Ubaydi al-Qari and Mu'aqib were appointed as assistants. Later, public treasuries were establish in all the provincial headquarters. Each provin had separate treasury officer who was independ of the control of the Governor. Of course, the pr vincial Treasury Officers were at first responsi for their works to the Governors but when a Gove nor misappropriated the Government fund, Umar made all the treasury officers directly responsi to the Khalifah. After the expenses of provinc administration and public works, the surplus mon was sent to the Central Treasury in Madinah.

First establishment of Bayt al-Mal in Madinah

Administration of the Provinces

Umar I was the chief creator and real found of the political administration of Islam. For t convenience of administration he divided the empi into eight provinces—Makkah, Madinah, Syr Jazirah (Mesopotamia proper), Basrah, Kufah, Egy and Palestine. These provinces were again divid into districts. The administration of the provinc was entrusted to *Wali* or Governor. The Wali w a representative of the Khalifah in the provinc He performed all these functions in his own ar which the Khalifah did in Madinah. He led t prayer and delivered the Friday oration. The task maintenance of peace and order in the province w entrusted on him. He was the Commander of t provincial Army and sometimes he himself conduct the military expeditions. The Wali or Governo was to supervise the collection of taxes in the pr vince. Each district had its district officer (*al-Ami*) and district Qazi. All the district officials were ap the Governors of the provinces. After the appoint ment of a Wali or Amil, he was given proper instru tion regarding his power and responsibilities. C

Administration of the provinces

Wali

Amils

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his appointment even Wali or Amil had to furnish a detailed list of his property and belongings. If any abnormal increase in his property was found, it was confiscated by the State. On this very ground 'Umar I confiscated the properties of Abu Hurayrah and Amr bin 'As.

The Qazi whose salary was fixed by the Khalifah himself was entrusted with the duty of managing the department of justice. He decided the problem of *wakf* of mosque and madrasah and, if necessary he led the prayer. The *Katibud-Diwan* and the *Sahib al-Bayt al-Mal* were in charge of the Army and Finance respectively. The officers of the provinces were paid high salaries so that there might not be any temptation to receive bribes.

Qazi

Katibud-Diwan and Sahib al-Bayt al-Mal

The Police

At the outset, police duties were performed by the public in general. 'Umar I introduced night watches and patrol. A regular organized police force was established during the time of 'Ali.

The Army

The Army consisted of the infantry, the cavalry, the archers, a service corps, scouts and rear scouts. Over every ten soldiers there was a Decurion and over every hundred a Lieutenant (*Qaid*). Above the Qaids there was a Commander (*Ameer*). The Commander-in-Chief was first appointed by the Khalifah, and the Commander-in-Chief appointed the subordinate officer. But towards the end of his reign 'Umar I began to nominate subordinate officers.

The Army consisted mainly of cavalry, infantry, archers and scouts

The cavalry used shields, swords and long lances for the defence and the infantry was armed with shields, swords, lances and arrows. The cavalry wore chair-armour and steel helmets. The infantry used trousers and boots or shoes like the Afghans and Punjabis. The present European soldiers are following some of these. Drums and kettle-drums were used during the war. Basrah, Kufah in Iraq, Fustat in Egypt, Qairowan in Africa and Mansurah in Sind were the main military stations of the Khalifahs. Great care was taken to provide as much

Weapons of the Army

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Military stations

Great care taken for the soldiers

comfort to the soldiers as possible. A soldier o foreign service was not allowed to be absent fro home for more than four consecutive months. Muc attention was bestowed on the health of the soldier Their barracks were well ventilated and spacio and they were built in known healthy places. Eac army had a number of physicians and surgeo attached to it. The soldiers were at first paid from th tithes, afterwards from the tithes and taxes. Th average salary of a soldier was about 600 dirhan per year. Beside this salary, every wife and chi of soldiers also got free ration, dress and foot-wea Apart from these, four-fifths of the plunder we distributed amongst the soldiers.

Navigation under the Pious Khalifahs

Arabia is surrounded on three sides by wat having the Persian Gulf on the east, the India Ocean on the south and the Red Sea on the wes Arabia is famous for its dryness and barrennes The people of such a country have naturally to b a commercial community. From time immemori the Arab merchants had been busy moving by lar and water. The geographical conditions of Arab made the Arabs a sea-faring nation. When th storm of persecution broke on the Muslims in Mal kah, the Prophet asked his followers to migrate Abyssinia for safety. Accordingly in the 5th ye of the Call, a party of 15 men and women left Ma kah and found in Jeddah two merchant ships rea to sail for Abyssinia. The Quraysh followed the but they were out of their reach. Islam did n spread beyond the frontiers of Arabia during th life-time of the Prophet. It was under Abu Ba and 'Umar I that Islam penetrated into Persia a the Persian Gulf on the one hand and Egypt a Alexandria on the other.

Oballah was an old port on the Persian Gu Ships carried cargo and merchandise from this po to India and China. Alexandria, Spain, North Afri and Europe occupied the prominent positions in th Mediterranean Sea. When a small force sent acro the Red Sea was completely lost in the sea, 'Umar

gave up the idea of sending naval expedition. Mu'awiyah, who was at that time the Governor of Syria, wanted to attack the Romans by sea but 'Umar refused to grant it. But when severe famine broke out in Arabia in 18 A.H., 'Umar wanted to have corn from Egypt. As it would have taken long time to import it to Arabia by land he had a canal of 69 miles dug from the river Nile to the Red Sea. When the work was completed, 20 ships of corn sailed from the river Nile to the Red Sea and anchored safely in Iar, the port of Madinah at that time. The first Muslim expedition by sea was undertaken by al-Ala bin al-Hadrami against the Persians across the Gulf without the previous sanction of the Khalifah.

Under Umar I

The real age of the Arab navigation began from 'Uthman's reign. The first Arab Admiral was Abdullah bin Qays Harith who made fifty naval raids against the Romans. The Romans were in terror of him but afterwards he was killed by the former. In 28 A.H. the Arabs invaded Cyprus. Mu'awiyah and Abdullah led the Syrian and the Egyptian navies respectively and the Arabs gradually occupied most of the islands in the Mediterranean Sea. 'Uthman deputed his brother Hakam as Vice-Regent in Bahrayan. He had to prepare a fleet which he despatched to India. Thana was raided by Hakam's battleships. Another assault was made upon Bahroch and then Mughirah bin Abi al-A's was sent to attack Dabul (Thatta), the port of Sind. After this, no important naval expedition was undertaken till the coming of the Umayyads in power.

Under 'Uthman

The Dhimmis

The subject-people who enjoyed the protection of the Muslims were known as *Dhimmis*.* The Dhimmis were exempted from service in the Muslim Army and in lieu of military service they had to pay Jizya. They lived in perfect peace and amity under

Condition of the Dhimmis under the pious Khalifahs

*The Dhimmis included the Christians, Jews and Sabians with whom Muslims had made covenant, but later the Zoroastrians and other non-Muslims came to be regarded as Dhimmis.

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Religious, judicial and civil rights enjoyed by the Dhimmis

the Muslims. They were entitled to enjoy ec rights and privileges in the State. In this respect Wellhausen says, "Umar had a keen eye over advantage of the non-Muslims and spared no pa to promote their welfare". He helped the poor the destitute amongst the non-Muslims by giv them pensions from the Bayt al-Mal. The Khalif protected the churches, cathedrals, synagogues other holy places of the non-Muslims. Besides fr dom of conscience, the non-Muslims enjoyed freedom of court and law. Prof. P. K. Hitti sa "Being outside the pale of Muslim law, they w allowed the jurisdiction of their own canon laws administered by the respective heads of their rel ous communities". Side by side with religious judicial freedom the non-Muslims enjoyed the se rity of honour, life and property. From the ab facts it is clear that the policy of the Muslim St towards the Dhimmis in the days of the Pious K lifahs was generous.

Social life

Simplicity of the Khalifahs

The Khalifahs led a simple and honest life. is quoted from al-Bayn that monarchs of a v empire the Khalifahs led the life of a hermit. kingly palaces were built for their residence, magnificent buildings were erected for their cour hall. They took pride in the cottages they lived while they worked and laboured for their da bread. They did not feel any shame in doing hou hold work with their own hands, they did not f the necessity of posting any bodyguard at their d for their personal safety, though many of them victims to the assassins' knives. Their doors w open for the poor and they listened to the complai of the public in person. They drew thirty rup per month from the treasury for the maintenance their family. Their hearts were dedicated to love of God at night and their bodies to the serv of man at day.

The houses of the well-to-do people were w decorated. The dress of the Bedouin Arabs c sisted of a simple long shirt with a leathern gric

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loose cloak of camel's hair was also used over the hirts; while in the battle-field they put on trousers vith shirts. Turban was worn as a head-dress by he Arabs. But the upper class people generally ut on trousers, long shirts and silk-girdles. Wo- nen's dress consisted of a loose trouser, a shirt and close-fitting jacket. But the main dress was a ong robe like that of the Anglo-Saxon dames. The eads of women were covered with kerchiefs.

Dress of men and women in the Arab society

Music was highly encouraged in the Arab society nd the chief recreation of the people consisted of igning and playing on the flute and the guitar.

The Arabs were addicted to drinking, gambling nd luxury, but after the establishment of the Isla- nic regime, and with the example of the Khalifahs, hey became austere in their manners and sincere n their works.

Social life became improved

The position of women was improved to a great extent. They were allowed to enjoy the privileges f their father's and husband's property. They got he right of choosing their husbands. They moved freely in public, attended the sermons of the Khali- fahs and even took part in wars. The system of polygamy was in vogue in a limited way.

Position of women

The Pious Khalifahs, especially Hazrat Umar ook steps to abolish the slavery system in Arabia. Though complete abolition of slavery was not achie- ved, the Khalifahs treated the salves with kindness nd justice. Their position was greatly improved under the Pious Khalifahs.

Abolition of the slavery system attempted

Considering these points it can be said without any hesitation 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 will ever remain the most wonderful human achievements recorded in history.

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PART III

THE ONWARDS

PART III

THE UMAYYADS

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CHAPTER XII

MU'AWIYAH

(41—64 A.H./661—680 A.D.)

l Features of the Umayyad Period

ne accession of the Umayyads did not simply a change of dynasty, it meant the reversal rinciple and the birth of new factors which sed the most potent influence on the fortunes e empire and the development of the nation.* g the days of the Pious Kilafat, the Khalifah lected by a popular vote in Madinah and the on was duly respected by the outside Arabs. rom the time of Mu'awiyah the reigning ruler to nominate his successor and the leading of the empire took the oath of allegiance to n the royal presence. The system of nomina- struck at the root of the Republican spirit of

System of election abandoned and that of nomination introduced

nder the Pious Khalifahs, the Bayt al-Mal or ublic treasury was the property of the people every man of the Commonwealth had equal s to it. But from the time of Mu'awiyah it transformed into a family property of the yyads. All the Umayyad Khalifahs, except r bin Abdul Aziz, regarded the Bayt al-Mal as personal property and spent it according to sweet will.

Bayt al-Mal became the personal property of the Umayyads

n the days of the Republic, the Khalifah was ted by a Council of Elders. All important ers were discussed publicly. Ordinary people also voice in the Government. Free thinking free criticism of the Government policy consti- d the most distinctive features of this period. under the Umayyads, the Council of Elders

Council of Elders disappeared

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*Ameer Ali, *A Short History of the Saracens.*

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GENEALOGICAL TABLE OF THE UMAYYAD FAMILY

sappeared and free criticism of the Government
olicy was not toierated.

The preachings of the Great Prophet wiped
ut the racial jealousies and it was held in check
uring the days of the Republic. But the Umayyad
halifahs revived the tribal jealousies in order to
erve their own purposes by playing off one tribe
gainst the other. The racial jealousy between
he Mudarites and the Himyarites which had
early died out in the days of the Republic weak-
ned the strength of the empire and constituted one
f the important factors for the fall of the Umayyad
ynasty.

Racial jealousy revived

The Pious Khalifahs were accessible to the
neanest of their subjects. They used to wander
bout at night to see the condition of their subjects
without any guards. They lived in accordance
with the principles of Islam. They had no magni-
icent palaces for their residence. Many of them
fell victims to the assassins' knives, yet they did not
feel the necessity of posting any bodyguard at their
doors for their personal safety. The Umayyad
Khalifahs, on the other hand, lived in castles and
palaces and employed bodyguards for their protec-
tion. The practice of drinking, gambling, racing, etc.,
was introduced in the society. Thus with the acces-
sion of the Umayyads a new era dawned upon the
history of Islam.

Simplicity of life gone

Early life of Mu'awiyah

Mu'awiyah was the son of Abu Sufyan who was
the leader of the Quraysh and for a long time the
most formidable enemy of the Prophet. On the fall
of Makkah, he along with his father, Abu Sufyan
and all other members of Banu Umayyah accepted
Islam and devoted himself to its cause. The Prophet
appointed him his private secretary and married his
sister, Umme Habibah. The political career of
Mu'awiyah actually started from the reign of 'Umar.
After the death of his brother, Yazid bin Abu Sufyan,
in the battle of Yarmurk, Mu'awiyah was made the
head of a district in Syria. By virtue of hard labour

Secretary of the Prophet

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and successful administration he soon won the appre ciation of 'Umar who made him the Governor o the entire province of Syria. When Uthman becam the Khalifah, he was confirmed in the Governor ship of Syria. During this period, 'he actively ex tended Islamic rule over the neigbhouring territorie of the Byzantine empire'. During the Khilafat o 'Ali he had to struggle with the Khalifah for the de fence of his position. It was at that time that the ide of becoming a Khalifah had probably taken birth i the heart of Mu'awiyah. Upon the abdication o Hasan, he became the Khalifah of Islam.

Governor of Syria

His Accession

On his accession to the throne, Mu'awiyah devoted himself to the consolidation of the empire. Since the assassination of Uthman, unity was broken and there was no peace in the country. At the outset, Mu'awiyah transferred his capital from Kufa to Damascus for his own convenience. The Kharijites, the Himyarites and the Mudarites were a source of troubles to the empire. He suppressed the power of the Kharijites and then paid his attention to the Himyarites and the Mudarites.

Transfer of capital from Kufa to Damascus

During the time of the Prophet Arabia was inhabited by various people who claimed their origin from Isma'il, son of Abraham. The former lived in Yaman, south of Arabia and they are called by the Arabian writer as Yamanites. But the Kahtanites came to be regarded in later times as Himyarites from Himar, one of the sons of Abdus Shams. The Isma'ilites lived in Hijaz and they were sometimes called Banu Ma'ad from Mudar, grandson of Ma'ad. The Banu Quraysh, the Banu Qays, the Banu Bakr, the Banu Taghiib and the Banu Tamim were the branches of this stock. The Himyarites had attained great civilization, while the Mudarites were nomadic and pastoral. There was a keen and constant antagonism between the two races long before the advent of the Prophet. The preachings of Muhammad (Sm.) wiped out the racial jealousy and 'Umar the Great improved their relations to a very great extent. Under Mu'awiyah they began to

Struggle between Mudarites and Himyarites

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a quarrel and their enmity was fanned by the alifah to serve his own end. It was his policy hold the balance between the two tribes. He did allow one tribe to oppress the other.

Mu'awiyah could study men of parts. He apnted several administrators who helped him in pressing the disturbing elements and extending empire abroad. Of these persons, Amir bin 'As, ghira bin Shu'bah and Ziyad bin Sumayya were most prominent. Amr bin A's, the conqueror Egypt, was the Governor of Egypt for five years der Umar I and he continued the same post for like period during the Khilafat of Uthman. Amr bin 'As u'awiyah appointed him the Governor of Egypt d he remained in the post till his death. It was der him that Uqba was sent as General against e Berbers of North Africa which was brought der the sway of the Muslims. "Brave in the ld, astute in council, course and unscrupulous in ord and deed, it was mainly to Amr that Mu'awiyah ned his ascendency over 'Ali and the eventual tablishment of the Umayyad dynasty." *

Al-Mughira was an early convert to Islam. ever and powerful, he was one of the able nerals of Mu'awiyah. He joined his party ring the civil war with Ali. Mu'awiyah made n the Governor of Kufa which was full of quarls and factions. Within a short time, he restored ace and order in Kufa. Al-Mughira Governor of Kufa.

Ziyad bin Sumayya was a natural son of Abu fyan. At first he was a strong supporter of 'Ali. the abdication of Hasan he flatly refused to bmit to Mu'awiyah. It was al-Mughira who timately reconciled his half-brother to him. Ziyad as a best fitted person to bring peace in the rbulent Basrah. Mu'awiyah appointed him the overnor of Basrah in July, 665 A.D. Ziyad soon ought peace and order to the city. After the death Mughira, Kufa was also placed under him. He oved a pillar of strength to the Umayyad rule in e Eastern Provinces. "Powerful, wise and oquent, he was the ablest statesman of the day."** Ziyad

* W. Muir, *The Caliphate, Its Rise, Decline and Fall.*

** *Ibid*

Conquest of Mu'awiyah

Having established his position at home, Mu
wiyah embarked upon a career of conquest. T
conquest of North Africa was a memorable event
his reign. In the beginning of his reign, A
bin A's was the Governor of Egypt. He was so mu
disturbed by the Romans that he sent his famo
General Uqba to North Africa. He fought again
the Romans for a long time and brought Afri
under his sway. He founded Kairowan to the sou
of Tunis in 50 A.H./670 A.D. and strongly fortified
against the raids of the Berbers. Kairowan sub
quently became the capital of North Africa.

Conquest of Africa

Kairowan founded in 50 A. H.

But few years later Uqba was surprised by t
joint attack of the Roman and Berber armies.
with his small army fought against the enemy b
was defeated and killed. Kairowan again fell in
the hands of the Berbers. Uqba was one of the be
Generals of the Muslim world. He is regarded
the European historians as the Muslim Alexande

One of the ambitions of Mu'awiyah was to co
quer the Byzantine capital, Constantinople and wi
this end in view, a formidable expedition was se
against Constantinople under the command of h
pleasure-loving son, Yazid. The expedition was n
successful for various reasons.

Attack on Constantinople

The name of Mu'awiyah will remain fresh
the memory of the readers as the builder of the fi
Muslim Navy. While he was the Governor of Syr
he had built a fleet of nearly 500 ships to fight wi
the Greeks on the Mediterranean Sea. With t
fleet he conquered Cyprus, Rodes and other Gre
islands near the coast of Asia Minor.

Builder of the first Muslim Navy

Mu'awiyah made great progress in extendi
his rule in the East. Herat, having rebelled, w
stormed in 41 A.H./661 A.D. and two years la
Kabul was captured. Ghazna, Balkh, Qandah
Bukhara, Samarkand and Tirmidh were also annex
to the empire of Islam. Thus the reign of Mu
wiyah "witnessed not only the consolidation but a
the extension of the territories of the Caliphate

Mu'awiyah as a King

Mu'awiyah was the first man who transferred the *Khilafat* to a *Mulk*—republican to kingship. He once said, "I am first of the kings". He made the Khilafat a hereditary kingship by nominating his son Yazid in 676 A.D. to the future throne. His example of nominating the next Khalifah became a precedent and was followed by the subsequent Khalifahs of the Umayyad dynasty. This practice was equally followed by the Abbasids and by the later dynasties. Hence he may be called the founder of hereditary kingship in the history of Islam. 'The tribal democracy of his predecessors was gone for ever and 'Mu'awiyah replaced it by his personal rule and autocracy which his successors turned into the pattern of the Byzantine or Persian absolutism. Outwardly, Mu'awiyah observed the forms and functions of the Khalifah. Like the Pious Khalifahs he led the prayers on Friday. But unlike them, he kept himself aloof from the common Muslims. He gave up the simplicity and accessibility of the Orthodox Khalifahs. 'His palace was guarded by armed soldiers and when he appeared in the public, he was surrounded by his bodyguards. He regarded the public treasury as his personal property. He tackled all important problems in his personal capacity and had no connection with the Council of Elders. In this way, he did away the democratic traditions of the Republic. Thus "the accession of Mu'awiyah to the throne at Damuscus heralded the end of Khalifat and the beginning of Kingship".

Founder of hereditary kingship

Mu'awiyah was a good administrator. He was the first man who instituted the bureau of registry (*Diwan al-Khatam*) and organised a postal department (*Diwan al-Barid*). He, in co-operation with Zaid, established a police force, called *as-Shurta*. Mu'awiyah separated the criminal administration from the finance. He appointed Governors for the provincial administration and a special officer under the title, *Shahib-ul-Kharaj* for the revenue administration. He adopted a measure like income-tax of the present day in which he deducted the poor-tax from the fixed annual amounts.

Administration of Mu'awiyah

Death of Mu'awiyah

Mu'awiyah passed away in April, 680 A.D. at the age of about 75 years, after a long and prosperous reign.

An estimate of Mu'awiyah

Mu'awiyah was the founder of the Umayyad dynasty and the ruler of a vast empire. During the nineteen years of his reign he carried on wars against the Romans both on land and sea more jealously and continuously than any of his successors. Though he was not a soldier of good fortune, he was second to none of his contemporaries as a military organiser. The battle of Siffin bears ample testimony to this fact. His African conquest formed the glorious event of his reign. He built up a well-organised Government and out of chaos developed an orderly Muslim society. The achievements of Mu'awiyah entitled him to rank as one of the greatest rulers of the Muslim world.

His achievements entitle him to rank as one of the best of the Arab kings

As a statesman

As a ruler

As a statesman, Mu'awiyah maintained equilibrium between the Kaisites (northern Arabs) and the Kalbites (southern Arabs). Though he was more nearly related to the former, he made the son of his Kalbite wife his heir and so he held them both. His aspiration in State policy was to establish a dynasty and when this dynastic interest was fulfilled by the nomination of his son, Yazid as his successor to the throne. his only care was the welfare of the State. As a ruler, Mu'awiyah was very generous and upright. He was stern to the unruly and kind and considerate to the poor and the weak. Under his rule, the rulers and the ruled lived side by side. The Christians were happy under his benign Government. He appointed Christians to high offices of the State. One of his chief advisers was a Christian. He rebuilt the church of Edessa which had been destroyed by an earthquake. Commerce and industry were nourished and nurtured under his patronage. Thus peace and prosperity prevailed over the whole of the empire. Hence it can be said in the words of Prof. Hitti that he was not only the first, but also one of the best of the Arab kings.

Mu'awiyah was a very shrewd politician, cunning diplomat and unscrupulous statesman who did

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not hesitate to adopt any means, fair or foul, to achieve his own end. Where valour and strength could not avail him, he had resort to cunning and guilc. The character of Mu'awiyah has been depicted by Osborn in his famous book, "Islam under the Arabs" in which he says, "Astute, unscrupulous and pitiless, the first Khalifah of the Umayyads shrank from no crime necessary to secure his position. Murder was his accustomed mode of removing a formidable opponent. The grandson of the Prophet was caused to be poisoned. Malik al-Ashter, the heroic lieutenant of Ali was destroyed in a like way. To secure the succession of his son Yazid, Mu'awiyah did not hesitate to break the word he had pledged to Husayn, the surviving son of Ali. And yet this cool, calculating, atheistic Arab ruled over the region of Islam and the sceptre remained in his family for the space of nearly ninety years". Mr. Osborn has brought a great charge against Mu'awiyah by picturing him as the murderer of several persons but he, at the same time, has frankly admitted that Mu'awiyah was cool and calculating and ruled with wisdom over his subjects. We only ask him to judge his statement in the light of the then European countries.

Character of Mu'awiyah depicted by Osborn

Mu'awiyah was a good judge of men, matters and situation. He wanted to remove the pulpit and staff of the Prophet from Madinah to Damascus. But the impious act was checked by the divine interposition. He had the highest respect and regard for the Prophet. He stood in the way of Ali but he never fought face to face with him. On the whole, Mu'awiyah was astute, unscrupulous, diplomatic, liberal and forbearing. He was more ready to win his opponents and enemies by lavish gifts and spirit of conciliation rather than by harsh measures. In this respect he himself said, "If I can get a thing by using my whip, I do not use my sword, if words are sufficient to get it, I do not even use my whip". He led a luxurious and comfortable life, but his luxuries and comforts did not interfere with the efficiency of his Government.

Respect for the Prophet

CHAPTER XIII

YAZID AND MU'AWIYAH II

(16—64 A.H./680—683 A.D.)

Accession of Yazid

With the accession of Yazid bin Mu'awiyah, th very principle of Islam was dashed to the ground The nomination of Yazid was sure to meet with th vehement opposition when Mu'awiyah was gone The sons of Abu Bakr and 'Umar at last complie with the command of Yazid but Abdullah bin Zubay who was a claimant of the Khilafat and Husayn, wh had legitimate claim on the Khilafat after the deat of Mu'awiyah, according to the covenant made b Hasan and Mu'awiyah, refused to take the oath o allegiance to Yazid. These two could not tolerat the supremacy of Yazid and they escaped to Makkah Husayn was upright, honest, sincere and was note for bravery, magnanimity, piety and ability. H refused to bow down his head even at the risk of his life to Yazid who not only led a sinful, sensual an immoral life but also used to take pride in his vices

Refusal of Husayn and Abdullah

The oppression and torture of Yazid's governo led the people to rise against him at Kufa and th inhabitants of that place invited Husayn to com to their release. The friends of Husayn knew th Iraqian character and so they tried to persuade hi not to put trust in the Kufans' promise. Abdullah bin Zubayr who wanted him out of his way fostered the design and Husayn yieldig to his advice, wa tempted to accept the call. His cousin Muslim wa sent to Kufa to know the actual position of the field On his arrival the Kufans promised to side with him and being assured by the Kufans he sent a letter to Husayn requesting him to come to Kufa. In the meantime, Muslim was put to death by Ubaydullah bin Ziyad, the then Governor of Iraq.

Citizens of Kufa invited Husayn

Muslim was sent and put to death

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On receiving the letter, Husayn started for Kufa with his family and a little band of devoted followers. He had already passed the desert advancing upon Kufa when tidings reached him of the fate of Muslim. He was staggered but he could not stop his journey. He had not proceeded far when he was met by a troop of Kufan horse under an Arab Chief of the tribe of Tamim named al-Horr who firmly refused to let him pass. So, the little band, leaving Kufa on the right marched to the left along the western bank of the Euphrates. But Ubaydullah did not think it proper to allow the party to hover about the city. He sent Umar bin Sa'd with 4,000 horses. Thus arrested, Husayn pitched his camp on the field of Karbala on the river-bank, twenty-five miles north of Kufa, on the first day of Muharram. But Ubaydullah during this time insisted upon unconditional submission and to effect this without resort to arms, he ordered 'Umar to cut off access to the river hoping that thirst might thus force him to surrender. Husayn still stood firm. He first made proposal for compromise, but when there was no possibility of compromise, he resolved to fight the battle to the bitter end.

Husayn set out for Kufa

Met by Horr near Kufa

Encamped at Karbala

Events of Karbala

Both the parties met in the field of Karbala on the 10th October, 680 A.D. 'Umar bin Sa'd with 4,000 soldiers reached the battle-field.

Husayn, relying on the sincerity and generosity of the Umayyads requested them to be kind to the helpless and innocent children and women. He fully realized the position of his family and now he said, "Let me return to the place from where I came, if not, then lead me to Yazid at Damascus and place my hand in his, so that I may speak with him face to face ; or if thou wilt do neither of these things, then send me far away to the wars where I shall fight as the Khalifah's faithful soldiers against the enemies of Islam". But the General did not listen to him. He ordered the heartless Shimar to bring Husayn dead or alive to Kufa without any delay.

On the 9th Muharram, Husayn wanted to send his kinsmen and family away but one and all refused

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to leave him. 'Ali, Husayn's little son, lay sic
Ninth Muharram fever, but they could find no drop of water to
his parched lips. The women and children pa
the night in wailing and terror.

On the morning of the tenth Muharram, Hu
drew out his little band for battle. The unc
fight began amid the cries of the women and
ones. Qasim, the nephew of Husayn, was
struck and he died in his uncle's arms. One
another the sons and brothers, nephews and co
of Husayn fell before the shafts of the enemy
Tenth Muharram last driven by thirst, Husayn sought the river-
with his son in his arms, but the enemy turned
off from there with arrows. The infant child
shot dead with arrows in the arms of his fa
Unable to stand up against his pitiless foes, he s
himself at the entrance of his tent when a wo
handed him water to assuage his burning thirst
he raised it to his lips he was pierced in the m
with a dart. Being faint with loss of blood he
fell to the ground and "then the murderous
rushed upon the dying hero. They cut off his
Husayn's head was cut off trampled on his body and with savage ferocity
jected it to every ignominy". "A thrill of horro
through the crowd when the gory head of the
phet's grand-son was cast at Ubaydullah's feet.
hearts were melted". * The scence that follow
still fresh in the believers' eyes. Gibbon says
distant age and climate the tragic scene of the
of Husayn will awaken the sympathy of the co
reader".**

"Thus fell one of the noblest spirits of th
and with him perished all the male members
family with the solitary exception of a sickly
named 'Ali who later in life received the design
of Zayn al-Abidin". The saddest death of
Husayn is a great lesson to the whole Muslim w
He could have saved himself and his near and
ones by giving 'allegiance' to Yazid but he stood
to his principle and ultimately sacrificed himse

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* W. Muir. *The Caliphate, Its Rise, Decline and Fall.*
** E. Gibbon. *Decline and Fall of the Roman Empire.*

ayn al-Abidin were sent to Damascus, the seat of azid. Yazid was moved with the sorrowful cry and ıt of fear he, with proper respect to the women, nt them back hurriedly to their homes.

The tragedy of Karbala is an event of far-reach- g consequences in the history of Islam. It decided ot only the fate of the Khilafat but also destroyed nce for all the prospects of unity among the Mus- ms which had developed in Mu'awiyah's time. P.K. itti says, "The blood of Husayn even more than at of his father, proved to be the seed of the Shi'ite hurch". The Shi'ite party was born anew on the eld of Karbala. Henceforth the first ten days of uharram came to be observed by the Shi'ite uslims as days of lamentation. The day of Kar- ala gave the Shi'ite a battle cry which ultimately roved to be one of the causes of the fall of the mayyad dynasty. The division of the Muslims into vo hostile camps was detrimental to the progress id prosperity of future Islam.

Results of the tragedy of Karbala

Birth of Shi'ite party

Division of the Muslims

The people of Makkah and Madinah received e greatest shock at the tragic scene of Karbala and ey now demanded of Yazid the redress of the rong committed on the members of the family of li. Yazid now felt the evil which the massacre of rbala had inflicted on the Umayyad throne and e rebound caused thereby in favour of the house 'Ali. The people of Kufah who helped the cause Yazid now stood in his way. The Khariji heresy ined new impetus especially at Basrah. Its ad- rents entered into a covenant of revenge and of ver-ceasing hostility against the government. But was from a different quarter that the peril first ailed the Khilafat. It came from Abdullah bin bayr.

Danger from the Alid reaction

No sooner had the sad story reached Arabia than ı Zubayr arose and harangued the citizens of kkah with serious criticism against the ruling wer. Then Makkah became furious with the exist- power and Ibn Zubayr taking this opportunity clared himself as the future Khalifah. When this

Ibn Zubayr declared himself Khalifah

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reached the ears of Yazid, he sent a deputation Makkah to bring him to Damascus but Ibn Zub understanding the inner motive of the Khali scorned the offer and imprisoned the embassy.

Madinah revolted

Meanwhile, Madinah was in a ferment. Madinites were disgusted with Yazid's luxuri and impious conduct. They proclaimed his dep tion and drove his governor from their city. At Yazid became angry and sent a large army consist

Battle of Harra

of his Syrian mercenaries under the command Uqbah. Both the armies met at a place called Ha where the Madinites were completely discomfi and unfortunate city was for three days given up the licence and rapine of Syrian army. "The which had sheltered the Prophet and which sanctified by his life and ministry, was fu desecrated".

Siege of Makkah

After the destruction of Madinah, Yazid's ar proceeded to Makkah where Abdullah bin-Zub declared himself Khalifah. For two months the was besieged. The Ka'bah caught fire and burnt to the ground. When the siege was going the news of the death of Yazid reached Makkah the army ran back to Damascus and thus Mak was saved from further destruction.

Ka'bah destroyed

Death of Yazid

Yazid was a man of cruel nature. He wa drunkard and debauchee and it is said that he to go out of his way to violate the principles of Is He reigned for three years and six months but progress was made in his reign to extend Islam. the contrary, there were serious disasters in N Africa. According to Ibn at-Tiktaka, his reign noted for three misdeeds. "He killed al-Hus son of 'Ali in the first year of his reign. In second year he plundered Makkah and ransac it for three days and in his third year he raided Ka'bah".

Character of Yazid

madina

Mu'awiyah II

After the death of Yazid, his son Mu'awiya became the Khalifah of Islam. He was a ma

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ıild disposition. He retired into private life after reign of a few months and died shortly after.

On his death, the Umayyad council was divided nd various aspirants to the throne appeared. Ibn ubayr was now the acknowledged Khalifah at lakkah and Madinah. He also succeeded during ıe next few months in being the recognized ruler ver Egypt and the greatest part of Syria. Al-Kufa lso went over to Ibn Zubayr.

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CHAPTER XIV

MARWAN AND ABDUL MALIK

Marwan (64—66 A.H./683—685 A.D.)

Marwan elected Khalifah

Mu'awiyah II had left no child but there w
brother, a young son of Yazid, named Khalid.
the chief men of the court felt that a strong H
was needed in this situation and they put forv
Marwan. After much discernment he was sal
as Khalifah on condition that Khalid would suc
on reaching man's state. Marwan was a g
diplomat. He with the help of the Syrian Hir
rites marched against the Mudarite chief Za
who was vindicating the cause of Abdullah
Zubayr. He met the enemy in the battle of M
Rahat in which he was victorious. Thereupon
whole of Syria came under his sway. Egypt was
regained. Finding his position sufficiently secure
feeling the approach of his end, he nominated
own son Abdul Malik to the future throne, fc
feared Khalid bin Yazid who might claim the th
after his death.

Battle of Marj Rahat

End of Marwan

Marwan received his death at the hand
Yazid's widow. His reign lasted barely for a
He was not recognised as Khalifah by the Su
They took him as a rebel against Abdullah
Zubayr. He was succeeded by his worthy son Al
Malik whose authority was at once recogn
throughout Syria and Egypt.

Abdul Malik (66—86 A.H./685—705 A.D.)

On the assassination of his father, Abdul M
ascended the throne. But from the beginning he
to face great many difficulties. He was not a
to be cowed down by dangers and difficulties.
showed himself quite equal to the onerous task
after wars lasting for several years he succeede
uniting the Muslim empire under one sceptre.

In Iraq, a dangerous disturber of peace named
l-Mukhtiar bin Abu Ubayd had appeared before
bdul Malik assumed the reins of the government.
[e declared himself, "avenger" of Husayn's murder,
nd raised the standard of rebellion. By all manner
f intrigues he managed to form a party amongst
he 'Alids which preached revenge for the assassina-
ion of al-Husayn. Al-Mukhtiar with the help of
he penitents who visited the tomb of al-Husayn at
Karbala and were gathering there, raised a bitter
ry for the son of Fatimah and 'Ali, gained posses-
ion of Kufah and succeeded in extending his sway
ver al-Iraq and even parts of Persia and Arabia.
He also sent his army under the command of Ibn al-
Ashtar against his old arch enemy Ubaydullah. Ibn
l-Ashtar gained victory over Ubaydullah in the
attle of the Zab and this victory made Mukhtiar for
he moment undisputed master of Mesopotemia. Ibn
Zubayr who declared himself Khalifah at Makkah
nd Madinah, refused to ally himself with Makkah
nd sent his brother Mus'ab, Governor of Basrah,
gainst him. Mus'ab was met on the way by the
roops of al-Mukhtiar whom he totally discomfited
nd ultimately the avenger was killed and his fol-
owers were put to the sword. Now Abdullah
ecame the undisputed master of Iraq, Mesopotemia
nd Khurasan.

Rise of Mukhtiar at Kufa

Ibn al-Ashtar sent against Ubaydullah

Battle of Zab

Mus'ab defeated Mukhtiar

In the meantime the Khawarij kept the East in
onstant alarm. Mus'ab realizing the situation, sent
Muhallab who had been withdrawn from the field
or the government of Mosul against the Kharijite
ands and after eight months of warfare he suc-
eeded in dispersing them for the time.

Outbreak of the Khawarij

After curbing the power of the Khawarij Abdul
Malik had been contemplating operations against
bn Zubayr, but the severe famine paralysed his
fforts for a time. Amr bin Sa'd was aspiring to the
Khilafat, but the dream of the dreamer was frustrated
y the succession of Abdul Malik. One night he re-
ntered Damascus and set himself up as Khalifah.
Abdul Malik hurried back and after some engage-
ents offered an amnesty on which the fighting
eased, but after a few days Amr bin Sa'd was killed.

Rebellion of Amr bin S'ad

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War against Mus'ab

Abdul Malik next turned his attention towa Mus'ab who was holding Mesopotemia and Chald on behalf of Ibn Zubayr. When the army of t Khalifah was advancing, he got frightened and soug the help of Muhallab who was very busy with t Khawarji. So he, along with his son and his frie Ibn al-Ashtar had to fight the Khalifah. But all them were killed in the battle and Iraq passed ir the hands of Abdul Malik.

Makkah besieged

Ibn Zubayr dies fighting

After the chastisement of Mu'sab, Abdul Ma sent his troops against Abdullah Ibn Zubayr und the leadership of Hajjaj bin-Yusuf, who after co quering Madinah laid siege to Makkah. The sie had lasted for seven months when Ibn Zubayr lo his heart. He was tempted to give in but at t inspiration of his mother 'Asma, daughter of Hazr Abu Bakr, who preferred death to dishonour, jumped upon the enemy with a firm determination win or to die. The Umayyads were driven back all sides at the outset but in the end he fell fighti gallantly and his head and the heads of his two le ders were exhibited at Madinah and thence se to Damascus. Great damage was done to Makka and the inhabitants, suffering the extremities of war deserted the city.

Ibn Zubayr recognised as Khalifah by the Sunnis

Ibn Zubayr was one of the few men who ro from poverty to power by dint of merit and labou He was a man of noble spirit who held the title Khalifah for long nine years. He was recogniz by the Sunnis as the legitimate Khalifah of Islar because the two Holy Cities were under his possessio and prayers were offered for him from the pulpi of the two cities.

Abdul Malik, the undisputed master of the empire

On the death of Ibn Zubayr, Abdul Mal became the undisputed monarch of the Islamic wor and his name was mentioned as Khalifah in t prayers of every mosque from east to farthest wes Muhallab, the lieutenant of Abdullah bin Zubay realizing his own position took the oath of fealty Abdul Malik.

When the struggle was going on between Abd Malik and Abdullah, the Khawarij had acquire

much strength and began to rise in revolt against the authority of the Khalifah. Their main grievance was against the ill-treatment and mal-administration of Hajjaj bin Yusuf, the Governor of Iraq. On many occasions the legions of Abdul Malik were discomfited but as there was no unity among the Khawarij themselves, they could not stand together, the result being that they were ultimately defeated and suppressed. They met the same fate in Persia at the hands of Muhallab who destroyed their strongholds and put them to the sword. Many of their followers took refuge in the desert of al-Asha. Taking advantage of this unrest the Romans took the opportunity of making encroachment upon the dominions of Islam. Abdul Malik was compelled to take the field and after a series of operations he captured a large territory from the Byzantine emperor. In the east, several districts in the neighbourhood of Kabul ruled by a Hindu prince named Ratbil were brought under his control.

War with the Romans

Uqbah conquered Africa for the first time but with the death of this General, Africa was lost to the Muslims. Abdul Malik, after restoring peace in the empire, sent an army under the command of Zubayr, an able lieutenant of Uqbah, for the re-conquest of the lost country. He having slain Kusaila beat both the Greeks and the Berbers. But a fatal mistake spoiled his efforts. He, keeping a small detachment with him at Berca, sent his army to the conquest of the outlying parts. At this opportune moment the Berbers with the help of the Romans attacked Zubayr. A fierce fight took place in which Zubayr was defeated and killed and his soldiers cut to pieces.

Re-conquest of Africa

At this Abdul Malik became furious and to give a good lesson to the Berbers, he despatched another army under the command of Hasan Ibn Nu'man. Soon Kairowan was re-captured and the city of Carthage was stormed. The Romans and the Berbers were defeated in the field and the Umayyad empire extended from the walls of Berca to the shores of the Atlantic.

Conquest in West Africa

In the meantime, a woman named Kahina declared herself a "Divine Being" and many, being

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Kahina

influenced and impressed by her supernatural attributes, acknowledged her authority. She inspiring the Berbers with new courage inflicted a crushing defeat on Hasan who was driven back to Berca and was forced to remain inactive for five years. The reinforced by the Khalifah he overthrew the priestess who was slain in the fight. The Berbers, finding no other way, sued for peace which was granted to them on condition that they would supply the Muslims with a cavalry of 25,000 strong. Islam now found a footing ground in the land of the Berbers.

Her defeat and death

Reforms of Abdul Malik

With the restoration of internal order, Abdul Malik introduced a number of reforms and administrative measures for the convenience of administration. During the days of the Prophet all records relating to Arabia, were maintained in Arabic. But when Persia, Syria and Egypt came under the domination of the Arabs, Umar allowed the records of these countries to continue in their own languages. The language, used in Persia was Persian, in Syria Syrian and in Egypt Coptic or Greek. As a result of this, the revenue and fiscal departments were filled with the non-Muslim natives of the provinces who knew their old languages. Abdul Malik abolished these languages and introduced Arabic in their stead for the purpose of government business and account in the provinces of Syria and Iraq. Later Arabic also became the court language of Egypt and Persia.

Introduction of Arabic as official language

The next reform of Abdul Malik was the issue of the new Arabic coins. In the days of the Prophet and Abu Bakr, the Roman and Persian currencies were used in the country. But with the expansion of the Muslim Empire under Umar, all kinds of coins poured in and some of them were defective. When Abdul Malik became the undisputed master of the Muslim Empire, he took up the problem of coinage. He issued purely Muslim coinage of gold, silver and copper called till then by the Byzantine names *dinar*, *dirham* and *fals*. He also established a central mint at Damascus to mint his new coinage. He thus

Introduction of new Arabic coinage

A mint established by Abdul Malik

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bicized the administration and instituted a purely mic coinage.

The third great reform of Abdul Malik was the provement in the art of Arabic writing. Hajjaj Yusuf, his able administrator had the greater re in it. There were two defects in Arabic script. stly, 'it consisted of consonants only, with the ult that one word could be pronounced in several nds'. The non-Arabs were facing much difficul- as they could not understand the words written hout vowels. Secondly, the Arabic alphabet has eral letters which have one and the same shape h as *dal*, *zal*. etc. Hajjaj bin Yusuf introduced vel marks into Arabic script and in order to dis- guish letters of the same shape he promoted the of putting *nuqtas* (points) on these identical ers. These improvements 'made the art of writ- Arabic more perfect and thus helped the discri- nation of Arabic language to wider circle of ders'.

Improvement in the art of writing Arabic

The Arab Muslims were to pay hitherto only *Zakat* and were exempted from other taxes, ich made many people volunteer to accept Islam. se new Muslims left their villages where they worked as agriculturists and came to the towns join the army as *Mawali* (new converts). As a re-, the revenue of the State was seriously affected. stly, taxes were greatly reduced for new converts Islam. Secondly, the soldiers were entitled to e a share of the special subsidy. In order to id this double loss to the treasury Abdul Malik consultation with al-Hajjaj 'took the necessary asures to restore such men to their farms and nposed on them the high tribute they had paid ore conversion, which included the equivalent of *araj* (land tax) and *Jizya* (poll-tax). These asures of Abdul Malik were resented to very ch by the Mawali (new Muslims) who, later on, ed the Abbasid propaganda to bring about the of the Umayyad dynasty. The Arab Muslims o acquired property in a Kharaj territory were o asked to pay the usual land tax.

Fiscal reforms

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Development of postal system

Abdul Malik developed the postal system se by Mu'awiyah. All the provincial capitals of empire were connected with the imperial capita regular postal services for which he used relay horses. The postal officials kept the Khalifah i med of all events in their provinces. He found number of cities 'among which the most impor

Foundation of cities

was the city of Wasit in Lower Iraq'. The pur of the foundation of this city was to keep the bulent Iraqis in check.

Abdul Malik died in the year 750 A.D. af glorious reign of twenty-one years.

Estimate of Abdul Malik

Abdul Malik was the second founder of Umayyad dynasty. He came to the throne wh was threatened from external dangers and int enemies. By his extraordinary ability and wise st manship, he freed the empire from external dar and saved it against internal enemies. Having tr phed over all his enemies, he left to his sons a f

A great builder

ishing empire. By his reforms, he laid the fou tion of Islamic culture and civilization. He had in the gift of originality. He was also a great bui He built the famous Dome of the Rock (Qubba Sakhra) at Jerusalem wrongly called by the Eu ans "the Mosque of Umar" which stands to this as a beautiful specimen of early Muslim arch ture. He also built another mosque in Jerus called *Masjid al-Aqsa* (Aqsa Mosque). Hims composer of no mean merit, he encouraged poe a princely liberality. Historians called him gr and cruel, and "his lieutenants", says Masudi lowed his foot-steps in the reckless sheddin blood". In his youth he was an orthodox Mu but after his accession to the throne he was indifferent to religion. He was the first, says Arabian historians, who acted treacherously Islam, the first to conduct the exchequer in A instead of Persian, the first to prohibit men talking in the Khalifah's presence and the first prohibited exhortations to justice saying—"Le one enjoin equity and the fear of God upon m

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will strike his head off from his shoulders". In
aracter Abdul Malik can be compared with Char-
nagne (of Germany) "but he was certainly less
uel than Charlemagne," says Ameer Ali. If he was
uel, his cruelty like his frequent breaches of faith
as due to an anxiety to safeguard and promote
e interest of his dynasty. When this dynastic in-
rest was absent, he was daring and energetic, re-
lute and ambitious and he never faltered in the
ursuit of his design. He was undoubtedly one of
e best rulers and successful statesmen the Islamic
orld has ever seen. He will remain fresh in the
emory of the Muslims against the wear and tear
time.

Capable and energetic ruler

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CHAPTER XV

WALID I AND SULAYMAN

Walid I (86—96 A.H./705—715 A.D.)

On the demise of his father Abdul Malik, Walid ascended the throne of Damascus in 86 A.H. 705 A.D. During his reign there was complete peace and tranquillity in the empire. The power of the Kharijites was crushed and there was no rebellion anywhere in the country.

'Umar bin Abdul Aziz made viceroy of the holy cities

Walid followed in the foot steps of his father and maintained Hajjaj bin Yusuf in the viceroyalty of the East. But Arabia was made over to his own cousin, the pious 'Umar bin Abdul Aziz under whom for several years, Makkah and Madinah enjoyed a mild and beneficial administration. 'Umar formed a council of learned citizens and no administration was done without consulting them. He beautified and enlarged Makkah and Madinah with numerous public structures, improved the roads connecting the cities of Hijaz with the capital for the convenience of the public. He tried his best to ameliorate the condition of his people. His beneficial and generous rule drew away from the heavy hands of Hajjaj a great number of men of al-Iraq who escaped the tyranny and oppression of the latter in Makkah and Madinah. Hajjaj became irritated at this and complained to Walid against 'Umar of the shelter given to his malcontent subjects in the Holy Cities. Walid, who was under the influence of Hajjaj, removed 'Umar from his viceroyalty.

Mild and beneficial administration of 'Umar bin Abdul Aziz

Removal of 'Umar

Yazid escaped to Palestine

About this time Yazid ibn Muhallab with his brothers was also tortured and put into prison by Hajjaj bin Yusuf. Yazid managed to escape from the hands of the tyrant and fled to Palestine where he took refuge with Sulayman, the Khalifah's brother

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Hajjaj bin Yusuf

Hajjaj bin Yusuf was the outstanding figure hroughout this period. He played the most promi-ient part during the Khilafat of Abdul Malik and Valid without whom the Umayyad dynasty would ot have survived. He began his career as a simpie chool master at Taif but by dint of his intelligence nd sagacity he won the love and admiration of Abdul Malik who took him in his ministerial staff nd within a short time Hajjaj proved himself wor-hy of the post entrusted to him. After the defeat of Musa'ab he was sent to subdue Abdullah bin Zubayr who was ultimately defeated and slain by Hajjaj. Many historians describe him as the incar-nation of cruelty in the annals of Islam. But one cannot deny the fact that "the Caliphate owed much o him. For twenty years the absolute ruler of the East in times of troubles and dangers with anarchy broad, perversity and fickleness at home, rebellion nd wild fanaticism at his doors, Hajjaj by his bra-very and resolution maintained the strength and restored the prosperity of the empire in al-Iraq, Ara-bia and Khurasan." If he was cruel and severe, his cruelty and severity was justified no doubt in quel-ing the disturbing and turbulent elements around him. The Khalifahs were so much pleased with him hat Walid I gave him a free hand and even in his own sphere of government gave in to him and con-sulted his wishes. At his instance he dismissed Umar bin Abdul Aziz from the viceroyalty. Under Walid Hajjaj reaped the fruit of the hard work which he had to do under Abdul Malik. In Iraq where he was appointed governor after the conquest of Makkah peace prevailed. He used to heal the wounds which a twenty years' war had inflicted upon the well-being of the country. When he had pacified his provinces he turned his attention to the arts of peace, developing the canal system upon which de-pends the fertility of the marshy land on the Lower Tigris and Euphrates doing his best to prevent the peasantry from flocking from the country into the towns. It is said that "he forbade the peasants to slaughter oxen, in order to keep them for the plough". Under him Qutayba bin Muslim conquered

Hajjaj bin Yusuf was the outstanding figure during this period

Hajjaj defeated Ibn Zubayr

If cruel, the cruelty was of necessity

Canal system developed

Under Hajjaj Transoxiana and Indo-Pakistan were conquered

Transoxiana and Muhammad bin Qasim t the Indus land. The whole credit of it is due Hajjaj who put these men in the right place a whose name feared as it was far into the East, ga them a powerful backing.

Expansion of the Empire ..

The reign of Walid I was famous for the expa sion of the Khilafat in the annals of Islam. Duri this period great conquests were made both in t east and in the west. In the east, Central Asia a Sind were conquered under the guidance of Haj bin Yusuf.

Conquest of Central Asia. Transoxiana, t land of the Turks, consisted of many little and lar kingdoms. Of these Balkh, Tukharistan, Bukhar Farghana and the kingdom of Khwarism were t most important. The Turkhomans always ga trouble to the Muslims by rising in revolt. In orde to put an end to these troubles, Hajjaj bin Yusuf re moved Yazid bin Muhallab, who failed to subdu them, from the lieutenancy and in his place appoin ted Qutayba bin Muslim. Qutayba proved worth of the task entrusted to him. He brought the whol of Central Asia under the subjugation of th Muslims.

Qutayba appointed governor

Qutabya first advanced against Balkh and Tuk haristan in 706 A.D. The princes of these places sub mitted to him and agreed to pay tribute to the Kha lifah. Next he invaded Bukhara and after a har contest captured it. In 710 A.D. Qutayba crossed th Oxus and marched on Khawarism. The Shah o Khawarism made peace with the Muslims. By thi time he was recalled by the news that Samarkand had thrown off the Muslim yoke. So he led a cam paign against it and captured the city. During the next two or three years Qutayba pushed his conquests forward, taking Khojanda, Shash and other cities of Farghana, till he reached the confines of China. In 714 A.D. he even invaded the Chinese Turkestan and is said to have conquered Kashghar. But his campaign was soon cut short by the death of the Khalifah.

Campaign of Qutayba

Bukhara captured

Capture of Samarkand

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Conquest of Indo-Pakistan. Like Qutayba in Cen-
al Asia, Muhammad bin Qasim, cousin of Hajjaj,
ok the banner of Islam into the land of Indo-Pakis-
n. The cause of this expedition was the harassment
the Arab governor caused by the pirates of Sind.
he king of Sind was Dahir who refused to comply
ith the demand of the governor. Several attempts
ere made to punish the king along with the pirates
t all efforts were baffled till Muhammad bin Qasim
me to save the prestige and honour of the Arab
overnor. He attacked the kingdom of Dahir. Dahir
ied his best to save his country from the hands of
e foreigners but was ultimately defeated and kil-
d. Then Sind, Multan and a part of the Punjab
ere annexed to the Muslim empire. The Muslim
rmy also made progress by this time in Armenia
nd Asia Minor. But all other conquests of his reign
aded before the conquests of the West.

Conquest of Indo-Pakistan by Ibn Qasim

Annexation of Sind, Multan and the Punjab

Conquest of Africa. Musa bin Nusayr was ap-
ointed governor of the Mediterranean Coast to the
outh of Egypt. He made great conquests in the
Vest. He defeated the Berbers who gave much
rouble to his predecessors and re-established the
uthority of the Khalifah up to the bank of the At-
antic. Next he sent expeditions against the Romans
who created troubles for the Muslims in the Mediter-
anean. He, with the help of the navy, captured the
slands of Ivica, Minorca and Majorca near the
oast of Spain.

Campaign of Musa in Africa

Conquest of Spain. The condition of Spain be-
ore the Muslim conquest was a miserable one. The
whole country was groaning under the oppression
nd torture of the Gothic kings. The middle class
vas reduced to ruin and misery while the noble and
rivileged classes were totally exempted from taxa-
ion. The country was divided into many camps
nd the agriculturists were overburdened with taxa-
ion. Serfs or slaves had no freedom of action, even
f marriage. They were tortured by their masters in
nany ways. The Jews who were the progressive
nd enlightened section of the country were merci-
essly persecuted. Their freedom of marriage and
faith was curtailed and curbed by the bishops who

Condition of Spain before the Muslim conquest

Circumstances leading to the conquest

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wielded enormous powers. Thus when the ir verished citizens, the wretched slaves or serfs the persecuted Jews were all waiting for rel from the cruel hands of the Gothic ruler, it wa this very moment that the deliverer came from unexpected quarter to their rescue.

Musa's design on Spain

The kingdom of Spain was at this period erned by Roderic who occupied the throne by u dering the former king, Witiza. Ceuta on the Afri side, was a part of Julian's domain but it was c tured by Roderic. The latter was not a man of g temperament. Besides the capture of Julian's pire, he added fuel to the fire by insulting Flori the daughter of Julian. So, Count Julian in orde drive the invader out of his kingdom, invited M ibn Nusayr, the Governor of the Mediterran Coast to invade Spain and to avenge this ins The Muslims had been waiting for a chance conquer Spain and hence a long-expected de came to be fulfilled. Musa with the sanction of

Descent of Tarif and Tariq

Khalifah, sent a young and enterprising offi named Tarif to Spain for detailed information. rif came back with a favourable report. Musa t despatched his ablest lieutenant Tariq with a fo of 7,000 men who took possession of the fort called after him Gibraltar (Jabal-ul-Tariq.)

Defeat of Roderic

Tariq advanced forward and inflicted a cru ing defeat on Roderic on the banks of the river G dalete near Medinia-Sidonia in September, 711 A Roderic in his flight was drowned in the water the Guadalete. After this, Tariq conquered Si nia, Carmona and Granada one after another.

Capture of Granada, Cordova and Toledo

the conquest of Cordova, he hastened to Toledo, capital of Spain. Toledo soon fell into his han Thus within a short time Tariq reduced the gr ter part of Spain to submission.

The brilliant success of Tariq attracted attention of Musa who landed in Spain in June, A.D. and rapidly conquered Seville and other cit He met Tariq near Toledo. At first they quarrell with each other but after sometime they were conciled. They marched together and occup

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aragossa, Terragona and Barcelona. Musa was in-
lined to march towards the east and conquer the
hole of Europe. But the order from the Khalifah
or returning to the capital had spoiled further con-
uests. In spite of this, the reign of Walid saw the
reatest expansion during the Umayyad period.

Musa recalled

Before leaving Spain, Musa appointed his three
ons, Abdul Aziz as Viceroy of the new province,
bdullah as Governor of Africa and Abdul Malik as
overnor of Morocco respectively. Musa carried
ith him countless stores of rare and precious things
r the Khalifah but the Khalifah had died (715 A.D.)
efore he reached Damascus.

Death of Walid

Results of the Conquest. The conquest of Spain
the Muslims opened a new era in the history of
e peninsula. It removed the social inequality from
hich the society suffered so long and placed the
ble and the poor on an equal footing. The rights
d privileges of the noble and the clergy were swept
vay and the heavy taxes imposed on the middle
ss (Muslims and non-Muslims) were reduced.
he serfs or slaves, who were groaning under the
pression of their former masters, were set free.
berty of religion was granted to the Jews and the
ristians who were formerly persecuted on reli-
ous ground. "Every man, woman, or child of any
mmunity was free to worship as he liked". Agri-
lture was improved, trade and industries were
couraged. The Muslims ruled the country so suc-
ssfully that a historian remarked, "The Moors
ganised that wonderful kingdom of Cordova which
s the marvel of the middle ages, and which, when
Europe was plunged in barbaric ignorance and
ife, alone held the torch of learning and civiliza-
n bright and shinning before the Western World".

Removal of social inequality

Slaves set free

Toleration of religion

Agriculture and trade encouraged

For the convenience of administration the Mus-
s divided Spain into four provinces, each under
efficient Governor. The Viceroy appointed Diwan
the betterment of the subjects. Inter-marriages
re encouraged between the conquered and the
nquerors. In every possible way, the people were
en the right of living and thinking freely. The

Development of Spain

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Muslims gave impetus to arts and science. Thu
Spain reached the pinnacle of her glory under th
Muslim rule.

Estimate of Walid I

One of the greatest Khalifahs of the whole Muslim world

Walid I was one of the greatest Khalifahs
the whole Muslim world. He was undoubtedly th
worthiest son of his father. Though Abdul Mali
was greater than Walid in gifts of originality, th
latter surpassed the former in many respects. Wali
was more liberal and humane than his father. H
reign was glorious both at home and abroad. Wali
put down the rebeliions of the Shi'ites and th
Kharijites and the tribal jealousies were kept
check in his reign. Vast territorial conquests wer
made during this period. Bukhara, Samarkan
Sind, Africa and Spain were brought under the swa
of the Muslims. His territory extended from th
confines of China to the Bay of Biscay and fro
the Sea of Oral to the frontiers of Gujrat and Bom

Grandeur of Walid's reign

bay. Muir says, "There is no other reign, not ex
cepting even that of 'Umar, in which Islam so sprea
abroad and was consolidated". Weil remarks, "a
though Muslim historians, because of his supportin
al-Hajjaj, call him a tyrant he is in our eyes th
greatest and in every respect the most powerful an
illustrious ruler amongst all the Commanders
the Faithful". He established schools and hospita

Public works

and made provision for the aged, the blind, and th
lame. He created asylums for the blind, the cripple
and the insane. He constructed roads throughou
the empire with wells at convenient stations. I
his reign arts and culture began to flourish. Lik

Love of arts and culture

Shah Jahan of India he was a great builder. H
enlarged the Mosque of Damascus, and rebuilt an
enlarged the Mosque of Madinah and the Aqs
Mosque in Jerusalem. Under his directions, mo
ques were built in every city. The Quran and Tra
ditions were studied with great care both in Ku
and Basrah. Commerce flourished and travellin
was safe in his reign. He personally visited the ma

His reign was one of peace and prosperity

kets and encouraged manufacture and design, s
that people took an interest in their advancemen
His reign was one of peace and prosperity. Judgin

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from first to last, it can be said that the reign of alid was more glorious and memorable than any his predecessors and successors.

layman (96—99 A.H./715—717 A.D.)

Sulayman succeeded to the throne after the th of his brother, Walid. On his accession he erated those men who were put into prison by jjaj bin Yusuf and his hand fell heavily upon the. porters of Walid. Musa and Tariq were also treated and persecuted by the Khalifah. Abdul z bin Musa was also murdered and Muhammad Qasim who was famous for his mild and equit- e administration in Indo-Pakistan, was also re- ed from his Government and badly persecuted Yazid bin Muhallab at the instigation of the lifah. The result of his ill-treatment towards e famous warriors hindered the progress of m.

Ill-treatment on Musa, Tariq, Abdul Aziz and Ibn Qasim

In 98 A.H./716 A.A.D., Sulayman, at the inspira- of a Byzantine General named Leo, made up mind to conquer Constantinople. With this end iew, he sent an army under Maslama which sed the Hellespoint without any opposition and siege to the city of Constantinople. But unex- edly, Leo was raised to the throne by the terri- Romans and thereby Leo threw the alliance The Muslims were defeated and suffered such ship from hunger, frost and pestilence that after before Constantinople for a year the fleet was d to retire. The Khalifah was too much shock- the news of this treachery of Leo.

Conquest of Constantinople failed

ulayman died after a reign of two years and months. His reign was noted for the *harem* and living. He was kind to his friends but cruel to nemies. His only service rendered to the State hat he nominated his able cousin 'Umar to the e for which act of greatness he was called "the of Blessing".

His death

"Key of Blessing"

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CHAPTER XVI

'UMAR II

(99—101 A.H./717—720 A.D.)

Early Life

Umar was the son of Abdul Aziz, brother of Al
dul Malik. His father had for long been the vic
roy of Egypt, and his mother was the grand-daug
ter of 'Umar the Great. On the death of his fath
(704 A.D.), Abdul Malik, his uncle, called him
Governor of Arabia — Damascus and gave his daughter in marriage to hir
During the reign of Walid, son and successor
Abdul Malik, 'Umar II was sent to Madinah as
Governor over Hijaz. His benign administration ar
virtuous character soon won the hearts of the di
affected people and the revolutionaries of Iraq b
ing escaped from the heavy hands of Hajjaj b
Yusuf sought shelter under him. Hajjaj resented
this and requested him to immediately return the
Iraqi emigrants. But when 'Umar II refused
comply with his request, he made a complaint
the Khalifah for his removal from the governershi
The Khalifah recalled him from Madinah.

The Khawarij — After the death of Sulayman, 'Umar II becam
the Khalifah of Islam. During his reign the Kh
warij did not unsheathe their sword. They h
nothing to say against his rule but protested agai
the succession of Yazid, who had been nominat
by Sulayman as 'Umar's successor. He order
Maslama to withdraw his army from Constantino
and all frontier expeditions were stopped. Abo

Fall of Yazid — this time Yazid bin Muhallab was put into pris
by the Khalifah for his misconduct.

In 101 A.H./719 A.D., as-Samh was appoint
General in Spain to lead an invasion into Fran
for suppressing the Christian insurgents. After

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organizing the Government and restoring peace, the General crossed the Pyrenees and overran the southern province of France. As-Samh reached Toulouse, the capital of Aquitaine, where a serious battle was fought in which the Muslim General was defeated and killed. Then the banner of the Muslims was taken by Abdur Rahman who honourably succeeded to bring the remaining force back.

Advancement of as-Samh into France

Battle of Toulouse

Character of 'Umar II's Government

'Umar's chief attention was directed to internal policy and for this his reign is remarkable. He appointed new men to the most important posts, not because they belonged to his party, but because he thought them to be upright and honest. To Spain he appointed Samh bin Malik, a Yamanite, and to Africa Ismail bin Abdullah, because he knew they did not belong to any party and were merciful to the oppressed. He was kind enough to the family of Ali about whom a sermon cursing him had been in use throughout the empire in the public prayers on Friday. He forbade this and the garden of Fedak which had been appropriated by Marwan was restored to the family of the Prophet.

Kind treatment to the 'Alids

His religious policy

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

Propagation of Islam in Khurasan and Central Asia

His reforms

Demolition of inequality between the Arab Muslims and the non-Arab Muslims

Umar's object was to secure the consolidati of the Government. As the empire consisted of d ferent peoples, he realized the truth that his empi would be very weak if it was not established up the good-will and co-operation of all sections of pe ple. The *Mawali* (new Muslims) were fighting the side of the Muslims but they were not given t pecuniary equality with the Arab Muslims and t result was that they became alienated from the Ur ayyad rule. When 'Umar II became Khalifah h tried to demolish this inequality between the Ara Muslims and the non-Arab Muslims. He also resto ed to the children of the fighting Arabs (*Mukatila* the pension which had been curtailed by Mu'awiya and withheld by Abdul Malik. Though he was a othodox Muslim, he did not fail to show merc and justice to all of his subjects. When the Chri tians of Damascus appealed to him to give them bac the Church of St. John which was turned by Wal into a mosque he, being unable to comply with the request, allowed them to retain the Church of S Thomas which was not theirs by right. The Chri tians of Najran complained to him that the taxatio was very heavy. 'Umar II, being a just ruler, redu ed it from 2,000 pieces of cloth to 200.

Justice to all of his subjects

Revenue reforms

'Umar took steps to strengthen the financial co dition of the State. The Muslims purchased lan from the non-Muslims and threby helped them t hasten their migration to towns. He laid down th rules that thenceforth the taxable land occupied b the non-Muslims should not be taken by the Muslim The Muslims were exempted from all kinds taxes except the Zakat. The income of the State al dwindled due to conversion of the non-Muslims Islam. The people continued to be Muslims and ther by averted the burden of taxation. The result w the lesser income of the State. 'Umar, realizing th condition of the State, imposed Kharaj upon th Muslims, and the non-Muslims had to pay poll-ta (Jizyah) in return of the protection afforded to ther

Taxable land remained with the non-Muslims

Kharaj imposed upon the Muslims

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by the Muslims. Thus "the Muslims were made to contribute to the revenue and the State did not suffer loss'.

Poll-tax paid by the non-Muslims

Many a historian is of opinion that some of the measures of 'Umar II affected the Umayyad dynasty and were ultimately responsible for the fall of the Umayyad empire. "Though he was inspired by the best of intentions," says Prof. Hitti, "Umar II's policy was not successful. Himself a pious Muslim, he championed the cause of Islam and adopted a new policy for the propagation of Islam". According to the said historian his religious policy affected the revenues of the State. Many Berbers and Persians became Muslims not because they were charmed by the beauty of Islam, but because they wanted only to enjoy the pecuniary privileges thus accorded to them.

Criticism of 'Umar II's policy

His policy affected the revenue

'Umar II's policy was responsible for the time being for the lesser income of the State, no doubt, but one should not judge the Khalifah in the light of this statement. As soon as he came to know that the people were wilfully trying to avoid the payment of taxation by becoming Muslims and the revenue of the State was falling thereby, he, in order to prevent a fall in the revenue, forbade the sale of land by the non-Muslims to the Muslims. Moreover, he imposed Kharaj on the Muslims who were formerly exempted from ali kinds of taxation, and poll-tax on the non-Muslims in lieu of military service. If he was not inspired by the motive of improvement of the State how could it be possible for him to impose tax on the Muslims when there was a serious allegation against the Khalifah.

Steps taken by 'Umar II to present a fall in the revenue

'Umar II gave up the idea of expansion like his predecessors. For him, it was a greater moment to attend to the preservation and prosperity of the conquered countries than to extend more and more the frontier of the Islamic empire. \$n this respect he neglected to pay proper attention to the military organisation upon which depended the success and stability of the empire.

Negligence of military department

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'Umar II was a liberal-hearted man. He wante to bridge the gulf which existed during the pre vious reign between the ruler and the ruled For this purpose he tried to restore the curtailed pr vileges to the Mawali and the 'Alid family. But hi liberality towards the clients (Mawali) and th 'Alid family was politically detrimental to the Umay yad dynasty. Because liberality of 'Umar II mad the Mawali understand their position and gave th 'Alids much time and opportunity to recover thei power. These people in later days joined the parti of the anti-Umayyad movement and played impo tant parts in bringing about the downfall of th Umayyads.

His liberality was responsible for the future troubles

In spite of all these, none can deny the service of 'Umar II to the cause of the empire. What he did he did in good faith for the welfare of the State Justice and impartiality were the watchwords of hi administration. It was he who banished all sorts o corruptions from the State which penetrated into th society during the reign of his predecessors. It was h who removed the distinction bteween the Arab-Mus lims and the non-Arab Muslims. Both the Muslim and the non-Muslims were equally happy under hin His reign was of peace and transquillity and henc the remark of William Muir is amply justified whe he says, "the reign of 'Umar II serves a relief amis a series of bloodshed, intrigue and treachery".

His reign serves a relief amidst a series of bloodshed

Character of 'Umar II

'Umar died at the age of 39 on Friday, the 9t (Feb., 720 A.D./25th Rajab, 101 A.H.) and wa buried at Dair Siman near Hims. A keen sense o justice, toleration of other religions, moderation an simplicity of life formed the chief feature of his cha racter. He followed Abu Bakr, who did not spend single farthing from the Bayt al-Mal to cover his pe sonal expenses and who was famous for his simplici ty and honesty. Islam culminated in him. 'Umar was so pious a man that the Sunnis regarded him a the fifth of the Khulafah-i-Rashidin. His only car was the welfare of the subjects and of the State. H did not draw any money from the treasury for hi

Simplicity and justice formed the chief feature of his life

rsonal affairs. Besides, he bade his wife surrender the treasury the costly jewels given to her by her her Abdul Malik. He was a friend of the poor and distressed in weal and woe. In his reign we find bloodshed, no intrigue and no treachery. Peace d prosperity prevailed throughout his dominion. us the reign of 'Umar II formed the most attrac- e period of the Umayyad domination.

His love for his subjects and the State

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CHAPTER XVII

YAZID II AND HISHAM

Yazid II (101—105 A.H./720—724 A.D.)

Struggle between the Mudarites and the Himyarites

On the death of 'Umar II, Yazid II ascend throne. He was the grandson of Yazid I th his daugther Atika whom Abdul Malik had ried. He married a Mudarite lady, niece of H who influenced him greatly. This marriage o zid brought the Mudarites into direct conflict the Himyarites. But so long as 'Umar was o throne he maintained equilibrium between the rival tribes.

Rebellion of Yazid bin Muhallab

Yazid bin Muhallab was a Himyarite an treated the family of Hajjaj very harshly u Sulayman. When he heard of the accession of to the throne, he got alarmed because he thc that Yazid, influenced by his wife would not the life of Muhallab. So, he managed to escape the prison and fled to Iraq where he with his brc rose in revolt against the authority of Yazid. Y on getting this information, despatched a large under Maslama and Abbas bin Walid to crush

Battle of Akra

rising. The two armies met on the field of A on the right bank of the Euphrates, where a bl battle was fought in which Yazid bin Muhallab

Defeat and death of Yazid bin Muhallab

defeated and ultimately killed. The revolt death of Yazid bin Muhallab had far-reaching co quences in the later history of the Umayyads. Mudarites and the Himayrites became seriously volved in struggle in Spain, in Africa, and in East and things in these countries turned from to worse. The enemies of Islam triumphed eve where. The Khawarij who during the last re had sheathed their swords were now displeased w

Yazid's passion for the harem

the man whom they considered an unjust and godly tyrant. While the empire was thus pass through crisis, he spent his days with the ladies the *harem*. The death of one of his damsels nam

abiba was so great a shock to the Khalifah that he llowed his beloved after a few days. His reign as only of four years and a few months. Ibn at-qtaka calls him the prodigal son of the Umayyads. ue to vices and misrule of Yazid, there arose a ue and cry throughout the empire.

Death of Yazid II, 724 A.D.

It was in his reign that the Abbasid propaganda as going on in full swing. The treachery of Mu'awih, the tragedy of Karbala, the cruelties of Hajjaj n-Yusuf, the difference of the Arab Muslims and ie non-Arab Muslims, the exclusion of the mem-ers of the subject race, specially the Persians from ie high offices and social gathering and lastly, the egligence of the later Khalifahs towards the Gov-rnment went much against the interest of the Um-yyads. 'Umar II took step to efface some of ie wrongs committed by his predecessors but the aladministration of Yaid II had driven the des-endants of Abbas to restore the house of the Pro-het to its rights. At first they carried on their pro-aganda secretly and now they were working open-for the overthrow of the Umayyads.

Abbasid propaganda

Causes

The Hashimites to which the Prophet belong-ed were divided into two branches—the Abbasids nd the 'Alids. They considered themselves the gitimate claimants to the Khilafat and regar-ed the 'Umayyads as usurpers. Abdul Abbas, an ncle of the Prophet, had left four sons namely, Ab-llah, Fazl, Obaidullah and Qasem. The former as better known in history as Ibn Abbas. He was cceeded by his son Ali who was deeply attached the children of Fatimah. On the death of Ali, his n Muhammad became the head of the family and as the first man who conceived the idea of captur-g the Khilafat for himself. He started a new eory to justify the claim of his house to the hilafat. On the murder of Husayn at Karbala he leadership of Islam was not transferred to his rviving son 'Ali (Zayn al-'Abidin) but to Muhammad al-Hanifa who was the son of Hazrat li by his wife of the Hanifa tribe. He was saved om the massacre of Karbala as he was not present n the occasion. Al-Hanifa was succeeded by his

Origin of the propaganda

Muhammad, the originator of the propaganda started a new theory to justify his claim

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son, Abu Hashim who assigned the leadershi Islam to Muhammad bin Ali bin Abdullah. leadership was accepted as a truth by some qua 'but to the bulk of the people the emissaries of Abbasids affirmed that they were working for family of the Prophet'. The followers of the H :nids also extended their favour and protectio Muhammad and his party.

Hisham (105—125/724—743 A.D.)

Hisham succeeded Yazid II

Yazid II was succeeded by his brother His who found the throne surrounded by tribal dis sion and full of troubles and difficulties at home abroad. In his reign the struggle between Umayyads and the Abbasids went on violer Hisham was the son of Abul Asar of the Umay dynasty while Abbas was the son of Abdul Mutt of the Hashimite dynasty. Before the birth of hammad (Sm.) there existed a rivalry betw these two dynasties. The Prophet suffered bi opposition both in the field and forum from Umayyads "till the conquest of Makkah conve the whole body of the Quraysh and welded fri and foe equally within the bonds of Islam".

Rivalry between the houses of Hashim and Umayyah

'Alid party

On the murder of 'Uthman, there arose struggle between Mu'awiyah and 'Ali. Khawarij, eager to vindicate the cause aga 'Uthman's murder, rose in revolt against Things calmed down in the reign of Mu'awi but the tragic end of al-Husayn and his famil Karbala caused a strong reaction in favour of house of 'Ali. The Khawarij again joined the pa of 'Ali. During this time there was formed a pa which was called "the party of 'Ali and then sim the Shi'ah (party). This party advocated divine right of succession in the line of 'Ali. another and more dangerous aspirant came u the scene. This was Muhammad, great grand of al-Abbas, the Prophet's uncle. He was ch pioning the cause of the Abbasids. Deputati from him frequently visited Khurasan in the g of merchants. Three persons were also canvass the cause of the Abbasids secretly. Thus the en

Abbasid canvass

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ies of the Abbasids, the Turkomans and Khajars ll these were endeavouring to overthrow the nayyad rule. Hisham had appointed many lieu- ants but most of them proved unsuccessful in the ministration. The people rebelled against their apacity and misrule. When all these forces were rking together for the downfall of the Umayyads, strong hand was essentially needed at the helm save the ship of the State from destruction, but sham had not the capacity to turn the tide of e situation.

Many of Hisham's lieutenants proved worthless

One of Hisham's first acts was to appoint alid bin Abdullah to the Government of al-Iraq. mself a Yamanite, Khalid maintained the equili- um between the Mudarities and the Yamanites. was also considerate and liberal to the Jews and Christians. When the Khawarij rose in revolt, put down the rebellion with an iron hand. Under mild and tolerant administration, people lived peace and prosperity. But at last he lost the our of his master.

Khalid, Governor of Iraq

Throughout the twenty years of Hisham's gn, Musiim arms suffered many reverses beyond Oxus. In Khurasan the Mudarites and the nyarites became involved in a violent conflict ich was suppressed with great difficulty. Asad been early appointed by his brother Khalid as tenant there. He incurred the displeasure of the ding men by his misconduct. During this time Khakan kept the country in constant disorder the Muslims greatly suffered at his hands. rce Governors, Ashras, Junayd and Asim ibn dullah were given appointment respectively dur- this period to suppress the rebellion but they ved unsuccessful in their attempts. Asad was in appointed in Khurasan. Harith and other ellious leaders began to feel the weight of his d. Within a short time he routed the Khakan rescued from captivity all the Muslim prisoners. e enemy fled to Tukharistan from where the akhan supported by al-Harith was about to attack markand when he was killed by one of his own efs. Shortly after this, Asad died and was suc-

Asad, brother of Khalid

Ashras, Junayd and Asim

Death of Asad

ceeded by Nasr ibn Sayyar. He was a wise and ju ruler. By his wise and generous policy he was a to get the allegiance of Soghdians. The Jews a the Christians had to pay poll-tax, while the M iims and the Mawali were asked to pay Khar Thus he compelled the Muslims to contribu something to the State. Under him the provinc in Central Asia began to enjoy peace after lo sufferings caused by war and rapine.

Nasr ibn-Sayyar, a wise and just ruler

In his reign there was very little progress Sind and Western India. Al-Junayd, the Govern made some successful raids in the East.

Sind and India

Northern Persia, Armenia and Azerbijan we under the governorship of Maslama, brother Hisham. In the year 109 A.H./727 A.D. a lar body of Turks raided these provinces but were d comfited and driven out of the provinces. A fe years after, the Turks again invaded and devast as far as Mosul but here also they shared the sam fate. When the Mesopotemian border was serious threatened, Marwan was given the post of Gove nor. He with an army of 12,000 men beat back th ememy and recovered the country as far as the Ca pian Sea. The chief of the Khazar now submitte to Marwan. Georgia was conquered and othe mountainous tribes were suppressed and subdued.

The Turks defeated and driven out

Marwan's victories

Muslim arms had suffered a serious disaster i Africa and Spain. In the year 116 A.H./784 A.D there was a general rising of the Berbers along th coast of Africa. This rising was due partly to th re-imposition of taxes on the Muslim converts an partly to the outbreak of new Kharijite factions. Th Muslim armies were again and again beaten with great loss and victory in the end was won with great difficulty. A famous battle known in history as "the Field of Idols" was fought a few miles from Kairowan in 117 A.H./735 A.D. against 3,00,000 Ber bers. The battle was at last won by the Muslims Another engagement was named "the Battle of Nobles from the vast number of Arab chiefs slain in it". The western provinces of Africa were still rising when the Governor of Egypt was sent to stem

Reverses of Africa

'The Field of Idols"

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insurrection and peace was at last restored. In A.H./735 A.D. Sardinia was conquered and y was invaded and Syracuse laid under tribute.

Sardinia conquered

Spain, as a dependency of Africa was seriously ted by the insurrection there and by the con- change of Governors. When as-Samh fell under walls of Toulouse, Abdur Rahman was elected he Army in his place but he remained in his post a few months until the arrival of Anbasah, who ed himself at the beginning in restoring peace order within its bounds. Afterwards he cros- the Pyrenees with a view to restoring the shat- d prestige of the Muslim arms in France. Car- one was stormed ; Nimes fell into his hands; the h of France was overrun and the churches and ents were despoiled, but shortly after, he was d. "His death again threw the peninsula into rder and the operations for the time were stop- . After six years Abdur Rahman was again inted. But during this period of six years the ernors ruled over the province. Under their rule whole country was thrown into disorder and administration was completely paralysed. On ming the charge of the Government, Abdur man renewed offensive operations and chastised Berber chief 'Uthman ibn Abi Nesa. Next year roceeded to the North and overran the land as s Poitiers. It was then that Eudo, realising the ity of the situation and the weight of the y, appealed to Charles, son of Pepin of Haristal, elp. Charles responded to his crying call and ied forth to stem the sweeping Muslim wave. veen Tours and Poitiers the armies met and a dy battle was fought in which the Muslims were pletely defeated and Abdur Rahman was killed. the death of Abdur Rahman, a complete change over the administration of Spain. He was of the best Generals that the Umayyads sent to n. Under him Spain enjoyed a reign of peace prosperity. The battle of Tours is regarded he European historians as a decisive one. It ded the fate of Europe. Had Charles been ated, the whole of Europe would have been over-

Spain

Anbasah

Campaign in France

Anbasah killed Abdur Rahman

Abdur Rahman defeated and killed by Charles

Battle of Tours was a decisive one

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run by the Muslims and the Islamic culture wo
have been introduced there.

Avignon conquered

After the defeat of the Muslims in the battle
Tours, the Khalifah appointed Abdul Malik
Governor of Spain. During his time Avignon
conquered. But "owing to his cruel propensi
and the excessive rigour of his judgement" he
deposed and replaced by Uqbah, "a man of gr
justice and irreproachable conduct". On taking
charge, Uqbah again invaded France. Arles
other places were surrendered into his hands. Val
cia and Lyons besieged, Burgundy and Dauph
ravaged all along the Rhone. But Charles ag
came to the rescue, reconquered Avignon and dro
the Arabs back as far as Narbonne. It was a mo
crushing defeat than that of Tours. Uqbah di
soon after in the midst of Spanish anarchy. Ord
was not restored till after the death of Hisham.

Uqbah invaded France

Dismissal of Khalid and appointment of Yusuf

It has already been mentioned that Khalid h
ruled the province of Iraq with good reputation f
fifteen years. But his successful administration h
ultimately made many enemies at the court wh
poisoned the ear of the Khalifah against him. Hi
ham out of jealousy or suspicion removed Khal
from the Viceroyalty of Iraq and appointed Yus
bin 'Umar, a relative of Hajjaj in his place. Yus
looked down upon Khalid and at last put him in
prison. The suppression of Khalid was highly u
popular, especially with the Yamanite clan in Ira
This clan began to find serious fault with Yusu
At this, Yusuf discovered that Khalid had made ov
large sums of money to Zayd bin Ali, grandson
Imam Husayn, for help. Hisham suspected thi
Zayd bin Ali made friendship with Khalid for th
Khilafat. He became dissatisfied with Zayd an
when the latter went to the former for redress, h
was insulted. He went to al-Iraq and married
lady of the Yamanite clan and thereby secured th
goodwill of the Iraqians who were vindicating hi
claim to the Khilafat. When Yusuf was advancin
against him, Zayd sought the assistance of the Ira
qians, but nobody came forward to help him and a
a result of their treachery he was defeated an

illed. The death of Zayd helped the Abbasids in heir favour against the Umayyads.

Muhammad left the legacy of the propaganda to his son Ibrahim

Muhammad bin 'Ali bin Abdullah could not njoy the fruits of his labour. Before the complete ealisation of his theory, he breathed his last. But he work of propaganda was not stopped there; ther it was conducted with more devotion and rnestness than in his life-time. When he died, he ft the fulfilment of his ambitions to his eldest son brahim. He also appointed Abu Muslim, a native f Ispahan to lead the propaganda in Khurasan. It as under him that the Abbasid propaganda was ainging ground day by day. The death of Hisham nd the chaotic condition of the country made the sk easy for him. His soul-stirring speeches drew any to the cause of the Abbasids.

Appearance of Abu Muslim in Khurasan

In spite of many reverses the Muslim empire eached its extremist limit at the time of Hisham's eath. Before his death the islands of Majorca, linorca, Ivica, Corsica, Sardinia, Crete, Rhodes and ypras were conquered by the Muslims. In Europe, e south of France and almost the whole of Spain me under the sway of the Muslims. In Africa, eir rule was recognised from the Straits of Gibltar to the Isthmus of Suez; in Asia, from the sert of Sinai to the Steppes of Mongolia.

The extent of the Umayyad empire under Hisham

Hisham died in the year 126 A.H./743 A.D. after reign of 19 years 9 months and 9 days. He was e last important Khalifah of the Umayyad dynas- He was a pious man and was free from the ces and immoralities which corrupted the court his predecessor Yazid II and his successor Walid

Hisham spent his revenue in making canals, ilding castles and laying out gardens. He was lerant to the Christians and had the highest resct for Hazrat Ali. He refrained from reviling li when he was asked by one of Uthman's descennts on the occasion of pilgrimage. Himself a holar he was a patron of arts and letters. A mous historian says, "Hisham bin Abdul Malik, nquestionably one of the ablest of the Umayyad

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Responsibilities of Hisham for the fall of the Umayyad empire

sovereigns, was as much a warrior as a schol
Salam who served him as Chief Secretary was a
of letters. But as a ruler he suffered from de
He was suspicious and greedy. He trusted none
frequently changed his Governors and officers.
a result of his changing policy he lost some o
efficient and able Governors like Khalid al-C
His greed for money led him to increase taxati
the utmost limit. The policy towards the inc
of his income by selling the agricultural produ
a higher price and the ruthless suppression o
Alids' revolt made him unpopular and wo
against the interest of the Umayyad dynasty.

• Von Kremer—*Islamic Civilisation*, translated by Khuda Baksh

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CHAPTER XVIII

WALID II AND YAZID III

d II (125—126 A.H./743—744 A.D.)

On Hisham's death Walid II ascended the
ne. In the beginning he endeavoured to win
larity by increasing the allowances of the poor,
lame and the decrepit. But his cruelties to-
ls the relatives of the late Khalifah and his
nperate and dissolute life caused great scandal
ughout the nation.

Dissolute and profane

Khalid al-Qasri, the former Governor of Kufa
ng escaped the tyranny of Yusuf, was now liv-
at Damascus. The Khalifah became angry with
because the latter did not tell him more of the
ected intrigues abroad and did not pay homage
is sons. He cast him into prison and afterwards
lid was made over to Yusuf who put him to
h. This treatment to Khalid kindled the wrath
ie Yamani stock from which he sprang. It was
in his reign that Yahya was killed. The death
his man created a great sensation in Khurasan
the Umayyads became disgusted with this Kha-
of the Umayyad dynasty.

Khalid put to death by Yusuf

Yazid, son of Walid I, rose in revolt against
Khalifah by this time. Al-Abbas and also Mar-
tried to dissuade him from his design. But he
sted and now supported by the Yamani mal-
ents who flocked around and saluted him as
ifah, he sent a body of troops against the Kha-
, Walid. The Khalifah took refuge in a neigh-
ing fortress for a moment. At last he came out
fought bravely but was defeated and slain. He
ied but for a little more than a year.

Revolt of Yazid bin Walid I

Walid II slain

d III (126 A.H./744 A.D.)

After the death of Walid II, Yazid who led the
it became Khalifah and assumed the name,
d III. He was a pious man and used to observe

Pious man

his religious duties strictly. Immediately accession he promised to redress the grieva the people, to reduce the taxes and to remo dishonest officers of the Government. But hi was too short for the fulfilment of his ch ideas and promises.

Rebellion in Hims and Palestine

From the very beginning Yazid had seriou culties to contend with. The inhabitants of Hi Palestine rose in open rebellion but they we pressed and repressed. Marwan, the Gover Armenia, refused at first to take the oath of ance and moved on to Syria with the object o

Compromise between Marwan and Yazid

ing one of the sons of the unfortunate Walid throne. The Khalifah in alarm for the throne a compromise with Marwan. It was decided t would let Marwan continue as Viceroy of provinces which his father and he had held. wan now paid allegiance to Yazid. Nasr, t puty Governor of Khurasan followed the exam

Death of Yazid, 744 A.D.

Marwan and Abdur Rahman rose in Africa a Hanzala. But before Yazid could deal with disturbing elements, his spirit took flight to h He remained on the throne only for six mont

Accession of Ibrahim

Yazid III was succeeded by His brother Ib who held the reins of the Government onl three or four months. He was addressed by as Khalifah, by others only as Ameer. When wan heard the news of Yazid's disease, he s

Marwan defeated him

with a heavy force for Syria and met Ibrahi valley between Balbek and Damascus. The continued all day long but at last Ibrahim w feated and Marwan was saluted as Khalifah.

CHAPTER XIX

MARWAN II AND THE FALL OF THE UMAYYAD DYNASTY

wan II (127—132 A.H./744—750 A.D.)

On his accession Marwan was surrounded by
ulties. The support given to him by the Mudar
and the discomfiture inflicted by them rankled
ne bosom of the Yamani tribes. The Khawarij
ed the standard of rebellion and the Hashimi
Abbasid; conspiracy spread with alarming ra-
y. Disaffection and discontent broaded all
the empire. Even the men of Kalb and the
an troops became disaffected. Marwan's reign
one of continual struggle which would have
the rebellion down, had the Syrian forces held
ited front, but that they did not do out of tribal
usies and the result was fatal to the Umayyad

Marwan surrounded by difficulties

cause for downfall.

Marwan's first act was the transfer of capital
Damascus to Harran which aroused the jeal-
of the Syrians and united their rival parties
st the Khalifah. Hims and Damascus rose in
llion but the rebellions were put down in no
Shortly after, a serious insurrection broke
in Palestine but the rebel leader Thabit Ibn
n with his three sons was taken prisoner.

Various insurrections

Just at this moment of insurrection a pretender
another branch of al-Abbas in the person of
Mu'awiyah, great-grandson of Ja'far claimed
Khilafat. No sooner had he been expelled from
than a serious rebellion broke out under the
rship of Sulayman, one of the Kharijite lead-
Marwan despatched an army under Ibn Zubayr.
r a heavy battle, Sulayman being discomfited,
to Hims and it was ultimately besieged.

Rebellion of Sulayman, 745 A.D.

Meanwhile, Iraq also was in a state of rebel-
Ad-Dahhak, another Khariji chief rose in

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revolt. Marwan by this time sent his son Ab with a column of 1,000 to hold him in check b serious situation demanded Marwan himself field. He himself led the army and met the at Kefertutha between Harran and Nasibin. a series of fighting the enemy was routed though order was restored to the nearer parts empire, the Khawarij took possession of Az jan and ultimately they disturbed the peace whole of Arabia.

Rebellion of Dahhak, 745 A.D.

"In the West, the administration was wea unsettled. The Governors throughout Afric to keep up a continual contest against the Be and the Khawarij". Spain was gradually sli from the grasp of the Eastern Khilafat. Takin opportunity the Greeks made inroads upon border lands of Asia Minor and Syria. Thus the political sky was clouded with danger, Ma returned to Harran and remained there till he called by the battle of Zab.

Various Kharijite risings

Marwan retires to Harran, 748 A.D.

While these were happening in the empire Abbasids thought it right to raise the standa rebellion in Khurasan. Abu Muslim champ the cause of the Abbasids in Khurasan. He w man of parts and impressive character. Fo intelligence and power of organisation he wa pointed to head the propaganda. He began to ticise the policy of the Umayyads and was ab rouse the sentiment of the people by raisin question of *Ahl al-Bayt*, people of the House. the ruling class had no contact with the su people, his appeal won the Kharijites, the Y nites, the Mudarites, the Persians and the Sh over to his side. Thus when all the disaff people rallied round his banner, he decide wage war against Nasr, the Governor of Khur in 747 A.D.

Abu Muslim and the Abbasid propaganda

Revolts in Khurasan

Nasr appealed to the Khalifah for help, bu help came from the capital. before the enemy captured Farghana and Khurasan. He led the a accompanied by his son but fortune had dese him and he was defeated. He then fled tow Fars and died on the way.

Defeat of Nasr

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Whilst these events were occurring in the east, Marwan was endeavouring to find out the man in whose name the standard of rebellion had been raised. With the help of spies he discovered that Ibrahim was the originator of this rising. He was put into prison and brought to Harran. The arrest of Ibrahim had no effect on the army of Abu Muslim.

Arrest of Ibrahim

After defeating Nasr, Kahtaba, one of Abu Muslim's Generals, advanced rapidly westwards. He and his son Hasan defeated and drove the Governor of Iraq and captured of Kufa. Marwan became furious at the news of this discomfiture. He at once killed Ibrahim who before his death had nominated his brother Abul Abbas Abdullah as his successor. Abdul Abbas taking a vow of revenge. fled to Kufa after the death of his brother and remained concealed there until the city was captured by Kahtaba. In the mosque of Kufa, Abu Muslim and the leading men assembled to elect the Khalifah and Abul Abbas who assumed the name, as-Saffah, was proclaimed Khalifah. Henceforth he was the Imam as well as the Khalifah of the Muslims. Thus rose the Abbasids to power and the Umayyads began to decline.

Defeat of the governor of Iraq

Death of Ibrahim

Proclamation of Saffah as Khalifah

Meanwhile stirring events were happening in Upper Mesopotemia. Kahtaba had sent an able General, Abu Aun, against the troops of Abdullah, Marwan's son. Both the parties met at Shahrazor, east of the Little Zab. Abu Aun defeated him with great slaughter and occupied the region east of Mosul.

Abu Aun defeated Marwan's son

Defeat of Marwan

Marwan, since his campaign against Khawarij, had remained inactive at Harran. Now he was firmly determined to take the field in person. Crossing the Tigris he advanced upon the Greater Zab with an army of 1,20,000 to meet his enemy and a grim battle was fought there in which Marwan was completely defeated. The battle of Zab which sealed the fate of the Umayyad Khilafat took place in the year 132 A.H./750 A.D. After the discomfiture Marwan fled to Hims and thence to Damascus

Marwan II takes the field

Battle of the Greater Zab

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Defeat and flight of Marwan II

but finding Damascus not safe for his stay, he to Palestine and while he was going to Egypt was caught on the way and killed in a church Upper Egypt in 750 A.D. With the death of Mar fell the house of Umayyah. At the order of Saf

Death of Marwan. 132 A.H.

the first Khalifah of the Abbasids, inhuman cru was perpetrated on the members of the fa house.

Character of Marwan II

Brave and simple

Marwan II was one of the bravest and best his house. He was a man of vigour and abil "His remarkable powers of endurance had obtai for him the surname of al-Himar," says Ameer A He was simple in life and habits. He had a life l his soldiers in the camp, "but," says Ibn al-Ath "as destiny had put a term on his reign both valour and wisdom came to naught". It was n only destiny but he himself was responsible for t downfall of his empire. There was waiting in h the sovereign ability which was essentially need at the critical moment of the Umayyad dynas Moreover, he was not above the tribal bias. T

Later on indifferent to administration

remarks of Ameer Ali in this connection can quoted here, "Instead of endeavouring to pacify t feuds which rent the Arab nation, he flung himse into the tribal dissensions with the blind zeal of partisan and the harshness, not to say cruelty wi which he treated the Yamanites gave rise to impl cable hatred on their side". During the first pa of his reign Marwan showed extraordinary coura and capacity and thereby proved himself a worth and capable monarch of the great Umayyad dynast But later in life he was quite indifferent and car less towards the administration of the empire. Co sequently, different discontented parties began grow up in the heart of the empire causing his ow downfall and the downfall of the dynasty he be longed to.

Causes of the fall of the Umayyad dynasty

There are many causes which contributed t the downfall of the Umayyad dynasty. These ar not far to seek.

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(1)

The incapacity of the rulers and the defects of their character stand out as prominent causes of the overthrow of the dynasty. If the hand that rules the world be weak, it loses its hold on powerful elements and the process of disintegration sets in. With the exception of a few Khalifahs like Mu'awiyah, Abdul Malik, Walid I, Umar II and Hisham, the history of the Umayyad Khilafat presents few really able rulers. Most of them were addicted to wine, woman and music and had little love for the Quran and State affairs. A member of Marwan's family said, "We gave to pleasure the time which was our duty to devote to public affairs. The heavy burdens we imposed on the people, alienated them from our rule. Our domains became uncultivated and our treasuries empty. But our ignorance of the public affairs was one of the principal causes of the fall of our empire".

Inherent weakness of the Khalifahs

(2)

Selfishness of the ministers and treachery of the soldiers also brought about the downfall of the Umayyad dynasty. The rulers of the said dynasty generally trusted in their ministers and relied on them in the management of the affairs of the State, but the ministers sacrificed their duty at the altar of their selfish aims and ambitions and conducted the administration at their own will. The result was chaos and confusion in the empire. The army that was paid by the State and whose pay was always in arrear sided with the enemy in the hour of danger and difficulty.

Selfishness and treachery of the ministers and soldiers

(3)

Continual struggle between the Mudarites and the Himayarites weakened the strength of the empire. Instead of putting down the quarrel, the Khalifahs played off one against the other and in this way they kept the struggle between the two classes constantly active. The result was the division of the Muslims into two hostile camps. This division hastened the ruin of the empire.

Struggle between the Mudarites and the Himayarites

(4)

The absence of a definite and fixed law of succession was no less a cause of trouble. Mu'awiyah, the founder of the dynasty adopted the far-sighted policy of nominating his son as his successor, "but

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the antiquated Arabian tribal principle of senio in succession stood in constant conflict with natural ambition of the ruling father to pass sovereignty on to his son. Homage by the peo became the only sure title to the throne". Of fourteen Khalifahs only four had their sons as i mediate successors. The complicated problem w rendered more complicated when the founder of t Marwanid branch designated his son Abdul Ma as his successor, to be followed by his other s Abdul Aziz. Once in power, Abdul Malik end voured to divert the succession from brother to i son, al-Walid. At the same time he pointed o his other son Sulayman as the second nominee. A Walid made an unsuccessful attempt to deprive h brother of the throne in favour of his own son. A these manoeuvres were pernicious to the stabili of the empire.

The absence of definite law of succession

The unequal treatment of the Arabs was o of the prominent causes of the downfall of t Umayyads. The Islamic empire was broad-bas by the Prophet on equality and fraternity but t very idea of equality was abandoned in later da of the Umayyad rule. Non-Arabian Muslims general, and Persian Muslims in particular, w fought for Islam and even many of whom died f Islam were not given the social and economic equ lity with the Arab Muslims. They served in t army, they fought on foot and not on horseback a if they distinguished themselves, they were look with distrust. They certainly received pay and i share of the spoil but not a regular pension. "Th did appear in the Diwan i.e., the military pensio list and though Muslims, they were neverthele not relieved of the subject tax". The result was th they became alienated from the Umayyad ru and began to seek opportunity to throw off t dynasty. But the deeper forces were at work Persia. Under the guise of Shi'ah Islam, Iranian ism was revivifying itself.

(6) Unequal treatment of the Arabs

The dissentient Shi'ites who never agreed wi the rule of the Umayyad usurpers and never fo gave them the wrong they perpetrated against 'A

and al-Husayn, became more active than ever. Their sincere devotion to the descendants of the Prophet attracted the support and sympathy of many and those who were displeased politically, socially and economically rallied round them. In Iraq the majority of the population were Shi'ahs who being deprived of their national independence, now raised the religious question. Even the Sunni pietists charged the Khalifahs with worldliness and negiect of the Quranic and traditional Law. The preaching of this Shari'at Law proved fatal to the empire.

(6) Propagation of the Shi'ites priests

The rising of the Abbasids greatly helped to hasten the disintegration of the empire. The Abbasids, descendants of al-Abbas Ibn al-Muttalib, an uncle of the Prophet, began to press their claim to the throne. They made common cause with the 'Alids by emphasizing the rights of the house of Hashim. Taking advantage of the widespread discontent and posing as defenders of the true faith, the descendants of al-Abbas soon became the champions and leaders of the anti-Umayyad movement. But the final stage came when a coalition was formed among the Shi'ite, Khurasanian and Abbasid forces which were utilized by the last for their own advantage. This coalition was headed by Abul Abbas, a great-grandson of al-Abbas. Under his leadership revolutionary Islam opposed the existing order with a feigned ideal of theocracy and with a promise of return to orthodoxy. On June 9, 747 A.D., the long-meditated revolt broke out under the leadership of Abu Msulim in Khurasan and spread throughout the length and breadth of the whole empire. The cry for the overthrow of the Umayyad rule began to resound in the air and within a short time the sun of the Umayyad dynasty set.

Abbasid propaganda

CHAPTER XX

THE ADMINISTRATION OF THE UMAYYADS

Process of Succession

Under the Republic, the Khalifah was elected by the people of Madinah and the election took place in the public mosque where the Muslims took the oath of allegiance to the new Khalifah. This golden rule of Government was abandoned after the reign of 'Ali', the fourth Khalifah. Kingship became a private property. Mu'awiyah realised the complication involved in the previous elections and so he willingly avoided the process of election by nominating his son Yazid as his successor to the future throne. Henceforth the Khilafat of the Prophet was converted into *de facto* kingship. Yazid in his turn nominated his eldest son Mu'awiyah II to the Khilafat. This nomination of a single successor under the Sufyanids gave place to the nomination of two under the Marwanids. Marwan nominated a cousin and a brother, 'Umar II and Yazid II. Yazid II nominated a brother and a son, Hisham and Walid II.

Kingship became a private property

The nomination of two successors at a time by the later reigning rulers gave rise to a new kind of evil. Many elder and efficient members of senior branches had to be left without any hope of succession. This method of nomination created serious troubles under Walid II who was ultimately murdered. The murder of Walid eventually divided the Umayyads into two groups and this division was one of the causes of the downfall of the Umayyad dynasty.

Position of Shura

At the outset Shura was an elected or representative body. But under 'Uthman the very system of consultation disappeared. During his governor-

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ship of Hijaz, 'Umar II established a Council and consuited it on all important affairs of the province. When he became Khalifah, he tried his best to get as many best men as possible. But his reign was so short that he could not accomplish anything more in this direction. The Shura

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

Mu'awiyah enjoyed supreme power in the State. He was the absolute disposer of the *fay* of the Muslims. The saintly 'Umar II did a good deal to eliminate the rot that had permeated the sacred institution. He returned all his wealth and that of his wife to the State treasury, led a simple life and contented himself with the meal served in the State kitchen for the poor and the helpless. The courtiers, songsters, poets, musicians and others were turned out of the court. As the Shura could not be restored again in the old form, he tried to keep himself in touch with great scholars and savants like Hasan al-Basri.

Umar bin Abdul Aziz

On the demise of 'Umar bin Abdul Aziz the grand court of the Umayyads was revived. The old pompous and luxurious life of the palace was restored. "The ruler of the Muslim empire was no more the *de facto* Khalifah of the Prophet but he became a worldly emperor like the Caesar with unlimited power over his subjects".

The Court

The Central Government

There were five Boards at the Centre, *Diwanul Jund* (the Military Board), *Diwan Kharaj* (the Board of Finance), *Diwanur Rasail* (the Board of Correspondence), *Diwanul Khatam* (the Board of Signet) and *Diwanul Barid* (the Board of Posts).

The system of assigning annuities to all Arabs and to the Muslim soldiers of other nationalities introduced by Umar I was changed under the Umay-

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yads. "Hisham put a stop to the abuse of grantir pension as benefice; no one got it, even an Umay yad prince, who had not either seen service in th war himself or sent a substitute. His own share h gave to his mawla, Yaqut, who had to take the fiel in his stead".✓

Diwanul Jund

The Central Board administered the entire fir ance of the State. "It was the Central Board wher all receipts and disbursements were made and re cords relating to them maintained".✓

Diwanul Kharaj

Under the Umayyad Khalifahs a regular Boar of Correspondence was established. It dealt with all correspondence, issued circulars and pam phlets and co-ordinated the work of all the othe Boards. Muawiyah established a Chancery Boarc which bore the title of *Diwanul Khatam* after the fraud was detected by Amir bin Zubayr. Every order issued by the Khalifah was registered by the Board and then the original was sealed and despatched.✓

Diwanpur Rasail

Diwanul Khatam

Mu'awiyah was the first Muslim ruler to establish the system. This department was originally meant for the State but later on it was used by the subjects. Horses or camels were used to carry the posts. "By the system of relay the State messages and all posts were carried from one part of the empire to another". The postal system was greatly improved under Abdul Malik.✓

Postal Service under Muawiyah

Diwanul Barid

The Revenue

Under the righteous Khalifahs the public treasury was the property of the people and every member of the State was entitled to enjoy it. But with the establishment of monarchy by Mu'awiyah the revenue of the State became the private property of the Khalifahs. The revenue was derived from the same sources as under the orthodox Khalifahs, *viz.* (1) the land-tax, (2) the poll-tax on non-Muslim subjects, (3) the poor rates, (4) customs and excise duties, (5) tributes paid under treaties, 6) the fifth of the spoils of war, (7) *al-Fay*, (8) additional imports in kind, (9) presents on

Sources of Revenue

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occasions of festivals, etc. and (10) child tribute from the Berbers. The taxes collected in each province were paid to the respective provincial treasuries. All expenses of the provincial administration were borne from the provincial treasury and the balance was sent to the imperial treasury at Damascus. Mu'awiyah appointed a Governor at Kufa for political and military administration but displaced collection of taxes, particularly the land-tax, Kharaj in charge of a Special Officer who acted quite independent of the Governor. This Officer bore the title of *Sahib al-Kharaj* and was directly responsible to the Khalifah.

The Viceroyalty (Governors of the Provinces)

The empire was divided into five provinces. Hijaz, Yaman and Central Arabia were under one Viceroy. The Lower and Upper Egypt formed another province. Iraq-Arab (Babylonia and Chaldea) and Iraq-Azam (Persia proper) together with Yaman, Bharayan, Karman, Sistan, Kabul, Khurasan, Transoxiana, Sind and portions of the Punjab formed a big province under the Viceroy of Iraq. Mesopotemia with Armenia and Azerbaijan formed another province. North Africa, Spain and the south of France together with Sicily, Sardinia and the Balaeric Isles formed the most important province. In matters of administration, the provinces were autonomous to a very great extent. All provincial expenses were met from the revenue of the respective provinces.

The Viceroy had full charge of the political and military administration of his province. The official duties of the Governor were very extensive. For judicial work, the Khalifah appointed a Qazi who was entrusted with public prayers. With the growth and development of the provinces it became necessary to appoint Prefects for particular districts as executive officers of the Government. The appointment of these Prefects was effected by the Governor without any reference to the Khalifah. The Governor usually chose and appointed Prefects; nearly the information of the appointment was pro-

Political and military administration

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bably sent to the Khalifah. The administration f justice among the non-Muslim communities w confined to their own religious heads.

Court language

With the object of excluding foreign influen from the affairs of the State, the most import measures of Abdul Malik was the removal of t Persians and the Christians from State offices a the appointment of the Arabs in their stead. also introduced Arabic languages in all Governme offices in place of Greek and Persian and a consid able number of Arab officers had to be trained a educated for the purpose. Another measure Reform of currency equal importance was the introduction of the Ar coinage and the withdrawal of foreign coins fro circulation.

Military System

Byzantine model introduced

With the accession of the Umayyads an impo tant change was made in the army. The Arabs h learnt in their wars with Byzantines the adva tage of the Roman military methods. They adopt it as their model. The Muslim Generals aft everyday's march used to pitch their camps quite Roman fashion provided with two or four doo and fortified by rampart and ditches. These fo tified camps were used throughout the Umayy dynasty.

Main military stations

Al-Kufa, al-Basrah and later on West were t main recruiting-grounds for the army of the easte provinces. Under the first Khalifah of the Uma yads the standing army numbered 60,000 men a the yearly expenditure on account of it amounted 60 millions. The soldiers obtained 1,000 dirha per head including the family pensions. Walid increased the pay by 10 dirhams and that of t Syrians by still more. The financial disorde under 'Umar II increased the irregularity in the pa ment of the troops. As circumstances varied, Yaz

Soldiers obtained 1,000 dirhams per head

III found himself compelled to cut down all salari by 10 dirhams. In spite of this, the army even und Marwan II is said to have numbered 1,200,000. A Muslims were eligible to become soldiers and hen

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very large number of the new converts served slam as soldiers in the way of Allah. Many Mus-m volunteers under the Umayyads offered to fight gainst the enemy. "Often they joined the army at heir own expense and with their own equipment nd sometimes even contributed towards the ex-ense of the war".* Women and children some-mes accompanied the soldiers.

People joined war at their own expense

Under the Unimayads the infantrymen used enerally lances, bows, arrows in quivers, javelins, ouble-edged swords, mases having a sharp iron not and long shields. They wore helmets to pro-ect the head and shirts made of leather with several olds to guard the body.

Weapons of the battle

"The oldest formation of the Arabian troops as in lines, the troops being closely ranged in ngle or double lines both for purposes of attack nd defence". The army was divided into five orps : the centre, the two wings, the vanguard and ie rearguard. The Commander-in-Chief had his at in the centre which only in exceptional circum-ances he left. According to Ibn Khaldun the Mus-ms followed two methods of fighting—one was by tacking and retreating and the other charging close quarters. Those who adopted the first mode warfare were wont to plant themselves in the ar. The last Khalifah of the Umayyads gave up e mode of attacking in lines and in its place in-oduced small compact bodies of troops.

Division of corps

aval power under the Umayyads

When the regime of the first four Khalifahs me to an end, the Umayyads made Damascus their pital and paid greater attention to naval activi-s. This was due to the fact that the Romans at-cked the Syrian coast in 49 A.H./669 A.D. Mu'a-yah had to take proper precautions to check em. The Arabs had uptill then a ship-building ctory in Egypt only. A similar factory was also cessary in Syria. Experts and artisans were ap-

Egypt and Syria were the important centre of ship-building

* A. Q. Husaini. *Arab Administration.*

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pointed and arrangements were being made to b
ships on the Syrian coast. Akka was made the c
centre. After this, Mu'awiyah tried to check
progress of the Romans and occupied the island
the Mediterranean Sea and garrisoned them.
then attacked Sicily and returned with a large b
At his orders Junadah bin Abi Umayya al-
conquered Rhodes from the Byzantines and
Muslim fleet struck terror in the heart of the Gr
who were in constant fear of it. He esablished
Arab colony there. In 54 A.H./673 A.D. Juna
subjugated an island named Irwad near Conste
nople and then invaded Crete. Junadah
Abdullah bin Qays were the two prominent Ac
rals who played an important role in the naval
peditions under Mu'awiyah. Abdullah alone
about 50 raids against the Byzantines.

Attacks on the Byzantines by sea under Mu'awiyah

By the end of the reign of M'awiyah the A
had a great fleet of 1,700 ships. "In addition to
ship-building yards on the Syrian coast, severa
the coast of Egypt were engaged in ship-buildi
Abdul Malik founded a very big ship-building
tory in Tunis. But as a large part of his reign s
in civil war, he could not pay much attention to
navy. Under his son, Walid the navy had a hey
In his reign Hajjaj bin Yusuf was the Governo
the eastern provinces. The merchant-ships of
Muslims visited the island of Ceylon and som
these ships were plundered by the Indian pi
Hajjaj bin Yusuf retaliated by attacking Sind
land and sea and it was once for all conquere
93 A.H./711 A.D. Mr. Hussaini says, "Most of
islands in the western Mediterranean and, above
Spain and Sind were conquered with the aid o
mighty Muslim navy".

Ship-building factory established by Abdul Malik in Tunis

Naval supremacy reached its climax under Walid

The remark of W. Muir regarding the
affairs of the Khalifah, Walid, is quoted,
"The fleet was divided into five squadrons,
of Syria with headquarters at Laodicea, Africa
Tunis). Egypt (with Alexandria as starting p
the Nile (with headquarters at Babylon) and
cial squadron to guard the mouths of the Nile
descents upon the coast by Byzantines".

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Muslim navigation activities were centred in separate areas, the Mediterranean Sea and the ian Ocean. The types of vessels used in these areas were quite different. "In the Mediterra- n Sea planks were nailed together, whereas in Red Sea and the Indian Ocean they were stit- d". The ships of the Mediterranean were larger n those in the Red Sea and the Indian Ocean.

Division of navigation into two separate areas

Mawali

The new Muslims or converted Muslims of the o empire are known in the history of Islam as *wali* (sing. Mawla) or Clients. On their con- ion to Islam they allied themselves to an Arab e for protection. They lived in the towns with Arabs and fought the battles of Islam in those of difficulties and dangers. In the extension he Islamic empire the services of the Mawali e not less important than that of the Arab Mus- . But the Umayyad Khalifahs deprived them heir rights and privileges in the State. They not given due share of the pecuniary privileges the social status with the Arab Muslims, though were the subject people and sacrificed their th and home in the cause of Islam. As a re- they became alienated from the Umayyad rule were seeking a chance to overthrow the Umay- regime. Umar II of the Umayyad dynasty sed the importance of the Mawali in the service he State. He abolished Jizya and Kharaj on ew converts and ordered that every one of the ali who served in the Muslim army should be like the Arab Muslims. But later on they d the Abbasid propaganda and hastened the fall e Umayyard dynasty.

Position of the Mawali under the Umayyad Khalifahs

Policy of Umar II towards the Mawali

l condition

uring the Khilafat of the Umayyads the social sphere, in spite of many obnoxious systems, was ace and justice. Though the Arab Muslims all powerful in the empire and the non-Arab ms were held in scant respect, the non-Mus- were never put to any difficulties. They lived

Condition of the non-Muslims under the Muslims

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in perfect peace and amity. They were enti
enjoy equal rights and privileges in the Sta
this respect Mr. Wellhausen says, "Umar had
eye over the advantage of the non-Muslim
spared no pains to promote their welfare".
Khalifahs protected the churches, cathe
temples, synagogues and other holy places
non-Muslims. They were even re-constructe
money spent from the Muslim treasury
Tritton has rightly stated that "in 60 or 61 A.
A.D. part of the great church in Edessa was
down by an earthquake, and Mu'awiyah ord
to be rebuilt". Besides freedom of conscien
non-Muslims enjoyed the freedom of cou
judge and law. "Being outside the pale of I
law, they were allowed the jurisdiction of the
canon laws as administered by the respective
of their religious communities". Side by sid
religious and judicial freedom the non-Musli
joyed the security of honour, life and prope

Religious, judicial and civil rights enjoyed by the non-Muslims

Damascus became one of the beautiful
of the world and the centre of culture and t
of the Islamic empire under the Umayyad
Khalifah adorned it with magnificent bu
fountains and pleasure houses. The system o
supply of the city, unexcelled in contemporary
spoke highly of the engineering skill of the
yyads. The name of Yazid is borne toda
canal, Nahr Yazid, "which the son of Mu
dug from the Barada or more probably wid
order to perfect the irrigation of the Ghutai
rulers of the capital city, except 'Umar II
luxurious and majestic life and maintai
standard of the court after the fashion
Khusraws and the Caesars. Mu'awiyah wa
of listening to historical narratives and ane
The Khalifah was expected to preside at thi
service and the daily prayers. "The duty wa
fully observed by Mu'aiwyah, Abdul Ma
'Umar II', but the others were not punct
tried to avoid it as far as possible. Besi
religious functions. the rulers had to perf
duties of a high Court of appeal. The ru

Life in Damascus

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ed to the subjects either in public or in private. was seated on the throne at the open court sur- nded by the princes of the royal blood on the t and by the counties, dignitaries and general nue of the court on the left.

The private life of the Umayyads was not free n blemish. Almost all the Khalifahs had concu- s in their *harem*. Yazid II was so much attach- o two of his singing girls, Sallaman and Hababa "when the latter was chocked on a grape which playfully threw into her mouth the passionate lifah fretted himself to death". "Under Yazid I, use of wine came into fashion", says Ameer Ali. use of too much wine won him the title of id al-Khumur'. He used to drink daily, "while id I contented himself with drinking every other Hisham, once every Friday after the divine ice and Abdul .Malik only once in a month".* id II and Walid II were constant drunkards. wine parties were attended with dancing, sing- and music. The games of dice and cards were tised in the empire. Horse-racing was popular er the Umayyads. Music was patronized and e sums were spent on famous singers and musi- s. The obnoxious custom of employing eunuchs e *harem* was borrowed from the Byzantine court the system of wine party in the society was n from the Persian kings.

Private life of the Khalifahs

Dice, cards and horse-racing practised

Singers and musicians patronised

The customs of female seclusion came in the society during the reign of Walid II. Women pied a prominent place in the then society. enjoyed much freedom in society. They ced a keen interest in all educational activities some of them are stated to have distinguished nselves as scholars and poets. Husayn's daughter ina was regarded "as the first among women her time, by birth, beauty, wit and virtue". nul Banim, wife of Walid I, was another talent- nd accomplished lady of the time. She exer- l great influence over her husband and the State. t Rabi'ah was one of the most eminent of holy

Women in the society

. Hitti, History of the Arabs.

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persons of the time. These accomplished ladie: the Umayyads maintained the genuine spirit of ture and education.

Dress and model of meals

The dress differed according to the means the wearer. The use of napkins and spons c: into fashion in the Umayyad society. Meals w served in a dignified and western manner. Ch and tables were used by the Khalifahs.

Population divided into four social classes of which the slaves formed the last

The population was mainly divided into social classes. The ruling Muslims headed by members of the Khalifahs and the aristocracy of Arabian conquerors formed the highest class. Be the Arabian Muslims came the Mawali or new M lims who were admitted in theory, though no practice, to the full rights of the citizens. The t class consisted of the so-called Ahal al-Dhimm *i.e.*, the Christians, the Jews and the others whom the Muslims had made covenant. At bottom of society stood the slaves. The teach of the Prophet and his example discouraged slav As a result, under 'Umar I it was completely lished as far as the Arab nationals were concer Under the Umayyads the slave system was rev because of a corresponding rise in the wealt the people. Slaves were imported from far and v The rulers levied a child tax on the prolific bers and others who supplied the ruling class w large number of young male-slaves. It was 'U II who did away with this inhuman innova "The slaves in early Islam were recruited prisoners of war, including women and chil unless ransomed, and by purchase or raiding". the end of the Umayyad period feudalism had firmly established in the entire Islamic Empir

Education

The Prophet of Islam not only encouraged cation but made elaborate arrangements for reli teachings. He trained instructors and sent to the various parts of Arabia. Under the Khul i-Rashidin, the same arrangement was cont with more elaboration and extensive applic During this period only a few branches of lea

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amely, the Quranic interpretation (al-Tafsir), tra-
itions of the Prophet (al-Hadith), jurisprudence
al-Fiqh), and the study of pre-Islamic poetry came
o be recognized.

Under the Umayyads more branches of learning
prang up, such as grammar, history, geography,
cience, etc. But during the earlier part of the
mayyad reign no system of education was develop-
d. Badira (near Madinah) was then the only seat
Arabian culture, where students from different
arts of the empire gathered for the purpose of
arning Arabic pronunciation and recitation of
oems. "Those who were initiated into the bare
nowledge of the mother tongue and knew how to
vim and use bow and arrow" were regarded edu-
ted men, otherwise called *'Kamil'*. The system of
lucation began to improve day by day and the
mmon people began to take much interest in edu-
tion. Special provision was made for the study of
e holy Quran in the mosques and the system of
pointing private tutors for coaching of children
a household came to be introduced after the death
Abdul Malik. Most of the schools were attached
mosques and endowed with property. Many of
e monarchs were patrons of arts and literature and
ilt schools in different parts of the empire.

Subjects taught under the Umayyads

As time went on the system of education developed

ellectual activity

Basrah and Kufa, the twin cities of Iraq, became
centres of intellectual activity where students
m different parts of the empire gathered for the
rpose of learning Arabic pronunciation and reci-
ion of poems. It is said that the culture of Arabic
an from these cities. The founder of Arabic
mmar Abdul Aswad Du'ali flourished in Basrah.
was followed by al-Khalil ibn Ahmad, another
tinguished scholar of Basrah. He was the first to
mpile an Arabic dictionary, *the Kitab al-Ayan*.
ong the Companions of the Prophet, Abu Musa
'hari and Anas ibn Malik settled down in Basrah.
i Musa belonged to Yemen. He came to Makkah
accepted Islam. He was one of the most learned
mpanions of the Prophet. Later he moved to

Abdul aswad Duali

Basra as the centre of culture

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Basrah and settled down to teach the Quran to people. Anas ibn Malik was a man of Madinah. served the Prophet for about ten years, and later ca to Basrah where he died in 92 A.H. Anas was no great scholar like Abu Musa, but he earned wide putation as a traditionalist. During the Umayyad p iod, the school of Basrah produced some of the w known personalities, namely, Hasan al-Basri a Muhammad ibn Seereen. Both these scholars w the leading lights of Basrah in their own day. Th were renowned transmitters of tradition. Al-Ba was a man of integrity and wholly averse to falsifications of facts.

The contributions of the Kufans to Arabic cult was almost as brilliant as those of the Basri Among the Companions of the Prophet who sett down in Kufa, the names of Ali ibn Abu Talib a Abdullah ibn Masud may be specially mention Though 'Ali, with all his learning' did not leave a cultural movement on account of his pressing pre cupations with his political life in Iraq, but he v a famous traditionalist. It was Abdullah ibn Mas who occupied a prominent place in the cultural l tory of Kufa. Ibn Masud deeply influenced cultural life of the land. He was a devoted stud of the Quran which he committed to memory. was considered one of the most learned Compani of the Prophet, to whom people looked for a cor explanation and interpretation of the Quran. Dur the Caliphate of Umar, he was sent to Kufa in or to educate the people. Ibn Masud was a man of d scholarship and profound judgement. He did hesitate to use his own discretion where no c judgement on a given issue was available either the Quran or the Hadith. Ibn Masud is said to h been responsible for 848 traditions. His school p duced many well-known students of the Quran. these, 'Alqamah, al-Aswad, Masruq, 'Ubaydah Harith, Ibn Qays and 'Amr ibn Shurahbil were prominent. These scholars were also distinguis jurists. They carried on the work of Ibn Masud a him and formed the spearhead of a cultural mo ment in Kufa.

Kufa as centre of culture

Ibn-i-Masud

Syria, the birth-place of many prophets, had
een the cradle of a number of ancient civilizations.
had witnessed the culture of the Phoenicians, the
haldeans, the Egyptians, the Hebrews, the Greeks
nd the Romans. Some Syrian cities, such as, An-
och, Beirut, Damascus and Hims became famous
s centres of culture and learning. It was in these
chools that Syria had learnt the written alphabet
rom the Phoenicians, theological ideas from the
Iebrews, philosophical thoughts from the Greeks and
he judicial system from the Romans. All this learning
elped Syria to influence the growth of Muslim cul-
ure in later days. With the conquest of Syria by
he Muslims, the Quraysh dialect of Arabic came to
e accepted as the standard language, although Ara-
naic and Greek continued alongside with Arabic.

Syria as centre of culture

Malik, 'Ubaydah and Abu Darda were the first
eachers of Islam in Syria. They were sent there by
Jmar to teach the Quran and the Fiqah (jurispru-
lence) to the people of Syria. Malik spent the last
ears of his life as teacher of the Quran in Syria.
Jbaydah ibn al-Samit, a man of Madinah, was one
f those who collected the Quran. Abu 'Ubaydah
l-Jarrah was one of the most learned men in reli-
ion and had a reputation for dispensation of justice.
Abu Darda, another man of Madinah, was one of the
host learned and cultured Companions of the Pro-
het. He was the Qazi of Damascus where he died.
The schools of the three scholars who came to Syria.
o spread the teachings of Islam produced eminents
ike Abu Idris al-Khawlani, Makhul al-Dimashqi,
Umar ibn Abdul Aziz, Raj ibn Hayawan, Abdur
Rahman al-Awaz'i and Abu Hanifah.

Damascus, the seat of the Umayyad Caliphate,
ecame the centre of cultural activity. While the
Caliphs patronised poetry and public speaking to
further their political ends, religion received the
patronage of the people whose thirst for knowledge
produced some eminent scholars.

Damascus

The Muslims of this time were also attracted by
the culture of History. The desire of the early
Caliphs to know the proceedings of the kings and

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rulers before their time and the keen interest of followers of Islam to be familiar with the life of Prophet were, probably, the primary causes that to historical research. Abid ibn-Sharyah, Wahb ib Munabbih and Ka'b al-Ahbar, a Yemanite Jew, c tinguished themselves as story-tellers and historia Abid wrote a number of works for his royal patr to whom he dedicated his famous book the *Kit al-Mulk wa-Akbar al-Madin* (the book of kings a the history of the ancestors). Al-Ahbar accept Islam during the reign of Muawiyah.

Culture of History

Oratory was highly cultivated under the Uma yads. The people used it as an instrument of the business. In addition to this, the Umayyads to keen interest in literature. The greatest intellectu progress of the Umayyads was in the field of poetic composition.

Oratory and Poetry

During the reign of Mu'awiyah 'the pre-Islam style in poetry was revived and once again the sim plicity of desert life was praised'. Mu'awiyah w fond of legendary stories for which he invited Abi ibn Sharyh, a story-teller from Yaman, to his coun Abid put all his stories into writing and this was th 'first semi-historical work which gradually develope into one of the most important contributions of th Arabs to world literature.' Khalid ibn Yazid ib Muawiyah, an author of several treatises on alchemy asked a certain Istifanus to translate Logic int Arabic. Ibn Kalbi Hisham, son of Ibn Kalbi an Shariq ibn Qutami compiled a genealogical list o Arab tribes. Ibn Ishaq (767 A.D.) and Ibn Oqb wrote the life of the Prophet. Ibn Miknaf compile a list of the important events that took place fron the first Caliph up to 733 A.D. The Umayyads coul boast of a number of poets of whom Ibn Abu Rabia Jamil, Jarir, Farajdaq and Akhtal were the out standing figures in the field of poetry. The last three poets of Iraq were satirists as well as panegyrists Al-Farajdaq was the poet-laureate of Abdul Malik and his sons, Walid, Sulayman and Yazid. Jarir, the greatest satirist of the age, was the court-poet of al-Hajjaj.

Outstanding figures in the field of poetry

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The age was also famous for its lyrical outbursts. Qays bin Mulawa was celebrated in this respect. He is known in history as Majnun and his love of Laila is almost proverbial to us. His poems are pervaded by the atmosphere of such genuine love that his work is unique from all points of view.

Lyric poem

As regards scientific culture the age was no less important. The science of medicine reached the pinnacle of perfection in Arabia under the Umayyads. Khalid bin Yazid acquired vast scholarship in chemistry and medicine, and wrote several books on them. He is said to have been the first in Islam to translate Greek science into Arabic. 'Umar II patronized learning and the learned and is said to have transferred the schools of medicine from Alexandria to Antioch. Under him many Greek works were translated into Arabic. The great-grandson of 'Ali named Imam Ja'far who was well-versed in most of the learning of his time was virtually the founder of the chief philosophical schools in Islam. Hasan al-Basri and Wasil bin Ata, the founder of the Mutazilite schools were the distinguished disciples of Imam Ja'far.

Scientific culture

Architecture

The Umayyad Khalifah were the great patrons of architecture. They paid their attention towards its development. The mineret was introduced by the Umayyad Khalifahs, Mu'awiyah. According to Maqrizi, Muawiyah ordered Maslama to build minaret (*saumaa*) for the call to prayer, and the latter constructed it. The *maqsurah* was established by Muawiyah as a result of the attempt of the Kharijites who had struck him with a sword.* Architecture is said to have reached a high watermark during the reigns of Abdul Malik and his son, al-Walid. The Domo of the Rock (Qubbah al-Sakhra) at Jerusalem, built by Abdul Malik in 691 A.D., is one of the

The Dome of the Rock

*Ibn Khaldun, *Dinawari*

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most beautiful specimens of the early Muslim architecture. It was the earliest Muslim mosque covered with a dome. 'The Dome was made of timber, but covered outside with lead and painted inside with plaster. The walls were built with semi-circular stones.' The Dome of the Rock Mosque is held sacred by the Muslims because of its association with the "Night Journey" of the Prophet Muhammad (sm.).* It is from this Rock that the Prophet Muhammad (sm.) is reported to have started his Accession on the occasion of his Night Journey. "To the Muslims the Dome of the Rock is more than a place of archaeological interest and artistic value—it is a living symbol of their faith."**

The materials of the Dome of the Rock were taken from the Christian buildings. In the beginning, materials for mosque were taken from old buildings and even old places of worship, such as, Christian churches, Jewish synagogues, heathen temples.

There were traces of Byzantine style in the Dome of the Rock. In Muslim countries, there were different styles of architecture. In Syria it was influenced by the Christian Syrio-Byzantine style, in Mesopotemia and Persia by the Nestorian and Sasanid style, and in Egypt it was influenced by Coptic arts.

The Aqsa Mosque

Abdul Malik built another mosque, named the Aqsa Mosque, near the Dome of the Rock. The Abbaside Caliph, al-Mansur, rebuilt the Aqsa Mosque which was destroyed by an earthquake in 769 A.D.

The Umayyad Mosque

The mosque of Damascus is the next important building in Syria. Walid bin Abdul Malik, a great patron of architecture, built this grand mosque named after the Umayyads about the beginning of the 8th century A.D. In this mosque there is the niche for prayer. The arches of the mosque are of the horse-shoe pattern and the interior decorated

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* The Quran, 17 : 1

** P. K. Hitti, *History of the Arabs*

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with marbles and mosaics. This mosque shows traces of ideas borrowed from Syrio-Byzantine architecture. The famous geographer, al-Maqdisi who visited the mosque in the later part of the tenth century, speaks eloquently of its architectural beauty. In spite of the vicissitudes of time which befell it in 1069, 1400 and 1893, "the Umayyad Mosque has always held its place in Moslem imagination as the fourth wonder of the world."* Walid I rebuilt the Mosque of Madinah, and "erected in Syria a number of schools and places of worship and endowed institutions for the lepers, the lame and the blind."** He was also the first ruler to have introduced the *Mihrab* and the *minar* for the call to prayer in the Prophet's mosque.

Though non-Muslim craftsmen and masons were employed in the construction work of the buildings, the architecture remains essentially a Muslim; 'because it was developed according to Muslim religious and social needs, and taste and general directions.' "The peculiarity of Muslim architecture, so far as the mosques and sacred places are concerned, is in the absence of pictorial representation in them, such as the carving of statues and images and the substitution of calligraphical decorations, prayer-niches, pulpits, minarets, arches of various shapes and domes of different sizes."†

The Umayyad Khalifah, Sulayman founded Ramla and built its congregational mosque which according to Muqaddasi, was a very fine building with marble columns and marble pavement. He also built the first congregational Mosque at Aleppo.

In the architectural field, the Umayyads left a few monuments of which Qusayr Amrah (the little castle of Amrah) was the chief. This castle was built up by Walid I. It was built of hard reddish limestone from the neighbouring hills and was composed of two principal elements, (1) a rectangular audience hall and (2) a bath, consisting of three

Qusayr Amrah

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* Ibn al-Faqih
** Al-Tabari
† A. M. A. Shustery. *Outlines of Islamic Culture*

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little rooms. Qusayr Amrah was discovered by Musi in 1898 A.D.

Music

Painting has been discouraged by the Muslim theologians as it is thought un-Islamic and hence it could not develop as worthy of admiration among the Arabs in those days. But music was highly patronised by the Khalifahs. Yazid I, Abdul Malik, Walid I, Yazid II, Hisham and Walid II were the great patrons of musicians and singers. Yazid I introduced singing and musical instruments into the Damascus court.* Large sums were spent on famous singers and musicians who were summoned to court from the distant parts of the empire. There were different types of music prevailing among the Arabs. The southern Arabians had their types of song and musical instruments. The pre-Islamic inhabitants of al-Hijaz used as their principal instruments the square tambourine (duff), the flute and the reed pipe (*zimar*). They also knew the skin-bellied lute (*mizhar*). At about the time of the Propret, foreign musical influences began to be felt.

Music patronised

There were many distinguished musicians and singers who flourished under the Umayyads. Tuways of Madinah was considered the father of songs in Islam. It is said that he introduced rhythm into Arabic music. He is also said to have been the first to sing in that language to the accompaniment of an instrument, the tambourine. Tuways had a number of students among whom was Ibn Surayj who was regarded as one of the four great singers of Islam.

Tuways

Sa'id ibn Misjah was the first Makkan musician and perhaps the greatest of the Umayyad period.** He was patronised by Abdul Malik. He travelled all over Syria and Persia and is said to have been the first to put Byzantine and Persian song into Arabic. It it evident that he systematised Arabian musical theory and the practice of the classical times.

Sa'id ibn Misjah

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* Al-Aghani

** P. K. Hitti. *History of the Arabs*

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Jamilah, the songstress

Al-Gharid, Ibn Muhariz and Ma'bad were the great musicians who shed lustre on the Umayyad court. Among the songstresses the name of Jamilah draws our attention first, whose residence became the centre of attraction for the leading musicians of Makkah and Madinah. Hababah and Sallahmah, the favourites of Yazid II, were her pupils. Walid II invited to his court a host of musician-singers including Ma'bad.

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PART IV

THE ABBASIDS

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851. Intellectual progress in the field of Sc during Abbasid Period.

2. Establishment of Abbasid's power.

3. Central Admn. of Abbasids. 886

884. Downfall of Abbasids was inevitable.

5. Note on scientific, literary and cultural progress during Abbasids.

E.

AS Bukhari

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CHAPTER XXI

AS-SAFFAH AND AL-MANSUR

ew features of the Abbasids

With the coming of the Abbasids into power, great change is noticed everywhere. The first new ature of this period is that the Khilafat no longer -ordinated with the limits of Islam. The authori- of the new dynasty was never acknowledged in ain; and throughout Africa, excepting in Egypt, was but intermittent and for the most part nomi- l; while in the east independent dynasties arose.

The Khilafat no longer co-ordinates with Islam

Another change which came over the Arab peo- owing to the attitude of the new dynasty towards em is that the Arab nation lost martial vigour. o their hardy life and martial fire were mainly e to the first spread of Islam and material pros- rity of the Khilafat. But the race had by this ne lost much of its early hardihood and vigour." e spoils of the conquered people had gradually pped their warlike virtue and so they settled down h well-filled *harems*. "The Saracen was no longer conqueror of the world". A French historian d, "The age of conquest had passed, that of civi- tion had commenced".

Arab nation loses martial vigour

The capital was transferred from Syria to Iraq the Syrians who were the staunch supporters of Umayyads lost their influence in the Abbasid rt.

Transfer of capital

Under the Abbasids the old aristocracy gave ce to a class of Government officials. At the head hese was the Wazir (Vizier). He was the repre- tative of the Khalifah. By his side stood the exe- ioner. This post was not created under the Um- ads. Persian influence was felt in the Court with the rise of Persian influence the roughness Arab life was softened and there opened an era of ture, toleration and scientific research.

New posts created

Persian influence

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Abul Abbas as-Saffah (133-37 A.H./750-754 A.

As-Saffah proclaimed Khalifah

Abul Abbas as-Saffah was proclaimed Kha in the mosque of Kufah and public homage was to him in 133 A.H./750 A.D. On his accession first task was to wipe out the entire Umayyad from the face of the earth. "Such wholesale bu ries cast into the shade anything the previous dy ty had ever been accused of". The cruelest them was perpetrated by the Khalifah's uncle in lestine. This ill-treatment brought its natural sequence and the followers of the fallen house in revolt against the Khalifah in Syria and M potemia. To meet the emergency he sent brother Abu Jafar with an army and the rebe was put down very soon.

Capitulation of Ibn Hobaira

Yazid ibn Hobaira, Marwan's Viceroy in was holding Wasit. He was besieged there by sayn ibn Kahtaba and Abu Ja'far. At first he pealed to the Ummayds for help but when he fo that there was no succour forthcoming, he off to capitulate. A full amnesty, concluded by Ja'far was ratified by the Khalifah under sol

His betrayal and death

oath but later on the Khalifah, influenced by Muslim, ordered him to be put to death and order was carried out properly by Abu Ja'far.

Undisputed master of Asia and Egypt

As-Saffah now became the undisputed maste Asia and Egypt and West Africa also acknowled his authority. The Hashimi banner flew everywh but outrage still survived in many parts of the pire. A terrible calamity overtook Mosul. people refusing obedience to the new Governo low-born man, drove him from the city. The K lifah became very angry and sent his brother Yal who proved himself worthy of the title "Shed of Blood." The men of the city were mercile massacred. Abu Salama, who was made Vizier sometimes acted as confidential adviser of as-Saf roused the jealousy of Abu Muslim by his influe over the Khalifah. One night while he was retu ing home alone from the Khalifah's house he waylaid and assassinated.

Abu Salama put to death

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Thus the sanguinary reign of as-Saffah was ming to a close but before his death he nominated s brother Abu Ja'far as his successor to the throne. e died of small-pox in his palace at al-Anbar in 137 H./754 A.D. His reign lasted a little less than five ars. "The name as-Saffah, or the Blood-thirsty, which this Khalifah is most commonly known, is ell-chosen, for as such he is distinguished beyond others in a dynasty that had small respect for man life. He intensified his cruelty and guilt by eachery in the face of solemn oaths and also by gratitude, for amongst his victims there were not few who had spent their lives in helping him to e throne". In spite of his cruelties, Abul Abbas as recognised as a generous and pious sovereign. e was attentive to his duties.

Nomination of Abu Jafar

Death of as-Saffah

bu Ja'far al-Mansur (137-59 A.H./754-75 A.D.)

At the time of the death of as-Saffah, Abu Ja'far, o was then on pilgrimage at Makkah, took the h of allegiance through his cousin, Isa, who acted his proxy and whom the dying Khalifah had nonated as second in succession. On receiving the inligence of his brother's death, he came back to ifah and ascended the throne by assuming the hofific title of *al-Mansur*, the Victorious. With the acsion of al-Mansur a new chapter was opened in history of the Abbasids. The first few successs of Abul-Abbas were undoubtedly rulers of exotional ability and capacity who devoted their e, energy and power to the amelioration and adncement of the nation. The fact has been wellstrated by Ameer Ali in the following words: hey devoted themselves to the building of the w cities, to the construction of roads, caravan se-s, canals, fountains, the formation of charitable educational institutions, the stimulation and protion of letters, and the promotion of commerce all arts of peace".

bellion of Abdullah

Immediately on the accession of al-Mansur to throne, Abdullah bin 'Ali, his uncle and Gover-

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Defeated by Abu Muslim

nor of Syria under Saffah, raised the standard of
bellion. Abu Muslim was sent to crush the rebel
and in a battle near Nasibin Abdullah was tot
discomfited. Abdullah fled but was eventu
placed under charge of his brother Sulayman, G
ernor of al-Basrah.

Abu. Muslim.

Fall and death of Abu Muslim

The Khalifah, instead of rewarding a man v
had saved his throne, was now bent on his desti
tion. The influence of Abu Muslim aroused the
lousy and hatred of the Khalifah. He was virtu
the ruler of Khurasan and thus became the sou
of danger to the throne. The Khalifah though
wise not to allow the grass to grow under his
as Abu Muslim's power was going to surpass ev
limit. He invited Abu Muslim to visit the r
Court on his return journey to Khurasan. He
well-received at the Court and on one unlucky
he was put to death.

Character of Abu Muslim

Abu Muslim was by far the greatest figure
the age. "Hardly thirty-five years old, he had
his rare widsdom, zeal and generalship, changed
whole outlook of Islam and raised the House of
Abbas upon the ruins of the House of Umayya".

Peace restored in Persia and Mesopotemia

After the death of Abu Muslim, a serious ris
threatened the empire in Persia under the leaders
of Sunbadh who stepped forth as the avenger of
Muslim. A similar rebellion followed in Meso
temia, where the imperial forces were repeate
discomfited. But within a short time peace was
tored in both the places.

End of Abdullah bin 'Ali

The Khalifah might have left Abdullah al
at Basrah, but when it was reported that he had
tired for safety into concealment, he became an
and sent his uncles, Sulayman and 'Ali, to br
him to Court. They brought him to Court and
timately Abdullah was put to prison where he
killed under the crumbled house which had b
purposely built for him.

During 140 A.H./757 A.D. a Byzantine attack as repulsed with great loss and the Emperor of onstantinople was compelled to make peace for ven years. Byzantine inroad

In 141 A.H./758 A.D. the Khalifah performed e pilgrimage, visited Jerusalem and made a pro- ess through Syria and Mesopotemia. During this me, a Persian sect called Rawendiya (from the ame of their town), who identified the Khalifah ith God, placed in danger the life of Mansur. They outed, surrounding the palace, "It is the house of ur Lord, he that giveth us food to eat and water drink". Their activity which provoked the reli- ous section of the people, compelled the Khalifah imprison 200 of their leaders. This strong atti- ude of al-Mansur so enraged them that they ormed the prison and rioted all round. The awendiya were ultimately extirpated. Rising of Rawendiya

Shortly after, the Governor of Khurasan re- elled and al-Mansur sent ibn Khuzayma and his on, al-Mahdi, to put down the rebellion. The rebel as attacked by his own people on their approach nd sent to the Khalifah. The rebel with his fol- owers was subjected to severe torture and cruelty. Campaign in Khurasan

The Muslim arms were now turned against abaristan. The inhabitants of this place had cast f allegiance to Islam under the leadership of pahend, but by the heavy pressure of the Muslim rmy they were compelled to open the gate to the uslim force and Tabaristan was annexed to the npire. No sooner had this conquest been achieved an the people of Deilam rose in revolt and raided e empire but they were driven back after some ghting. Conquest of Tabaristan

A new danger now threatened the dynasty. It as from two decendants of al-Hasan, Muhammad nd Ibrahim, who had ambitious design upon the hilafat. They lived in Madinah where they ex- rcised great influence over the people of the coun- y. Al-Mansur saw in them the possibility of ture trouble to his dynasty. He wanted to extir- ate them and with this object he attempted to seize Rebellion of Muhammad and Ibrahim

them, but they escaped to Aden and Sind. He arrested all the leading members of the family cluding their old father, Abdullah and treated t with severe cruelty and shocking barbarity. T atrocities led Muhammad and Ibrahim to ris simultaneous revolt at Madinah and Basrah. first correspondence was made between the Khal and Muhammad but it ended in failure. Al-Ma now sent his nephew Isa with a Syrian army aga the rebel, Muhammad. Before the actual b happened many of his followers departed for h and he was left only with 300 men. He with small force wentforth to fight but fell pierced an arrow. His head was then sent to the Khali But the war was continued by Ibrahim at Bas who on many occasions defeated the imperial tro but while he stopped pursuit, the Abbasids se the opportunity turned and many of their jumped upon him. In the fight that followed, I him was defeated and killed. "Thus after hold the empire for three months in terror the 'Alid re lion came to a close".

Rising in Madinah and Basrah

Muhammad fell fighting

Ibrahim defeated and killed

When this cloud passed away, al-Mansur turned to the site of his new capital, Baghdad. "beautiful site, central and salubrious, attracted eyes of Mansur" who resolved to found the capital of Islam. The first brick was laid by Khalifah with his own hands in 145 A.H./762 A It thus became the capital of the Abbasids and centre of attraction of the Middle Ages. Lying the west bank of the Tigris, Baghdad was adm ably situated at the heart of the empire. eastern shore was provided with accommodation a large force. Al-Mansur founded it purely for Court and as a strong military position. He built the city of Rafika and strengthened the def ces of Kufah and Basrah.

Baghdad founded in 145 A.H.

دجم

Rafika

In the eleventh year of his reign al-Mansur pointed his son, Mahdi, as his successor to the thro in place of his nephew, Isa who was forced to g up his claim.

Mehdi appointed heir-apparent

Al-Mansur wanted to conquer Spain wh Abdur Rahman, grandson of Hisham of the Um

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vad dynasty, had established his suzerainty after his escape from Syria. The imperial forces were defeated by Abdur Rahman and the plan of al-Mansur's conquest of Spain thus ended in smoke.

Unsuccessful attempt in Spain

Africa was a source of constant danger and trouble to the Khalifah. Both the Berbers and the Arabs, leaning towards the Kharijite heresy, disowned the Abbasid succession. Over and again, Generals were despatched against them but with little success. Aghlab, the then Governor, was surrounded by the Khawarij and was ultimately killed. His successor, 'Umar was also killed during the siege of Kairowan which was conquered by the Khawarij. Al-Mansur became furious at this and he sent another army under the new Governor, Yazid ibn Muhallab. He defeated the Khawarij, killed their leader and restored peace and order in the country.

Aghlab, the Governor of Africa killed

Peace restored

Though peace was restored in Africa, there were troubles elsewhere. In Armenia, the Khazar hordes made great havoc and carried away multitudes of men and women as prisoners. In the East a rebellion was led by the ruler of Herat, Ustadh Sheesh, and a more serious rising took place in the country around Mosul. It caused great alarm, for a strong 'Alid feeling prevailed in Hamadan. The Khalifah got much frightened and as the Kurds were giving him troubles again and again, he appointed Khalid, the Barmaki, as Governor of Mawsil. Khalid soon brought the province into order by curbing the power of the Kurds. ✓

Herat

Mosul

The last few years of his reign were free from anxiety. But the heavy exertion, which he had to undergo for the new State, had at last told upon his health and anticipating his short stay in this mundane world, he sent for his son and gave him necessary instruction for running the administration of the future empire. After this he left Baghdad for Makkah to pass his last days in the Holy Land but died on the way, some three miles from Makkah, and was buried in the Holy City in 158 A.H./775 A.D.

Death of al-Mansur

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Estimate of al-Mansur

Al-Mansur reigned nearly twenty-two y
He was the real founder of the Abbasid dyn
although as-Saffah was the first Khalifah of
dynasty. His character was a mixture of oppos
To the enemy he was cruel and treacherous an
friends he was kind and liberal. He never sp
a man who was considered dangerous to the thr
The murder of Abu Muslim and Abdullah
helped him greatly to raise the Abbasids to po
and prestige, and his treatment to the descend
of 'Ali, the fourth Khalifah, are the darkest rec
in the Abbasid history. The famous histo
Suyuti says, "Mansur was the first, who occasio
dissensions between the Abbasids and the 'A
for before that they were united". If we forget
perfidious side of his character, "our estimat
Mansur," says Muir, "would be very differe
"As a Muslim his life was religious and exempl
Nothing profane was ever seen at his court".
was a true dispenser of justice and he himself
up an example to his subjects of strict obedienc
the constituted court of justice. He did not
any shame to appear before the Qazi as an ordin
litigant when he was summoned by the latter
the complaint of some camel-owners. He admi
the Qazi and rewarded him for fearlessness and
partial judgement, though the decision was no
his favour. As a politician, a statesman and a r
he was almost unrivalled in his time. He devo
his time and energy to the development of the
dition of his subjects and their dwelling places.
was a man of rare energy and strength of mind.
was cool and calculating. He was diligent in
business of the State of which "he devoted the
part of every day; the afternoon he spent with
family; and again after evening prayer he heard
despatches of the day and took counsel with his m
ister, retiring late to rest and rising with the d
spring for morning prayer".

Mixture of opposites

As statesman and ruler he was unrivalled

Daily routine

In his reign the East began to exercise a ma
ed effect on the manners and habits of the W
Persian costume became the fashionable dress

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Court. Scholars from the East held high posts. The Arabs lost their pre-eminence not only in the Army and at Court also in the society at large. He was the patron of arts and science. He established charitable and educational institutions throughout the Empire. Under him literature, history, medicine and especially astronomy began to be studied and a provision was made for the translation of foreign books on Arts and Science.

Persian influence

Patron of arts and science

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CHAPTER XXII

AI-MAHDI AND AL-HADI

Al-Mahdi (159—69 A.H./775—85 A.D.)

Accession

Al-Mahdi succeeded his father, al-Mansur, 159 A.H./775 A.D. He was by nature mild a generous. He inaugurated his reign by opening t prison doors to all but the worst and most dangero class of felons. The well-filled treasury of his ther gave him the opportunity to fulfil his objec He enlarged and beautified the mosques of the Ho Cities and of the capital towns elsewhere. The po tal service was greatly developed. The capital b came an emporium of trade with all parts of th world. Music, poetry, literature and philosophy r fined the age. In course of his pilgrimage to Makka he clothed the poor and distributed among the cit zens of Makkah a fabulous amount of presents. H

Favourable reign

fixed pensions for the indigent and constructed roac with wells and reservoirs for pilgrims. He forme his bodyguard from among the citizens of Madina He tried to heal the wounds done by his father t the family of the Prophet. The Government officer who were subjected to torture and oppression unde the late Khalifah, were now exempted from heav fines and they began to feel themselves secure. Thu his policy was quite different from that of hi father.

Guard of Madinah

Revolt in Khurasan

In Khurasan many people were discontente The promises made to them during the war again the Umayyads, had not been fulfilled and the ne Khalifah, Mahdi, did not respond to their demand

Yusuf defeated and killed

A dangerous revolt in 160 A.H./776 A.D. under th leadership of certain Yusuf bin Ibrahim was sup pressed by Yazid bin Mazyad, who defeated hi took him prisoner and brought him to Baghda where he with several of his officers were crucifie and killed. In the following year he was menace

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y a far more dangerous revolt led by a sectary nown generally as *Mokanna* or "the Veiled One"— o named because he always appeared in public vearing a mask. He declared himself God incar- ate. He taught his followers the immanence of the Deity in Adam, in Abu Muslim and lastly in him- elf. He gathered around him a great number of dherents who worshipped him as God. After some uccess the pretender was killed in Kish and his ead was cut off and sent to Mahdi in the year 163 .H./779 A.D.

Mokanna, 'the Veiled one'

yzantine raid

The Romans raided the Muslim territories in 63 A.H./779 A.D. They even conquered Marash and nnihilated the Muslim army sent from Dabiq. Iahdi sent Hasan bin Kahtaba who made a victor- ous raid as far as Adhruliya. But a fresh inroad emanded Mahdi himself in the field. He began his arch in the early spring of 780 A.D. taking with m his second son Harun, and leaving his elder son, usa, as his leiutenant in Baghdad. Traversing esopotemia and Syria he entered Cilicia and estab- shed himself on the bank of Jihan (Pyramus). ience he despatched a big army under the com- and of Harun. Harun captured the fortress of malu after a siege of thirty-eight days. In con- quence of this feat, Mahdi made Harun Governor the whole western part of the empire including arbaijan and Armenia. Two years later war oke out between the Muslims and the Greeks. Leo , the eastern Roman emperor, left his minor son, nstantine VI, on the throne. The mother of the ince, named Irena, acted as regent and assur ed e title of Augusta. By her orders an army of ,000 men under the command of Michael entered ia Minor. Harun then made a victorious march ng the coast as far as the Bosphorus. Irena, mo- er of the prince, took alarm, sued for peace and tained a truce for three years but only on the miliating terms of paying an annual tribute of ,000 dinars and supplying the Muslims with guides d markets on their way home. This brilliant

Campaign of Harun

Irena sued for peace

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success so increased Mahdi's affection for Haru that he appointed him successor-designate afte Musa and named him ar-Rashid (the follower c the right cause). Three years later, he resolved t give him precedence in the matter of succession an for this reason Musa was recalled from Jurja where he was engaged in subduing the rebels Musa, informed of his father's intention, refused t obey this order. Mandi determined to march i person against him. But he died on the way at a place called Masandan.

Death of Mehdi

The reign of Mahdi was a period of great pros perity. Much was done for the organisation of the Empire. Agriculture and commerce flourished, re venue increased and the people fared well. The power of the State was acknowledged even in the Far East; the Emperor of China, the King of Tibet and many Indian Princes concluded treaties with the Khalifah. He was an ardent champion of the ortho dox faith, repudiating all the extravagant doctrines preached by the Abbasid missionaries and formerly professed by his father. In particular, "he perse cuted mercilessly the Manichaeans and all sorts of free thinkers". He passionately loved Khaizuran, the mother of Musa and Harun, who exercised great influence over him and the State.

Character

Persecution of Mani-chaeans

Al-Hadi (169-70 A.H./785-86 A.D.)

On the death of Mahdi Harun recognised the succession of his brother, Musa, and despatched to him in Jurjan the imperial seal and sceptre with letters of condolence and congratulation. He brought the army which had accompanied Mahdi peacefully back to Baghdad. Musa returned in all haste to the capital and assumed the title of al-Hadi.

Hadi tries to supersede Harun

Al-Hadi could not believe in the loyalty of his brother. He formed a plan for excluding him from the Khilafat and transmitting the succession to his son, Ja'far. With this object he threw into prison Yahya bin Khalid, Harun's principal adviser, and several others of his brother's servants whom he considered dangerous to the throne. Thus the Court was divided into two groups—one party headed by

Hadi and the another by Harun. When the rivalry became serious, Harun left the Court for his own personal safety.

The Governor of Madinah ill-treated some members of Husayn's family on a charge of drunkenness. Husayn bin Ali bin Hasan III raised an insurrection at Madinah with the support of numerous adherents. Thence he went to Makkah where he was attacked and killed in the combat with many other Alids. His maternal uncle Idris bin Abdullah, a brother of Muhammad and Ibrahim succeeded in escaping to Egypt. Being helped by the postmaster, he passed into West Africa where he was welcomed by the Berbers and there laid the foundation of the Idrisid dynasty. Hadi died after a reign of less than two years. Under him and two of his successors Persian influence and fashion reached their height. The 'New Year' and other festivals were observed and Persian dress and hats began to be worn.

Alid rising at Madinah

Idris escapes to Africa

His death 170 A.H. 787 A.D.

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CHAPTER XXIII

HARUN AR-RASHID

(170-94 A.H./786-809 A.D.)

His accession

Harun ascended the throne at the age of nearly twenty-five without any opposition. With his accession the Abbasid empire entered into another brilliant period of Saracenic rule in Asia. He was not only celebrated in the East but in the West as well. The Arabian Nights period of the Abbasids began with him. The stories of the "Thousand and One Nights" which have made the name of Harun so famous throughout the ages have lent a special charm to this reign.

Rise of the Barmakids

The first act of Harun was to choose as Prime Minister his former tutor, Yahya bin Khalid, and to give important posts to the two sons of Yahya, Fadl and Ja'far. The success and brilliancy of his reign were mainly due to the sincere services of the Barmakid family which was endowed in the highest degree with those qualities of generosity and liberality which the Arabs praised so highly. The founder of this family was Khalid bin Barmak who by virtue of his meritorious services rendered to the Abbasid family enjoyed a high post under as-Saffah and Mansur. His son Yahya, who was a man of ability and capacity, was appointed vizier of the empire when Rashid became Khalifah. Being entrusted with all the tasks of Government, Yahya brought the most distinguished abilities to the exercise of his office. He put the frontier in a good state of defence; he filled the public treasury and carried the splendour of the throne to the highest point. Later on, owing to old age, Yahya resigned the post and his two gifted sons, Fadl and Ja'far were given the same post and entrusted with the same responsibilities. His other two sons, Musa and Muhammad,

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were also men of great ability and they served the State with great distinction.

Rising of the 'Alids

Although the administration of Harun's State was entrusted to strong and skilful hands, yet the first year of his reign was not free from troubles and difficulties. A man of the house of 'Ali named Yahya bin Abdullah, who had taken refuge in the land of Deilam on the south-western shores of the Caspian Sea, publicly claimed the Khilafat. Harun sent against him an army of 50,000 men under the command of Fadl who instead of fighting induced him to submit by promising him safety and a brilliant position at the Court of Baghdad. Yahya accepted the proposal on condition that the Khalifah should send him letters of pardon counter-signed by the highest legal authorities. Harun consented and Yahya went to Baghdad where he was given warm reception. But after some months he was accused of conspiracy and the Khalifah put him into prison where he died. Fearing fresh insurrections of the 'Alids, Harun secured the person of another descendant of 'Ali, Musa bin Ja'far, surnamed al-Kazim, who enjoyed great esteem at Madinah and had already been arrested and released again by Mahdi, This man was brought by the Khalifah himself to Baghdad and there he died. Harun did not forget the hereditary enemy of Islam. In the first year of his reign all the strong places of Kinnerisn and Mesopotemia were formed into a special province which received the name of 'al-Awasim' (the defending fortresses). He rebuilt and fortified the city of Tursus. The Muslim armies were able to advance boldly into Asia Minor and almost every year successful raids were made. When the Khalifah himself was in the midst of these success in Asia Minor, he was called by the sudden attack of the Khazars. These people had made an irruption into Armenia and caused a great havoc in the country. Two valiant Generals, Khozeima and Yazid ibn Mazyad, were sent against the Khazars and within a short time they drove them out of Armenia. During this time Harun was thinking of performing pilgrimage. Harun was noted for his careful obser-

Yahya put into prison and died there

Affairs in Asia Minor

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vances of the rituals of Islam. Every day he p formed one hundred prostrations and distributed dirhams in alms. He went to Makkah ten times the performance of pilgrimage and on every oc sion he scattered munificent largesse amongst people. But before his going to Makkah he wan to fix the order of succession. The pressure a came from the quarter of Empress Zubayda, executed a deed by which he appointed his eld son under the title of al-Amin, his immediate succ sor and after him the second under the title of Mamun and after al-Mamun the third under the ti of al-Mutaṣim. In the same year, Empress Zubay visited Makkah. She constructed the famous ca at her own expense for the inhabitants of Makk who had been suffering from scarcity of water.

Nomination of al-Amin, al-Mamun and al-Mutamin

Zubayda's visit to Makkah

The fall of the Barmakids

In the beginning of the following year Har bent upon the ruin of the Barmakids who for seve teen years served the Khalifah with unswervi fidelity and extraordinary ability and under who "the people", says Ameer 'Ali, "were prosperous a happy, the empire had grown rich and strong, n tional wealth had increased and the arts of civilis life were cultivated everywhere". But their sudd fall is a great surprise to us. Historians have e plained the causes of their downfall in differe ways. Some of the historians have put forward story of the marriage of Jafar with Harun's siste Abbasa and the subsequent birth of a child from th spouse. But this has not been accepted by the famo historian Ibn Khaldun. According to him the re cause of their fall is to be found "in the manner which they seized upon all authority and assum the absolute disposition of the public revenue, much so that Rashid was often forced to the nece sity of asking for and not obtaining from the Cha cellor small sums of money. Their influence was u limited, and their fame had spread in every directio All the high offices of the State, civil as well as mi tary, were filled by functionaries chosen from the family, or from among their partisans. All face turned towards them; all heads inclined in the

Causes for elevation of Barmakids.

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resence ; on them alone rested the hopes of appli-
ants and candidates ; they showered their bounties
n all sides, in every province of the empire, in the
ities as well as in the villages ; their praises were
ung by all and they were far more popular than
heir master." From the above facts it can be said
hat their absolute power and position in the Court
oused the jealousy of many, especially Fadl bin
abi who sought the opportunities of instilling dis-
rust against them into the mind of the Khalifah and
f making him feel that he was Khalifah only in
ame. Harun forgot their services and ordered the
xecution of Ja'far who had just taken leave of him
fter a day's hunting. The following day, his father
'ahya, his brother Fadl and all other Barmakids
ere arrested and imprisoned ; all their property
as confiscated. The only Barmakid who remained
nmolested with his family was Muhammad, bro-
her of Yahya who had been the Chamberlain of
he Khalifah till 170 A.H./795 A.D.

Execution of Ja'far and others

In the same year a revolution in Constantinople
verthrew the empress, Irena. The new emperor,
icephorus, thinking himself strong enough to refuse
e payment of tribute, wrote an insulting letter to
arun. The letter was written thus : "Irena had
id the money the double of which thou should-
t have paid to her. It was but a woman's weak-
ss. Wherefore, return what thou hast taken or
e sword shall decide". Harun, reading the letter
w into rage and wrote on the back of the letter.
'rom Harun, the Commander of the Faithful, to
icephorus, the dog of a Roman. I have read the
tter, the answer thou shall not hear but see'.
arun was as good as his word. He at once started
d entered Asia Minor and took Heraclea, plunder-
g and burning along his whole line of march, till
cephorus, in alarm, sued for peace. But as soon
the Khalifah came to Makkah, he broke the
aty. Harun retraced his steps and attacked Nice-
orus. Being defeated Nicephorus fled from the
ttle-field and the prayer for peace was granted.
t the disturbance of Khurasan again encouraged
m to break the treaty and overrun the country as

Insulting letter of Nicephorus

far as Anazarba on the frontier, where he took m
prisoners. Harun could not tolerate this any lon
He was compelled to take the field again. He
tered Asia Minor with an army of 1,35,000 regu
Heraclea was taken with many other places
Thana was made a military station. At the s
time his Admiral conquered Cyprus. Nicepho
was so completely beaten that he was compelle
submit to very harsh conditions. But in 192 A
807 A.D. the Greeks again broke the treaty and
tacked the Muslim territories and inflicted a se
loss on the Muslims which the Khalifah was no
a position to retrieve.

Treachery of Nicephorus

Harun wanted to conquer Africa and sev
attempts were made for the fulfilment of his gr
object. Ibrahim bin Aghlab who was the then r
of Africa made a proposal to Harun for amic
settlement. The proposal was accepted by the K
lifah who appointed Ibrahim Governor of Afric

Ibrahim appointed Governor

During his reign the ancient Syrian jealou
broke out and kept Damascus for two years in
tinual disorder but ultimately it was suppres
Some-what later, Mosul was the scene of rebe
which lasted for two years until the Khalifah
possession of the city and demolished its wal
still more serious rising occurred in Armenia
Halwan under a Kharijite leader, al-Walid bin T
After the death of this leader his sister Layl
sumed the command; but this insurrection was
suppressed.

Syria in constant fighting

Al-Walid and Kharijite leader

We now turn our attention to Khurasan w
a serious trouble was going on; but the rebe
was cut down by the Governor, 'Ali ibn Isa
years after the Khalifah, hearing unfavourable
ports of his lieutenant's tyranny, came to ar-
'Ali ibn Isa hastened to meet the Khalifah or
arrival at Reiy with a great quantity of costly
sents. The Khalifah confirming him in his
returned to his Court. In the following year
ibn Laith raised the standard of revolt in Sa
kand and defeated the son of 'Ali ibn Isa. T
upon 'Ali fled from Balkh and Rab rapidly ga

Harun visits Reiy

Rebellion of Rab in Samarkand

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ossession of all the country beyond the Oxus. The halifah on learning the tyranny and rapacity of li, sent Harthama with a large force in order to bdue the rebellion. The Khalifah's hope that ab would submit on condition of receiving a free rdon was not fulfilled and he determined to set t himself to Khurasan, taking with him his second n, Mamun. On the journey he was attacked by internal malady which carried him off, ten nths after his departure from Baghdad (March, 9 A.D.).

The Khalifah himself takes the field

Death of Harun

stimate of Harun ar-Rashid

Harun ar-Rashid was the greatest Khalifah of e Abbasid dynasty and one of the greatest rulers the world. "The ninth century opened with o important names standing supremacy in world airs—Charlemagne in the West and Harun in the st. Of the two Harun was undoubtedly the more werful and represented the higher culture".* aithful in the observance of his religious duties stemious in his life, unostentatiously pious and aritable and yet fond of surrounding himself th the pomp and insignia of grandeur, he impres- his personality on popular imagination and ex- ised great influence by his character on society".** soldier by instinct and training, Harun often led army against the Greeks and won many victo- s over them. Though he was surpassed by his at son, Mamun in respect of the patronage of s and literature, he had no superior in strength character and grandeur of intellect in contempo- y history of the world. During his reign the neral prosperity of the people had reached its nax and gigantic progress was made in arts and ilization.

Greatness of Harun

Harun ar-Rashid was gifted with courage and raordinary ability with which he ruled over the t empire for twenty-three years. Peace and

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. K. Hitti, *History of the Arabs.*

Ameer Ali, *A Short History of the Saracens.*

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order prevailed in the whole empire. The name
Harun ar-Rashid was so much feared in the emp
that traders, merchants, scholars and pilgrims co
travel without the least apprehension of danger
the streets. The perfect immunity from danger w

Public works

which the people travelled through the vast emp
testifies to the excellence and vigour of his admi
tration. He used to travel all over the empire
know the actual condition of his subjects and str
to the best of his power to minimize their sorro
and sufferings. On many occasions he distribu
huge amounts of money among the poor and
needy. For the welfare of his subjects he est
lished schools and colleges, hospitals and dispen
ries, built mosques and constructed roads and can

Patrons of arts and literature

"No Khalifah, either before or after, displayed s
energy and activity in various spheres of prog
whether for pilgrimage, for administration or
war". But what has chiefly made his Khilafat il
trious is that it ushered in the era of letters. M
distinguished men—wazirs, judges, orators, tr
tionalists, poets, singers, musicians—shed lustre
his court and raised Baghdad to the position o
city conspicuous not only for its extent, riches
splendeour, but also for its learning and c
isation. Asmai, the grammarian, Shafei, Abd

The Hanafi School flourished

lah bin Idris, Isa bin Yunus, Ibrahim Mosuli,
musician, and Gabriel, the physician, flourished
his reign. It was also in his reign that the Ha
School of Law thrived under the guidance of
Chief Qazi Abu Yusuf. He enlarged the dep
ment founded by al-Mansur for the translatio
scientific works into Arabic.

The victorious campaigns against the Byzant
and the defeat of Nicephorus contributed no
towards his fame with his contemporaries. Fin
his own attainments, his liveliness, his sense of
fined social pleasure, his illuminating conversa
coupled with rich presents which he so freely
tributed—attracted to himself the most gifted
of his time. It was no wonder that the later wr
of fiction looked back to the time of Harun ar-Ra
as the golden age of the Khilafat.

The name of Harun was so noised throughout the East and the West that the Emperor of China and the Frankish Emperor, Charlemagne, sent envoys to the Court of the Khalifah to cultivate his friendship. Harun exchanged presents with them. In short, "weigh him as carefully as you like in the scale of historical criticism, Harun ar-Rashid will always take rank with the greatest sovereigns and rulers of the world".*

Embassies of China and Charlemagne

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*Ameer Ali *A Short History of the Saracens.*

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CHAPTER XXIV

AL-AMIN AND AL-MAMUN

Al-Amin (194--198 A.H./809—813 A.D.)

Fazl, prime minister of Amin

On the death of Harun ar-Rashid, his eldest s Amin ascended the throne of Baghdad. Amin w a lover of luxury and pleasure. So, he left t charge of administration in the hands of his Pri Minister, Fazl Ibn Rabi and kept himself engaged pleasure and pomp. His brother Mamun was t Governor of the eastern provinces. He became de to all by virtue of his character and his mild adm istration won for him widespread reputation. I popularity and strength of wealth and force beca

Mamun's administration in the East

the cause of Amin's anxiety. He dismissed Mam from the Governorship of Khurasan and declar the nominations of his son, Musa as his successor violating the will of his father. At this, Mam was compelled to declare war against Amin.

Civil war between Amin and Mamun

Causes of civil war

In 791 A.D. Harun ar-Rashid nominated his s Amin as his successor and seven years later, second son, Mamun was nominated as heir-presum tive to succeed Amin after his death. Harun dr up a document in which Amin's and Mamun's s cession was mentioned along with their solemn c to abide by the arrangement made by their fath Both the brothers pledged that they would violate this covenant.

Difference between Amin and Mamun

The two brothers were quite different in char ter, intelligence and abilities. Amin was the son Empress Zubayda and was tutored by his matern uncle, Isa. Mamun was the son of a Persian w of Harun. Though both were educated in the sa manner, yet Amin grew up to be a frivolous, pl sure-loving prince, although he was well-versed the Arabic language. Mamun was equally learn He knew Islamic law, theology and philosop

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While Mamun was organizing well the affairs of the principality which was given to him, Amin was leading the country to the brink of ruin and destruction. He led a life of ease and comfort surrounded by beautiful damsels and thereby neglected the affairs of the State. He did not try to redress the grievances of his subjects.

Before his death Harun ar-Rashid led his army to Khurasan. During this time the army and the royal treasury he carried with him to the eastern provinces, were given to Mamun by a Will in order to defend the eastern provinces. On the death of Harun, Fazl bin Rabbi, the chief adviser of the late Khalifah who preferred Amin to Mamun for weak character placed the army with the treasury at the disposal of the new Khalifah and thereby broke Harun's last instructions.

Treachery of Fazl bin Rabbi

When Amin came to see the popularity and reputation of Mamun in the eastern provinces, he could not tolerate it. At the advice of the Prime Minister Fazl bin Rabbi and others he nominated his own son, Musa, as his successor and thus violated the covenant made between Mamun and himself. The violation of the covenant was the main cause of the civil war. Mamun replied to Amin's action by closing his frontiers, so that no letter or spy might reach the people of Khurasan.

Violation of the covenant was the main cause of war

Amin immediately despatched to Khurasan an army of 40,000 under the command of Ali bin Isa. Mamun sent an army of less than 4,000 men of his faithful Khurasanians under the leadership of Zahir bin Husayn. The two armies met under the walls of Ray (May, 811 A.D.) and a severe battle was fought in which Ali bin Isa was defeated and killed. After the defeat of Amin's army, Mamun took the title of Khalifah. In 814 A.D. Amin was killed at the hands of an assassin.

Defeat of Amin

Amin's troubled and inglorious reign lasted for four years and eight months. As a ruler he was totally incompetent. He hardly comprehended the importance of the affairs with which he was called upon to deal with. He acted on the advice of those

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who for the time had his confidence and occupi himself mainly with the affairs of his *harem*.

Al-Mamun (198—218 A.H./813—833 A.D.)

On the death of his brother Amin, al-Mamu took the reins of Government in his own hands. B he did not come to the capital at that time. He ke himself busy with the philosophical discussions

Mamun at Merv

Merv and left the entire administration of the Sta in the hands of the Prime Minister, Fadl bin Sah The result of his absence from the capital wa chaos and disorder in the State. The situation Iraq and Syria became frightful and a member the Umayyads named Nasir ibn Sabath, faithful t the memory of the Khalifah, took up arms to aveng his fall and defied the imperial troops for over fiv years. In the following year a more dangerous re

Rebellion of Nasr in Asia Minor

bellion broke out in Iraq. A certain Ibn Tabatab appeared in Kufah and invited the people to take a oath of allegiance to the descendants of the Pro phet. He was encouraged and supported by Ab Saraya, a notable adventurer. He placed his arm under Abu Saraya who completely defeated th

Disorder in Iraq

army sent by Hasan bin Sahl against whom the re bels had risen in revolt. But Abu Saraya, no longe content to play a second part, poisoned his chief, Ibi Tabataba and put in his place another of the fa mily of 'Ali, Muhammad bin Muhammad. Abu Sa raya's success continued and Basrah, Wasit and Ma dain fell into his hands. Makkah, Madinah and Ya

Capture of Iraq by Harthama

man were also mastered by the 'Alids who com mitted all kinds of atrocities. Abu Saraya even be gan to menace the capital when Hasan bin Sah hastily sent for Harthama bin Ayan, who at firs refused to comply with his request but at last con sented and at once turned the tide of disaster.

Abu Saraya defeated and slain

The troops of the 'Alids were everywhere driv en back and the whole of Iraq again fell into the hands of the Abbasids. Kufah opened its gates and Basrah was taken by assault. Abu Saraya fled to Mesopotemia but was made prisoner and behead ed later on. The revolt in Arabia was thus sup

pressed. After the subjugation of the rebels, Harthama was asked to go to Iraq but he refused to go and resolved to go to Merv first. He wanted to give the Khalifah the real information about the critical state of things which the Prime Minister was hiding from him. Fadl, informed of his intentions, poisoned the mind of the Khalifah against the old General, so much so that when Harthama arrived he cast him into prison where he died shortly afterwards.

Imprisonment and death of Harthama

When the tidings of Harthama's death came to Baghdad the people rose against al-Hasan and after three days' fighting drove him from the city. He first took refuge in al-Madain and eventually retired to Wasit. The people placed at their head Mansur bin Mahdi who refused to assume the title of Khalifah but agreed to conduct the Government in the name of al-Mamun.

Hasan fled to Wasit

Meanwhile at Merv, Mamun took a decision which fell like a thunderbolt on the Abbasids. In the year 202 A.H./817 A.D., he nominated Imam 'Ali ar-Riza, son of Musa al-Kazim, a member of the house of 'Ali, as his successor to the Khilafat and prescribed black, the colour of the Abbasids, in favour of green, the colour of the house of 'Ali. This step raised a hue and cry among the Abbasids. The people refused to take the oath of allegiance to 'Ali bin Musa, declared Mamun deposed and elected Ibrahim bin Mahdi to the throne. The other provinces followed the example of Baghdad. In this critical moment 'Ali ar-Riza came to Mamun to inform him of the real state of affairs and requested him to go to Baghdad once. Mamun realized that the insurrection was due to his own subservice to Fadl. He at once gave orders for his Court to march towards the capital. Arrived at Sarakahs, al-Fadl was found murdered in his bath and shortly after 'Ali ar-Riza died suddenly. After the death of Fadl his brother Hasan bin Sahl was appointed prime minister and his daughter Buran was given in marriage to Mamun afterwards. In the year 204 A.H./819 A.D. Mamun entered Baghdad and with his entry all the disturbances disappeared and peace was restored.

Mamun proclaimed Ali ar-Reza heir-apparent

Baghdad revolted

Ibrahim proclaimed Khalifah

Murder of Fadl

Mamun entered Baghdad

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Tahir was appointed Governor of the Easter provinces. After his death his son Talha succeede him to the post. His another son named Abdulla was appointed Governor of Egypt and Syria. Ab dullah was a favourite of Mamun. He brought Nas bin Sabath to sujection in Mesopotemia. After th restoration of peace in Mesopotemia, Abdullah pro ceeded to Egypt where the situation was aggravate by the inroad of the Spanish Muslims who were ex pelled by the Umayyads. On arriving at Alexandri he found that they created disturbances and whe Abdullah asked them to surrender, they sought per mission to go to Crete and their prayer was granted They, within a short time of their arrival, conquer ed the island of Crete with the help of the Egyptian Governor. Two years before, the island of Sicily was brought by Ziyadatullah Aghlab under the sway of Khalifah.

Insurrection in Egypt

Conquest of Crete

Abdullah was now employed against the brigand Babek. This famous freebooter was for twenty years the terror of the Northern provinces of the Khilafat. He mercilessly slaughtered men and carried away women. But at last he, being driven out by the Khalifah's army, secretly invited the Byzantine emperor to attack the Muslim territory. Abdullah defeated the enemy and compelled them to sue for peace. The Khalifah then ordered to build a strong military settlement at Tyana. After this he set out for Asia Minor to put himself at the head of the army but died of fever brought on by bathing in the Chill river, Pedendon, 40 miles from Tarsus, at the age of forty-eight in 218 A.H./August, 833 A.D.

Babek's rebellion

War with the Byzantines

Death of Mamun in 833 A.D.

Estimate of al-Mamun

Al-Mamun was unquestionably the most distinguished figure of the House of Abbas, nay of the whole Islamic world. He was not only a brave soldier but also a good administrator. His will to work, his prudence, his clemency and judgement, his sagacity and liberality are the chief features of his character. His reign forms the most glorious epoch in the history of Islam. "The twenty years of his reign have

Al-Mamun was the most distinguished figure of the Abbasids

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left enduring monuments of the intellectual deve-
lopment of the Muslims in all directions of thought".
The intellectual advancement was not restricted to
a particular branch but it prevaded the whole cul-
tural domain. Mathematics, astronomy, medicine
and philosophy made an extraordinary progress dur-
ing this period. He fully realized the truth that the
actual happiness of his people lay in education and
culture and he translated his realization into prac-
tice by opening schools and colleges in all directions.
He made no distinction of creed or race and threw
public offices open to all. Liberty of conscience and
religion was given to all. He established a Council
of State in which Muslims and non-Muslims equally
participated.

Civilization and culture

State Council of Mamun

Mamun interested himself in questions of re-
ligious dogma. He had embraced the Mu'tazilite
doctrines about free will and predestination and was
in particular shocked at the opinion which had
spread among the Muslim doctors that the Quran
was the uncreated word of God. In the year 212
A.H./817 A.D., he published an edict by which the
Mu'tazilite doctrine was declared to be the religion
of the State, and the orthodox faith was condemned
as heretical. At the same time he ordered all his
subjects to honour 'Ali as the best creature of God
after the Prophet and forbade the praise of Muawi-
yah. In 218 A.H./833 A.D. a new edict appeared by
which all judges and doctors were summoned to re-
nounce the error of the 'uncreated word of God.'
Most of them expressed their agreement with the
views of the Khalifah, but a few stood firm in their
conviction among whom was Ahmad bin Hanbal
(founder of the Habali School), who was ordered
to be put into prison. Two of Mamun's successors
maintained the edict and Ahmad bin Hanbal was
flogged ultimately at their hands.

The Mu'tazilites

Mamun's reign was the most glorious and
brilliant of all in the intellectual history of Is-
lam. His reign was the revival of learning both
in the East and the West. At this Court were
munificiently entertained men of science and
letters, poets, physicians and philosophers. Besides

Science and literature

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being an age of the philologists and gra-
marians "it was the age also of the collectors of t-
ditions, such as the great Bukhari and of historia-
as al-Wakidi". Moreover, the Jews and the Chri-

Assembly of learned men

ians were welcomed at the court not only for th-
learning but for being well-versed both in Aral-
and the language and literature of Greece. He co-
pleted the works of translation started by his gran-
father Mansur. Under his guidance Sanskrit boo-
Greek mathematics and philosophy, science of Euc-
and Ptolemy were translated into Arabic. Costa, s-
of Luke, was appointed for the translation of Gre-
and Syrian; Yahya bin Harun, of Persian; and D-
ban the Brahman, of Sanskrit works into Arabic.

Works of translation

was through the labours of these learned mer-
says W. Muir, "that the nations of Europe, th-
shrouded in the darkness of the Middle Ages, becam-
again acquainted with their own proper but forgott-
patrimony of Greecian science and philosophy". T-
Persian language received a great impetus in h-
hand. An Observatory was established on the pla-
of Tadmore for the study of astronomy and ge-
metry. Astronomical observations made a gre-
stride during this reign. Abul Hasan invented t-
telescope from a tube. Poet Abbas, founder of t-
modern Persian poetry, and al-Kindi, employed-

Observatory established

the famous 'Bayt al-Hikmat' established by Mam-
in Baghdad, and translator of Greek works, flouris-
ed during this period.

Mamun was so much interested in philosophi-
discussions that he set apart Tuesday fully for t-
same purpose. The savants and scholars used
attend his chamber regularly and the Khali-

Philosophical re-union

satisfied them with his philosophical conversati-
Thus taking all these points into consideration,
can undoubtedly say that the reign of Mamun co-
titutes the most glorious epoch in Saracenic histo-
and has been justly called the 'Augustan Age
Isiam,' :

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CHAPTER XXV

LATER KHALIFAHS OF THE ABBASIDS

l-Mu'tasim (833—845 A.D.)

Al-Mu'tasim had for a long time been entertaining the hope of succession and supported by his orce he persuaded the ailing Khalifah, al-Mamun, o designate him as his successor. His accession at first iet with a serious opposition in the army where a owerful party demanded that Abbas should take ie place of his father. But when the Khalifah nohinated al-Mu'tasim as his successor to the Khilaat, the whole army accepted him as the future halifah. Al-Mu'tasim hastened back to Baghdad, here he made his public entry on the 20th of Sepember, 833 A.D.

His accession

On his accession al-Mu'tasim wanted officers r his bodyguard. He brought all the Turkish aves and formed a standing army composed of the urks and other foreigners who proved ultimately ital to the Khilafat. These Turks were commaned by their own officers and were directly responble to the Khalifah. But the insolent conduct of e Turkish army at last resulted in the transfer capital.

Formation of the Turkish soldiers at Baghdad

The Turkish force kept the women and children constant jeopardy and affray and murders were e consequences. The Khalifah for the safety of s people quitted the city of Baghdad and estabshed his capital at Samarra in 836 A.D. This policy Mu'tasim was destined to prove the ruin of his ynasty, for it placed the Khalifahs at the mercy their practorians.

Change of capital, 222 A.H.| 836 A.D.

roads of Zatt insurgents

During this time the Jats of India, who are alled Zatt by the Arab historians, appeared on the anks of the Tigris. Mamun had tried in vain to ring them to subjugation. When Mu'tasim came

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back to Baghdad, he found the people in great di
tress. These Jats had cut off their supply of dat
from Basrah and thereby threw them into gre
trouble. The Khalifah resolved to put them dov
by all means. After seven months of vigorous res
tance, they at last yielded on condition of safety
life and property. They were then rehabilitated
the frontiers of Cilicia.

Another difficult task lay before the Khalif
—the subjection of Babek. This rebel caused gr
anxiety in Azerbaijan. The Khalifah being appris
of this rising sent Afshin, one of the ablest Turki
Generals, with a large force. After three years' fig
ing Babek was taken prisoner. He was carried
Samarra and then delivered to executioners, w
cut off his arms and legs. His head was sent
Khurasan and his body was crucified.

Babek defeated

War with the Byzantines

Emperor Theophilus taking advantage of
engagement of the Muslim arms against Bab
with whom the Greeks made common cause, h
meanwhile been attacking the Muslim territory a
put several hundred Muslims to the sword. Ziba
was burnt to ashes. At this the Khalifah beca
furious and swore to take exemplary vengeai
He collected a formidable army and inflicted
Theophilus a crushing defeat. He then proce
to Amorium and took the city where he gained
plunder. But the information of the plot in his ar
to kill the Khalifah arrested further advanceme

Siege of Amorium

Revolt in Tabaristan

The Khalifah had just returned to Sam
when a serious revolt broke out in Tabaristan ur
the leadership of Maziar. The revolt was supp
sed with great difficulty and Maziar was put to de
At the same time, it was discovered that Af
who stood in the highest favour of the Khal
instigated the rebellion in order to found an i
pendent kingdom in the East. He was condem
and put into custody where he ultimately d
Mu'tasim died a year later in January, 842

Revolt in Tabaristan

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With Mu'tasim", writes Gibbon, "the eighth of the bbasids, the glory of his family and nation expired". Maziar executed

Vathiq (223—228 A.H./842—847 A.D.)

Wathiq succeeded to the throne after the death his father Mu'tasim. He was a good ruler and his overnment was firm and enlightened. He was a atron of arts and literature. Commerce and indus- y were encouraged. Though he was fond of mirth, s private life was above reproach. Towards the ose of his reign, there was an exchange of prisoners etween the Khalifah and the Greek emperor. But e was free from the charge of supporting the urkish soldiers instead of the Arabs and the Per- ans, the policy which was adopted by his father.

Exchange of Greek prisoners

Wathiq died at an early age. "The only credit ven to his short reign of six years was for genero- y and benefactions enjoyed especially by the poor Makkah and Madinah."

Death of Wathiq

l-Mutawakkil (233—297 A.H./847—911 A.D.)

As Wathiq had appointed no successor, the chief nzi, the Vizier and most of the courtiers wanted to pport the claim of his son, Muhammad who was ll a child but Wassif and Itakh, the Turkish chiefs used their consent and offered the supreme power Wathiq's brother Ja'far, who took the name of al- tawakki. His first act on his accession was to put death his old enemy Ibn al-Zayyat, the vizier, who posed his election. His possession and the posses- ns of others who opposed him, were confiscated. s Turkish General to whom he owed his Khilafat, s also put to death for his arrogant conduct. The ionalists were expelled from the offices and the n-Muslims had to suffer from want of employment.

His cruelty

Mutawakkil showed his hatred for the Shi'ites by sing the mausoleum erected over the tomb of sayn at Karbala together with all buildings sur- nding it, to be levelled to the ground and the site be ploughed up and by forbiding any one to visit spot.

Hatred for Alids

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Wars with the Byzantines

In the year 237 A.H./851 A.D. a revolt broke in Armenia. In the following year Bogha, the kish General, subdued and pacified the province that same year the Byzantines ravaged the coas Egypt. They destroyed all fortifications at mouth of the Nile near Tunis and returned prisoners and booty.

Asia Minor

The annual raids of the Muslims and the Gr penetrated as far as Amid (Diarbekr) and retu with 10,000 prisoners. But in the year 245 A 859 A.D. the Greeks suffered a crushing defea the hands of the Muslims and the fleet of the la captured and sacked Antalia.

Rebellion at Hims

In the year 241 A.H./855 A.D. a revolt broke at Hims. The rebellion was suppressed after a gorous resistance offered by the rebels.

Foundation of Ja'fariya

In the year 244 A.H./858 A.D. after holding Court twelve years at Samarra the Khalifah tr ferred it to Damascus. But the place did not him and he returned to Samarra where caused magnificent quarters to be built, three m from the city, which he called after his one m Ja'fariya.

Assassination of the Khalifah

The later conduct of the Khalifah invited own men to terminate his life. It is said that night while he was sleeping, his favourite Tur guards entered into his room and in co-oper with his elder son, al-Muntasir, who was displ with his father for his behaviour, killed him it bed. His long reign of fifteen years witnessed disintegration of the empire. His cruelty and lessness made him unpopular and his extravag and bigotry which for the time being attracted attention of the public, ultimately led the em to ruin.

Unworthy successor of Mutawakkil

After the death of Mutawakkil the declin the empire set in rapidly. The next Khalifah this dynasty were unworthy and inefficient and were unable to take vigorous steps to stem the of its rapid dissolution. Moreover, the ascend of the Turks helped greatly to hasten the fall o

empire. The result of this disintegration was the establishment of a number of independent States during the succeeding years. Growing power of the Turks

Successors of al-Mutawakkil

On the very night of his father's assassination Mumtasir was proclaimed Khalifah. He was a man of noble character and a mere puppet in the hands of his vizier, Ahmad bin Khasib. He died after a reign of six months. Muntasir

After the death of Mutasir the Turkoman chiefs raised Musta'in, another grandson of Mu'tasim, to the throne. But the new Khalifah was not given any power or authority. In his reign, the Greeks inflicted serious losses on the Muslims in Asia Minor. The Khalifah finding his position unsafe at the hands of the Turks, escaped to Baghdad and the Turks proclaimed the second son of Mutawakkil as Khalifah under the title of al-Mu'tazz. But within a short time, Mu'tazz was forced to abdicate and after his abdication al-Muhtadi was raised to the throne. He was just and wise and proved himself a capable ruler. He soon came into conflict with the Turks and the ultimate result of it was his abdication. Musta'in

Al-Mu'tazz

Al-Muhtadi

The eldest son of Mutawakkil was then proclaimed Khalifah under the title of Mu'tamid. He was a weak and pleasure-loving monarch. During his reign, the great power of the Tahirids came to an end. When Yaqub, the Safforid occupied Nishapur and imprisoned Muhammad bin Tahir with his whole family, his power increased to such an extent that he invaded Iraq but was defeated by Muwaffak, who had the command of the troops. He then retired to his dominion leaving his empire to his brother and successor, Amr. The prince maintained himself in power till the year 287 A.H./900 A.D. when he was beaten and taken prisoner by Ismail bin Ahmad. The Samanids had been the governors of Transoxiana from the time of Mamun and after the fall of the Tahirids were confirmed in this office by the Khalifah. After 900 A.D. they were indepen- Mu'tamids

End of Tahirids

Rise of the Saffarids

The Samanids

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dent princes and under their dominion these district attained high prosperity. Mu'tamid had to dea with a rising of the Negro slaves in the province o Basrah, led by one 'Ali bin Muhammad who calle himself a descendant of 'Ali.

The Tulunids

In the west, Ahmad bin Tulun became a mighty prince whose sway extended over Syria and part of Mesopotemia. He was succeeded by his so Khumarwiah in 271 A.H./884. A.D.

Al-Mutazid

Mu'tamid was succeeded by Mu'tazid, the son o his brother Muwaffik. Mu'tazid was a good ar capable ruler. "He is called Saffah the Second, a he is supposed to have restored the decaying powe of the house of Abbas. He took great care of th finance, reformed the administration, was an exce lent commander in war, and maintained order a far as possible".

Reforms of the Law of Inheritance

Mu'tazid's greatest achievement was the resto ration of Egypt to the Khilafat. He reformed th Law of Inheritance by abolishing escheat office an directing that relations in the female line shoul take after the agnates. He changed the New Year Day from March to the Syrian month of Huzaira (June.) It was named after him Mu'tazid's Ne Year's Day.

The Carmathians

Almost simultaneously with the rising of th Negro slaves in Basrah, there arose in the province Kufah a sect of the Carmathians called the Fatimid This powerful sect remained outwardly quiet d ing the reign of Mu'tamid but under Mu'tazid t government began to have misgiving about the Abu Sa'd al-Jannabi who had founded a Carmathi State in Bahrayn, defeated the army sent again him by Mu'tazid in 288 A.H./900 A.D. In the sa year the real chief of the sect fled from Salamia Syria to Africa and hid himself at Sijilmasa in t Far West, whence he reappeared ten years later Kairowan as the Mahdi, the Khalifah of t Fatimids.

Abu Sa'd al-Jannabi

Fatimid Mahdi

Muktafi

Mu'tazid died in 902 A.D. and was succeeded his son al-Muktafi. Muktafi was a just and genero ruler but his reign of six years was a period of co

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tant struggle against the Carmathians in Syrian. He successfully drove the Byzantines from Egypt and brought it under his control. After the death of this Khalifah, his brother al-Muqtadir, a boy of thirteen, ascended the throne. The whole administration of the State was practically in the hands of his mother. Taking this opportunity, many of the leading men at Baghdad rebelled and the twenty-four years of his reign were a period of rapid decay. The most important event in his reign was the foundation of the Fatimid dynasty which riegned first in the West and then in the Egypt for nearly three centuries. He was killed in course of a fight with one of his insurgent nobles. After him al-Qahir, son of Mu'tazid, was raised to the throne. He was replaced by a son of Muqtadir named ar-Rizi. He created for him the office of *Ameer al-Umara*.

Foundation of the Fatimids

Al-Qahir

After the death of ar-Rizi another son of al--Muqtadir was proclaimed Khalifah under the name of al-Muttaqi. He was a mere puppet in the hands of Bajkam, the Ameer-al-Umara. But soon after Bajkam died and his death was followed by general anarchy. A certain Baridi marched against Baghdad and made himself master of the capital but was soon driven out.

Al-Muttaqi

But shortly after, he again laid siege to Baghdad and Muttaqi fled to Nasiruddawlah, the Hamadan prince of Mosul, who succeeded in repelling Baridi. Tuzan compelled him to return to Mosul within a short time and Muttaqi now fell into the hands of another rebellion, headed by a Turkish General Tuzan, who placed al-Mustakfi on the throne. Shortly after the accession of Mustakfi, Tuzan died and was succeeded by his secretary, Ja'far bin Shirzad.

Al-Mustakfi

The Buwaihids

On his accession to the throne, al-Mustakfi was pressed hard by the Turks who became all in all in the State from the time of Mutawakkil. In order to free himself from the iron yoke of the Turks, he sought the help of the Buwaihids, who during this time began to press upon Iraq. Khalifah Mustakfi made Ahmad bin Buwaih his Ameer al-Umara and

Rise of the Buwaihids

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when the latter came to Baghdad conferred upon him the title of *Muiz-ud-Dawlah* (he who renders the State mighty). Ahmad's father Abu Shuza Dawlah claimed his descent from the ancient ruling family of Persia. He was the leader of men and had been for some time in the service of the Samanids. His three sons "gradually worked their way southwards, occuping Ispahan, then Shiraz and in the following two years the provinces of Ahwaz and Karman". Shiraz was chosen as capital of the new dynasty. With the entry of Ahmad into Baghdad the Turkish guards fled away but the lot of the Khalifah did not improve under the protection of the new master, the Shi'ite Persian. Muiz-ud-Dawlah became so powerful within a short time that he received the title of Sultan, and his name was inscribed on the coinage and recited in the *Khutbah* along with the name of the Khalifah. "His position," says Amcer Ali, "was like that of Charles Martal under the Merovingian kings of France, for he was the virtual sovereign, whilst the Caliph was merely his dependant, receiving a daily allowance of 500 dinars from the public treasury".

Muiz-ud-Dawlah was the virtual ruler of the State in the reign of Mustakfi

Al-Mustakfi was soon tired of his master who became the virtual ruler of the empire. The Khalifah plotted against him and when this conspiracy reached the ears of Muiz-ud-Dawlah, he became furious. He deposed and blinded him in 335 A.H. 946 A.D. Al-Mu'ti was now raised to the throne. As Mu'iz-ud-Dawlah was a Shiah, he established the 10th day of the Muharram as a day of mourning in commemoration of the massacre of Karbala. After his death his son Bakhtyar with the title of Izz-ud-Dawlah succeeded him. Izz-ud-Dawlah was soon deposed by Azad-ud-Dawlah.

Al-Mu'ti

Azad-ud-Dawlah (949—983 A.D.)

Azad-ud-Dawlah was born at Ispahan in 93 A.D. While his father Rukn was alive he led an expedition to Iraq where his cousin Bakhtyar was put into difficulties due to the insubordination of his Turkish mercenaries. He rescued his cousin from the danger but threw him into prison and seized his

Early career

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and. His father insisted him on his releasing Bakhtyar and the restoration of his dominion to him. The dispute continued till his cousin was deposed and eventually put to death. He thus became master of Iraq and overlord of his inactive and helpless Khalifah in Baghdad.

Azad-ud-Dawlah was not only the greatest Buwaihid but also one of the illustrious rulers of his time. "Under his sceptre,," says Professor Hitti, he united in 977 A.D. the several petty kingdoms that had risen under Buwaihid rulers in Persia and Iraq, creating an empire approaching in size that of Harun-ar-Rashid". Azad-ud-Dawlah became so powerful that the Khalifah out of fear conferred upon him the title of Sultan. A diploma of investiture as heir-apparent had also been drawn up. But Azad-ud-Dawlah was not content with this and in the following year he demanded of the Khalifah that the drums should be sounded at the gate of the prince's palace three times a day. "The Caliph," says Professor Arnold, "did more than this. He allowed the name of Azad-ud-Dawlah to be inserted in the Khutbah and pronounced in mosque on Friday".

Azad-ud-Dawlah, the greatest of Buwaihids

His name read in Khutbah on Friday

Under Azad-ud-Dawlah the Buwaihid power reached the pinnacle of its glory. Before his death in 983 A.D. he had become master of all the lands from the Caspian Sea to the Persian Gulf and from Ispahan to the borders of Syria. He married the daugther of the Khalifah at-Tai". He was the first Muslim to bear the title of *Shahansah*. He was a man of great love for justice and truth. He distinguished himself by his charitable deeds and by the favours he lavished on poets and literary men. Himself a famous scholar and a mathematician, he invited the learned men to his court from different parts of the world and took part in their scientific controversies. Abdur Rahman Sufi, one of the famous astronomers of the age, was his intimate friend. While keeping his court in Shiraz, Azad-ud-Dawlah beautified the city of Baghdad, repaired canals and built many mosques, hospitals and public buildings in his dominions. In Baghdad he erected a most

Buwaihid power reached its zenith under him

Patron of arts and literature

Sharaf-ud-Dawlah and Baha-ud-Dawlah

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GENEALOGICAL TABLE OF THE BUWAIHIDS
(932—1055)

Buwaih

(1) Muizz-ud-Dawlah (932-49) — Izz-ud-Dawlah (967-77)

Imad-ud-Dawlah

Rukn-ud-Dawla

(2) Azad-ud-Dawlah (949-83)

Muayyid-ud-Dawlah

Fakr-ud-Dawla

(3) Sharaf-ud-Dawlah (983-89)

(4) Samsam-ud-Dawlah (989-98)

(5) Baha-ud-Dawla (989-101

(6) Sultan-ud-Dawlah (1012-24)

Musharif-ud-Dawlah

Jalal-ud-Dawla

(7) Imad-ud-Din (1024-48)

(8) Khusru Firuz Malik ar-Rahim (1048-55)

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famous hospital named *al-Bimaristan al-Azadi*, the staff of which was twenty-four physicians "who also functioned as medical faculty".

Azad-ud-Dawlah was succeeded by his son Samsam-ud-Dawlah who was soon deposed by his brother Sharaf-ud-Dawlah. Sharaf-ud-Dawlah was a patron of education. He constructed the famous observatory in imitation of al-Mamun. He was followed by his brother Baha-ud-Dawla who deposed the Khalifah at-Tai' in 991 A.D.

End of the Buwaihids

The Buwaihids dominated the Khilafat for more than a century (945—1055 A.D.). But the wars between the brothers had weakened the empire and a final blow came from Tughril Beg, who entered Baghdad, drove them out from the city and thereby put an end to the Buwaihid rule. Some of the people of this dynasty were no doubt cruel but "on the whole their mayoralty conduced to the prosperity of the people and the cultivation of literature and science".

Acheivements of the Buwaihids

Many of the Buwaihid Ameers were patrons of scientists and literary men. Among the distinguished astronomers, physicians and mathematicians who flourished under the Buwaihids the names of al-Kohi and Abu Wafa tower far above the rest. The former wrote a book on the movements of the planets. "His discoveries concerning the summer solstice and the autumnal equinox added materially to the store of human knowledge".* The latter introduced the use of the secant and tangent in trigonometry and astronomical observasion. His famous work, *Zijush-Sramil* is monoument of industry and accurate observation. Sedillot says, "He varified the ancient observations and discovered independently the equation of the centre and eviction".

Cultural progress under the Buwaihids

* Ameer Ali, *A Short History of the Saracens.*

The Saljuqs

Rise of the Saljuqs

The power of the Saljugs rose on the ruins o the Ghaznavids. The Turks came from the Kir ghiz steppes of Turkistan and settled in the regio of Bukhara where they embraced Sunnite Islam They gradually made their way to India. After th discomfiture of Masud, son of Sultan Mahmud, th Saljuqian dynasty was established by Tughril Be

Tughril Beg (1037-63 A.D.)

Tughril Beg was regarded as a wise ruler. Hi was simple and generous and devoted his time t the pursuit of knowledge. He brought under h control Persian Iraq, Jorian, Khawarizm and othe important provinces to the West and drove out th last Buwaihid (1055 A.D.) from Baghdad. Th Abbasid Khalifah Qaim sought the assistance o Tughril at the critical juncture of his throne. Tugh ril readily responded to his call. The Khalifah, ou of love and gratitude, conferred on him the title o *Sultan.*

Title of Sultan

Alp Arslan (1063—72 A.D.)

Under Tughril the Saljuqs became the prom nent nation in Asia. He was succeeded by his ne hew Alp Arslan. In the year following his acce sion, Alp Arslan captured the capital of Armeni At the same time he was informed that the Roma had entered into Asia Minor with a large force. A the battle of Malaz Kard the Muslims inflicted crushing defeat on the Roman army. A treaty peace was concluded between Alp Arslan and R manus by which the latter agreed to marry h daughters to the sons of the former. But Roman was killed on his way to Constantipole. The ne ly conquered province was bestowed upon Sulaym who held it on behalf of the Sultan.

Battle of Malaz Kard

Peace treaty

Character

Alp Arslan is described by Ibn al-Athir "i a noble, benevolent, just and wise ruler". He die in 466 A.H./1037 A.D

Malek Shah (466-485 A.H./1072-1092 A.D.)

Alp Arslan was succeeded by his son Mal Shah. During this time Khalifah Qaim died a

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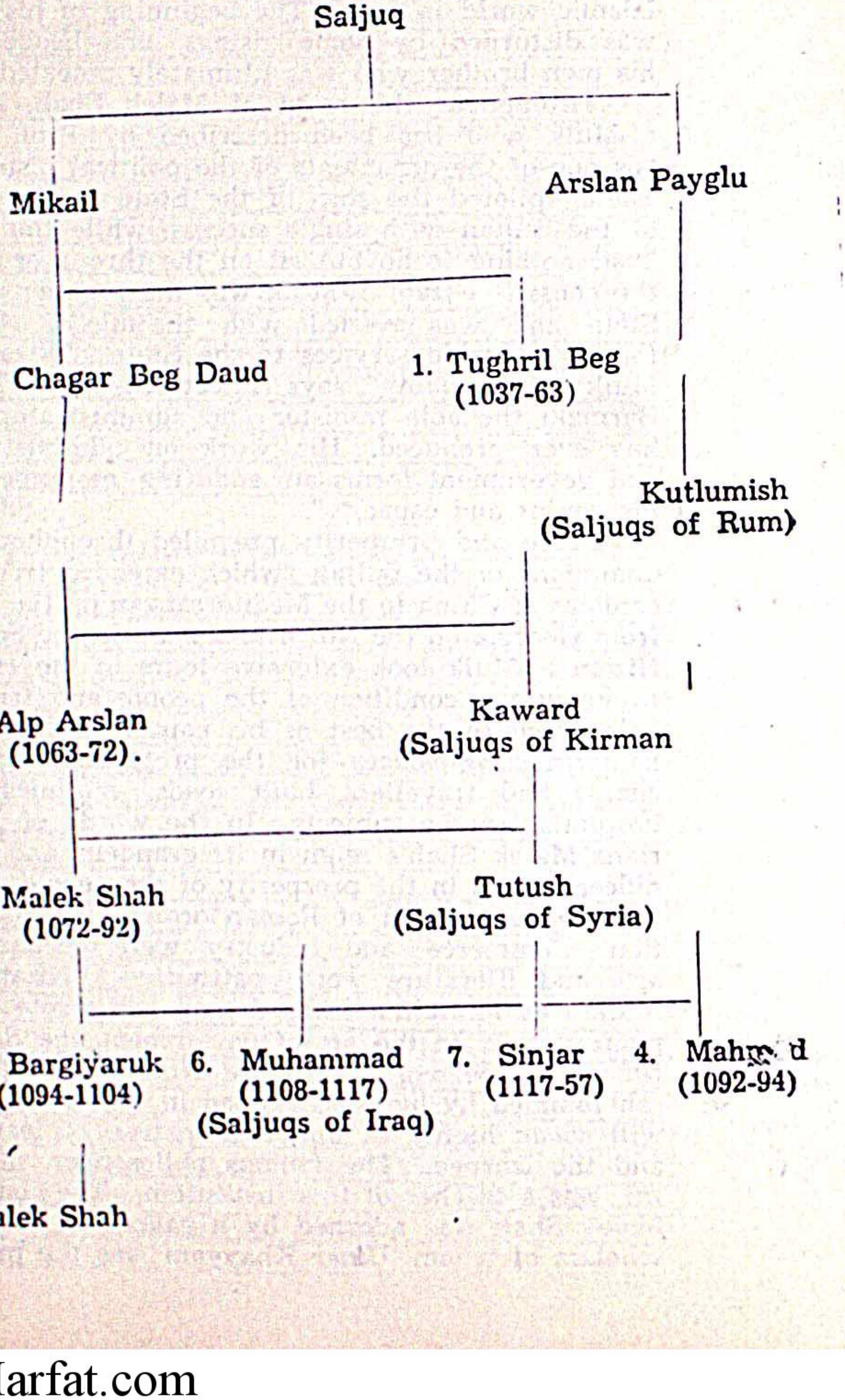
GENEALOGICAL TABLE OF THE SALJUQS
(1037-1157)



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was succeeded by his grandson al-Muqtadi. reign of Malek Shah opened a new era in history of the Saljqus, nay of the history of Islamic world in Asia. The beginning of his re was disturbed by some risings, one headed his own brother who was ultimately defeated.

Throughout the reign of Malek Shah, Ni al-Mulk who has been described by Prof. H "as one of the ornaments of the political history Islam" piloted the ship of the State in the na of the Sultan with single success, while the la "had nothing to do but sit on the throne or en the chess." Nizam al-Mulk was the premier of State and was invested with the title of *Ata* for his valuable services to the State. "Nizam Mulk was probably", says Ameer Ali, "after Ya Barmaki the able minister and administrator A has ever produced. His work on administrat and government forms an enduring monument his genius and capacity".

Peace and prosperity prevailed throughout dominions of the Sultan "which extended from confines of China to the Mediterranean on the W from Georgia on the North to Yaman in the Sout Nizam al-Mulk took extensive tours in the emp to know the condition of the people and tried help them to the best of his capacity. He est lished resting-palaces for the protection of m chants and travellers, built roads, mosques a hospitals for the subjects. In the words of hi rians Malek Shah's reign in its grandeur and m nificence, and in the prosperity of the people, riv led the best period of Roman or Arabian domi tion. Commerce and industry were encourag arts and literature were patronized. Nizam Mulk was himself a learned man and wrote a mous treatise on the art of government, the *Siya Namah*. The world renowned Nizamiyah Mad sah founded by him at Baghdad in 1065—1067 A will speak highly of him as a patron of learn and the learned. The famous philosopher al-G zali was a teacher of this institution. The court Malek Shah was adorned by a galaxy of brilli scholars of whom 'Umar Khayyam was the pro

Nizamiyah Madrasah

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ent. Malek Shah summoned a conference of as-
ronmers in 468 A.H./1075 A.D. at the instance of
lizam al-Mulk to reform the Persian Calender, at
is newly erected observatory. The result of this
ssemblage of astronomers was the 'Jalali Calen-
ar' after the name of the Sultan.

'Jalali Calendar'

Towards the close of Malek Shah's reign 'the
Assassins made their appearance in Mazendran'.
The founder of this sect was Hasan ibn Sabbah
who was passed into history as the "Old Man of the
Mountain" or as the Chief of the Assassins. He
laimed his descent from the Himyarite kings of
South Arabia. He started life as a mace-bearer to
Sultan Alp Arslan, the Saljuqian monarch, but in
onsequence of a quarrel, he retired to his native
ountry, ar-Ray and then passed into Syria where
e entered into the service of a Chief of the Ismai-
ites, the tenets of which he eventually adopted and
ecame the champion of the Ismailite doctrine in
he East.

مازندران

Hasan ibn Sabbah

In 1090 A.D. he obtained possession of the Castle
Alamut, north-west of Qazwin and he at once made
his citadel his capital. From Alamut he "with his
isciples made surprise raids in various directions.
n pursuit of their ends they made free and treacher-
us use of the dagger, reducing assassination to an
rt". Major Osborn, a famous historian, says that
or the purpose of winning proselytes, Hasan creat-
d a hierarchy of seven grades which spread them-
elves through all Asia, doing the work of mis-
ionaries.

Assassins used dagger to attain their ends

Of the seven grades, the one with which history
chiefly concerned is that of the Devotees. These
were 'the Assassins'. They were young men, select-
d on account of their 'physical strength and cour-
ge'. The whole object of their training was to in-
pire them with a spirit of absolute submission to
Grand Master, founded upon a conviction of his
ivine authority. Hasan ibn Sabban, who was the
Grand Master, watched the world, himself invisible,
nd whenever he perceived a formidable foe, caused
dagger to be driven into his heart. He spared

Absolute submission to the leader was the basic training of the Assassins

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neither warriors nor statesmen. But during the ter part of his life he became a pious Muslim enforced among his followers the rigid adherenc the letter of the Quran.

Hasan ibn Sabbah was succeeded by his Buzurg Umaid, who reigned for 24 years. After death his son Ka'aya Muhammad took the ch and exercised sovereignty for 25 years. The las the race was Ruknuddin, better known as Q Shah, who was made prisoner by Halagu, the Ta king. Several attempts were made by the Khali to crush the power of the Assassins, but all prov failure until the invasion of Halagu who "destro the Caliphate, seized the fortress in 1256 toge with its subsidiary castles in Persia". Thus this (Assassins) passed out of history.

Power of the Assassins destroyed

Malek Shah sent two expeditions against Assassins but death overtook him before he c make an end of the Assassins (1092 A.D.).

With the death of Malek Shah the power of Saljuqs began to decline and they could never again in the Eastern horizon. The successors Malek Shah rose in power but they were invol in a civil war which ultimately led them to ruin.

Decline of the Saljuq power

In was at this period that the war of the C sades was fast spreading over Western Asia. neither the Saljuqs nor the Abbasids took any terest in in.

The Crusades (490—656 A.H./1096—1258 A.D.)

Since the establishment of the Islamic power Christians had enjoyed all sorts of privileges facilities. They were given the liberty of relig and the public offices were open to them equ with the Muslims. The Muslims regarded Jerusa as a sacred city and when Palestine and Syria c under the sway of the Fatimids of Egypt, the Ch tians enjoyed more privileges than the Sunni M lims. The Egyptian ruler encouraged the Chris trade and commerce and patronized the Christi But all these privileges and toleration could not c ciliate the Christians, "who looked upon the prese of the Muslims in Jerusalem as an abomination"

Condition of the Christians under the Muslims

Causes of the Crusades

The military expeditions which were sent by the Christians against the Muslims during the period, 1096 to 1273 A.D. are generally called the Crusades. It is so called because they were inspired by religious fanaticism. But the movement was not only inspired by spiritual motive but also by personal interest. The following were the causes which precipitated the Crusades.

Conflict between the East and West for supremacy over each other

Firstly, the Crusades were the outcome of the long conflict between the eastern and western churches, *i.e.*, between the Muslims and the Christians for supremacy over each other. This conflict even before the Crusades had something of the nature of a crusade. In the 11th century arms of the western Christians were directed against Islam, because the rapid rise of the latter "sent a thrill of horror throughout Christian Europe."

Pilgrimaging zeal of the Christians

Secondly, the pilgrimaging zeal of the Christians constituted another factor for the Crusades. In the 11th century the zeal of the Christians for performing pilgrimage of Jerusalem became more ardent than ever. At the same time, Jerusalem or Palestine came under the control of the Turks and the Christian pilgrims began to pour into the Holy Land. But they were occasionally exposed to the ill-treatment and robbery as we see to-day in the case of the Muslim pilgrims. This ill-treatment was exaggerated by the pilgrims throughout Europe and the whole of the Christian world was set ablaze.

Martial spirit of the age directed against the Muslims

Thirdly, it was the time of feudal anarchy in Europe. Lords and princes were engaged in constant warfare against one another. The institutions of chivalry and knighthood had transformed the Christian population into so many military bands. The Christians and the Pope made a convenient use of martial spirit. In order to divert the attention of the nobles and lords from mutual warfare, they inspired them to do the meritorious act of fighting against the Muslims for the recovery of the Holy City.

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Commercial interest in the Mediterranean Sea

Fourthly, the Muslims became the master of t Mediterranean Sea from the 10th century onwa Trade and commerce in the Mediterranean Sea w fully controlled by them. The merchants of oth nations especially Pisa, Venice and Genoa had cor cercial interest in the Sea, but the way was block against them. Hence the commercial interest pla ed an important part in the Crusades.

Appeal of Alexius Comnenus to Pope Urban II was the immediate cause

Lastly, the appeal of Alexius Comnenus who Asiatic possessions had been overrun by the Saljuq to Pope Urban II and the organising activity of th latter constituted the immediate cause of the Cr sades. Pope Urban II summoned a council on Nov ember 26, 1095 at Clermont in south-eastern Franc and urged the faithful to wage war against the Mus lims. His aim during that time was to bring th Greek church under his sway. He promised a re mission of sins to those who joined it and paradis to those who fell in battle. The rallying cry unite the Christian world under the banner of Pope Urba II. Within a short time a hundred and fifty thou sand men, mostly Franks and Normans, had answer ed the call and met at Constantinople.

Course of Crusades

Peter the Hermit

The fiirst arms of the Crusades led by Walter th Penniless started in 490 A.H./1096 A.D. But it wa defeated by the Christian Bulgarians. Peter th Hermit led the second army and marched throug Hungary and Bulgaria and swept everything befor them. The Sultan of Nice attacked them and thei leader Reginald embraced Islam with some of hi companions and the rest were put to the sword.

In the year 491 A.H./1097 A.D. the Christian under the leadership of Godfrey of Bouillon crosse the Bosphorus and after a seige of nine months con quered Antioch. Cruelty, plunder and inhuman deeds were perpetrated during this time.

Siege of Antioch

After the fall of Antioch the Crusaders proceed ed to Mirrat-un-Noman, a flourishing city of Syria Here also thousands of people were massacred mer cilessly. From this place they marched upon Jeru salem which they captured easily. On the capture

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of the Holy City followed the massacre of the Muslims. "Heaps of heads and hands and feet were to be seen throughout the streets and squares of the city". History has hardly witnessed such a horrible spectacle but yet "no heart melted into compassion or expanded into benevolence". Godfrey was made king of Jerusalem. His brother Baldwin succeeded him a year later. He was a capable, energetic and aggressive leader. In the year 503 A.H./1109 A.D. the Crusaders captured and sacked Tripoli, and the people of this place were put to the sword and the library, college and manufactory were reduced to ashes.

Massacre at Mirrat-un-Noman

Capture of Jerusalem and massacre by the Crusaders

Sack of Tripoli

During this time the Saljuqid empire was in a state of disorder. The discord among the Sultans enabled the Crusaders to establish themselves in the land of Islam. But at the instance of Sultan Muhammad the chiefs of the country forgot their differences and joined hands to oppose the invaders. So when Baldwin, the king of Jerusalem, invaded Damascus he was defeated and driven out by the combined forces of the Muslims and the Sultan of Rome. But the whole of Europe was behind him. Thus being reinforced from Europe, Baldwin was able to recover the lost ground.

Damascus invaded

Imaduddin Zangi (1123—1146 A.D.)

On the death of Sultan Mahmud there arose a prominent man who played an important role in the history of Crusades. He not only opposed the "shock of the Franks but drove them inch by inch from their possessions". He was Imaduddin Zangi, son of one of the chiefs of Sultan Malek Shah. Imaduddin Zangi was a man of strong ability and personality. He obtained the city of Wasit from Sultan Mahmud. The Government of Mosul and Upper Mesopotamia was also imposed on him later on. He received the title of *Atabek* from the Khalifah of Baghlad. He devoted himself to the task of improving the Government and organizing the army before he took the field. On the invitation of the people of Aleppo and Himah who had suffered terribly at the hands of

Zangi received the title of Atabek

Occupation of Aleppo

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the Crusaders, Zangi took possessions of Aleppo a Hamah. In the next year he drove the Crusad from al-Asarib. Thus the power and influence Zangi began to increase till he became the victor Edessa.

Buzza attacked

In the meantime the Greeks in co-operati with the Franks attacked and captured Buzza a put to the sword all the male members and carri into captivity the women and children. They th marched upon Caesarea. The lord of this place w Abu Asakir who appealed to Zangi for help. Im uddin Zangi responded to this call and with the a pearance of Zangi the Franks and the Greeks treated hastily. The fortress of Arka was razed

Capture of Balback

the ground and Balbek was captured and placed u der the command of Najmuddin, father of Salahu din, a famous warrior of the Crusades,

Conquest of Edessa

The greatest conquest of Zangi was the captu of Edessa in 539 A.H./1144 A.D. Edessa was con dered by the Christians "as one of the noblest citi for it formed one of his bishopries". The city w taken by storm. But Zangi did not persecute the habitants of the city like the Christians. None f the weight of his sword save and except the fighti men and the monks and priests who excited Frankish soldiers. But while he was engaged in siege of Kalat-Jabir, he was murdered by a solo

Zangi murdered

of his own. Thus ended the life of one of the gre est heroes of the age. He was a true patriot w fought for his motherland at her critical mome It was due to his courage and capacity that prestige and honour of the Muslims were saved it was he who first checked the advance of the C saders. He revived agriculture and restored pe and prosperity to the country. His door was op to the poor and the needy. The country found him a sincere and worthy friend "who loved back of a saddle better than a silken bed, the din battle better than the most enchanting music, clash of arms more than the blandishments sweet-heart".

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uddin Mahmud (541--570 A.H./1146—1174 A.D.)

Imaduddin Zangi was succeeded by his illustri-son, Nuruddin Mahmud. Mahmud was not only ldier but a jurist and scholar as well. Just after accession to the throne of Aleppo, the Christians Edessa helped by the Franks rose against the ison and massacred the Muslim soldiers in the No sooner had Nuruddin Mahmud heard the s of the fall of Edessa than he marched upon city and captured it. The soldiers and traitors e put to the sword and the Armenians who ed with the Crusaders were expelled from the ntry.

Edessa captured by Nuruddin

Second Crusade

The fall of Edessa created a great tension all Europe. St. Bernard "preached a fresh Crusade nst Islam". His preachings thus opened the Se- Crusade in European history. In response to war, Conrad III, emperor of Germany, and s VII with a large force marched upon Asia. both the sovereigns lost large portions of their es on their march towards Syria. With the re- ing army they arrived at Antioch and from place they proceeded to Damascus. The siege amascus continued for several months when ddin with his elder borther appeared before esieging army. The Crusaders retreated hur- towards Palestine and Conrad and Louis re- d to Europe. Thus the Second Crusade came close.

End of the Second Crusade

uruddin now began a career of conquest. He red the Castle of al-Aareima and a few months inflicted on the Crusaders a crushing defeat ghra. He also captured the fortress of Apameas e year 544 A.H./1149 A.D. The capture of in after a reverse facilitated the task of Nur- who was able to reduce to subjection a num- cities belonging to the Crusaders. But he was tisfied with these. He fully realized that so as Damascus was held by the independent , it would be difficult for him to succeed against

Capture of Apameas

Possession of Damascus

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the Crusaders. So, when the people of Dam
appealed to him for help against their ruler, h
not fail to avail himself of the opportunity a
no time he took possession of Damascus. The
quest of Damascus gave him the title, *al-Mal*
Aadil.

Expedition of Egypt

Shirkuh forced to evacuate

After six years when Shawer, a minister o
Fatimid Khalifah, being ousted from office
cabal, sought help of Nuruddin, the latter readil
ponded to his prayer and sent his famous Ge
Shirkuh. But Shawer, being restored to his p
stood against Shirkuh in co-operation with
Franks and forced him to evacuate Egypt.

Shirkuh appointed prime minister of Egypt

In the year 563 A.H./1167 A.D. Shirkuh
entered Egypt and Shawer sought the he
Amaury, the king of Jerusalem. The latter w
view to occupying the country, sent an army t
help of Shawer. But the combined force was
ly defeated in the battle of Balbain and a t
was concluded by which Shirkuh agreed to r
to Damascus on receiving 50,000 pieces of gol
Amaury was to withdraw his troops from Egyp
the latter did not leave Cairo and thereby brok
terms of the treaty. Moreover, they began to op
the people and when their tyranny exceed
limit, the Khalifah himself appealed to Nur
for help. Nuruddin again sent his General, Shi
to Egypt. On the approach of Shirkuh the C
ders left the country. Shirkuh was well rec
by the people of Egypt and their Khalifah. H
ultimately appointed prime minister. Shawe
put to death. But Shirkuh could not enjoy hi
long. He died two months later and was su
ed by his nephew Salahuddin. When the l

Advent of Salahuddin

the last Fatimid Khalifah was drawing to a
Salahuddin restored in Egypt the spiritual auth
of the Abbasid Khalifah, and after the death o
Fatimid Khalifah, he became the virtual ru
Egypt.

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lahuddin (570—590 A.H./1174—1193 A.D.)

صلاح الدین ایوبی

Salahuddin was born at Takrit in 432 A.H./ 7 A.D. His father Najmuddin Ayyub was a trust- officer of Zangi as well as of Nuruddin. Salah- din's youth was entirely undistinguished and up the age of twenty-five he remained a completely scure individual. After that a complete change ne over his career and he proved himself worthy his task.

Early career

During the later part of Nuruddin's reign, ahuddin was a distinguished lieutenant and after death of his patron and master he consolidated independent authority over the whole of Egypt, t of Nubia, Hijaz and Yaman. Nuruddin was suc- ded by his minor son Malek Shah. The minority Malek Shah encouraged the Ameers to rise in ver and thus the internal dispute of the empire ited the crusaders to attack Damascus. The ge of Damascus continued till Salahuddin came its rescue. But the young king Malek Shah, ins- ted by Gumushtagin, did not look upon him h friendly eyes. On the contrary, he instigated people to rise against this man. Salahuddin then forced to declare war against the people Aleppo. The troops of Aleppo were defeated, finding no other way Malek Shah appealed to Crusaders for help. The latter laid siege to ssa but on the approach of Salahuddin raised the e. He cut off all oppositions and paved the way his future work. He was invested by this time the title of Sultan.

Lieutenant of Nurud- din

Malek Shah succeeds Nuruddin

Capture of Damascus

Salahuddin invested with the title of Sultan

The year of 1181 A.D. (577 A.H.) saw the death Malek Shah. He was succeeded by his cousin uddin. Izz-uddin soon gave the principality of opo to his brother Imadudidn who acknowledged suzerainty of Salahuddin. By the end of 1182 . (578 A.H.) the power of Salahuddin was re- ized by the whole of Western Asia.

Death of Malek Shah

امورى -

After the death of Amaury, his son Baldwin IV eeded him. During the reign of this ruler, a e was concluded betwen the Muslims and the istians. But in the year 582 A.H./1186 A.D., inald, the ruler of Kara, violated the treaty by

Breach of the treaty by the Franks

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attacking the Muslim caravan passing by his c
and thereby incurred the displeasure of the Mus
Salahuddin, on knowing this, demanded compe
tion for the breach of truce and when it was ref
he laid siege to Kara and sent a force under
towards Galilee to watch the Franks. The C
tians being apprised of the siege of Kara, mar
against him. By the 3rd of July, 1187 A.D.,

Battle of Hittin, 1187 A.D.

the armies met at a place named Hittin, whe
hotly contested battle was fought in which
Christians were defeated. Ten thousand sold
died in the battle and the prominent leaders
taken prisoner. The Sultan then captured the c
of Tiberiade. Acre also came under his posse

Capture of Tiberiade

after a short resistance. Thus Naplus, Jer
Ramla, Caesarea, Arsuf, Jaffa, Beyrut and a nur
of other cities fell one by one into the hand
Salahuddin.

Salahuddin then turned his attention tow
Jerusalem where millions of people were massa
by the Christians. He marched upon the Holy
and reaching the destination asked the inhabit
to surrender. But on their refusal he made a
to take revenge of the massacre on the Mus

Capitulation of Jerusalem

committed by the soldiers of Godfrey. A s
while after Jerusalem was besieged, the Crusa
lost heart and appealed to the Sultan for merc
the name of common father of mankind". His
was softened and he could not fulfil his vow o
venge. He allowed the Greeks and Syrian C
tians to live within Jerusalem in the full enjoy
of their civil rights. The Franks and the L
were permitted to live in Palestine as they ex
sed their will. Their ransom was fixed at the
of 10 dinars for every female and 1 for each c

The humanity of Salahuddin

failing which they were to remain in bondage.
this was not strictly carried out. The Sultan
self allowed several thousand people out of kind
to go without ransom. He also paid the ranso
ten thousand people and his brother released s
thousand more. He also distributed a huge
of money among the poor and the needy Chris
for their journey expenses. He knew how the
lims had been butchered indiscriminately by

Christians, yet his magnanimous heart did not take any revenge on the Christians. On the other hand he established a brotherhood between the Christians and the Muslims by allowing the former to enjoy equal rights with the Muslims in Jerusalem and thereby attracted the attention of the Christians of other countries who were eager to come to his dominion. Mill says, "Many of the Christians who left Jerusalem, went to Antioch but Bohemond not only denied them hospitality but even striped them. They marched into the Saracenic country and were well received". Thus his treatment towards the Christians was unparalleled in the history of the world when oppression and torture, cruelty and massacre were the order of Christendom.

His treatment to the Christians

The fall of Jerusalem threw Christendom into great commotion and the Crusaders inspired and induced the soverign and princes of Europe to embark on another Crusade. Thousands of Christians again poured into Tyre to recover the lost prestige. In response to the crying call of the ecclesiastics, Frederick Barbarossa, the Emperor of Germany, Philip Augustus and Richard, kings of France and England respectively, came to join the Crusade.

The Third Crusade

A famous historian says in this connection that the Franks came from all directions by land and by sea with all their forces. Even women equipped themselves for the war. When they were all united at Tyre, they marched upon Acre and laid siege to it.

Siege of Acre

When Salahuddin was informed of their movement, he hit upon a plan to attack them *en route*, but was persuaded by his Ameers to attack them on the open ground before Acre. Here he made a great mistake by pursuing the policy of the Ameers. "Had", says the historian, "Salahuddin acted according to his own opinion and attacked the Franks before they had taken up position before Acre, he would have saved the city". By the 14th September, 1189 A.D., Salahuddin attacked the Crusaders. His nephew Taqiuddin drove the Crusaders from their position and restored communication with

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Surrender of Acre

Acre. Ibn al-Athir says, "Had the Muslims con
nued the fight up to the night, they would ha
completely attained their object, but after gaini
half the position of the Franks, they rested to r
sume the battle next day". The siege of Acre co
tinued nearly for two years. The Muslims in spi
of hardship and troubles throughout this period d
not lose their heart, but all attempts of resistan

Arrival of Richard and Philip Augustus

were frustrated when Richard and Philip August
came in person with overwhelming forces. Th
Sultan now being tired of war, pestilence an
famine, began to feel the weight of the Crusade
and Mashtub, the commandant of the city, at la
asked Philip Augustus for the same conditions th
the Muslims accorded to the Christians during th

Butchery on the Muslims

capture of Jerusalem. But the ungrateful king
England did not show any mercy to the Muslims an
"butchered them in cold blood within sight of the
brethren".

On the fall of Acre the Crusaders marched upo
Ascalon under the command of Richard. Salahud
din in the meantime directed his operation an
reached Ascalon. When Richard arrived, he foun

Marched upon Ascalon

that the city was surrounded by man of 'indomi
able will and unceasing energy'. He, being unabl
to seize the city, sent messengers to Salahuddin fo

Peace concluded

peace. The Sultan after a hot deal of discussio
and negotiations with the Christians, agreed to th
proposal for peace. "A peace was at last establishe
between the Muslims and the Christians and dec

End of the Third Crusade, 1192 A.D.

laring that the territories of both should equall
enjoy repose and security and that persons of eithe
nation might go into the territory of the other an
return again without molestation or fear". Thu
ended the Third Crusade.

After the departure of Richard. Salahuddin re
mained for a while at Jerusalem. He then returne
to Damascus where he passed the rest of his life
The exhaustion of the long campaign had enfeebled
his robust health and fever carried him off si
months after the peace (1193 A.D.). "The day, o
his death", says a writer, "was for Islam and th
Muslims a misfortune such as they never suffered

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since they were deprived of the first four Caliphs. The palace, the empire and the world were overwhelmed with grief, the whole city was plunged in sorrow and followed his bier weeping and crying". Magnanimous, chivalrous, gentle, sympathetic, pure in heart and life, ascetic and laborious, simple in his habits, fervently devout and only severe in his zeal for the faith, he has been rightly called one of the greatest and most chivalrous monarchs the world has ever produced.

Death of Salahuddin

His character

Salahuddin was not only a warrior but also a great patron of learning and arts. Many distinguished men of letters adorned his court. The most prominent of them were the Katib Imaduddin and the jurist al-Hakkari. The Sultan established schools, colleges and hospitals in his dominion.

Partron of learning and arts

Two years after the death of Salahuddin the Fourth Crusade was opened at the instance of Pope Celestine III. But in reality the conflict between the Muslims and the Christians had ended with the Third Crusade. So, the next struggles between Islam and Christendom were not so worthy of note. In the year 1195 A.D. the Crusaders captured Sicily and two expeditions were sent towards Syria. The Christians landed on the Phoenician coast and siezed Beyrut. At this the son of Salahuddin named Aadil hastened to resist the Crusaders. He attacked Jaffa whilst the Crusaders laid siege to Tibinin but ultimately they were forced to raise the seige and to sue for peace. A treaty was concluded in the year 595 A.H./1198 A.D. on condition that the war should be suspended for three years.

The Fourth Crusade

Siege of Tibnin

Treaty of three years

Three years had not elapsed when Innocent III declared the Fifth Crusade and invited men to join it. Richard of England vehemently refused to join the Crusade but the other princes of Europe gladly accepted the invitation to participate in the war. Luckily for the Muslims they, instead of marching against Syria, turned their arms against Constantiple. When the Christians took the city, they put every Greek male and female to the sword. Butchery, cruelty and plundering went on simultaneously for a few days.

The Fifth Crusade

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Siege of Damietta

In the year 613 A.H./1216 A.D. Innocent I preached the Sixth Crusade. Two hundred a fifty thousand men, chiefly Germans, landed i Syria and after devastating the portions of the s coast, they proceeded to Egypt and laid siege to D mietta. Out of seventy thousand men only thr thousand remained to tell the tale of their suffe

Defeat of the Frank

ings. The Franks now marched upon Cairo, but the incessant attack of the Muslims they were co pelled to sue for peace. A treaty was concluded which the Crusaders agreed to leave Damietta.

Possession of Jerusalem

The internal dispute of the Sultans led Kam to make a treaty with Frederick of Germany which the later obtained the possession of Jer salem.

In the year 636 A.H./1238 A.D., Gregory proclaimed another Crusade. During the same ye Kamil died. The Christians arrived at Palestine violating the treaty made between the Christia

Jeruslem retaken in 1239 A.D.

and Kamil in the year 637 A.H./1239 A.D. A son Kamil, Abu Nasar Daud by name, defeated t Christians and re-occupied Jerusalem.

In the year 642 A.H./1244 A.D. the troops Muhammad Khwarizm, driven by Chengis Kha came to Syria and plunged it into disorder. Af a series of battles they were discomfited by Ma as-Saleh Ayyub. Whilst the latter was engaged

The Eighth Crusade

Syria, the Christians launched the Eighth Crusa under the leadership of Louis IX of France. B when Louis reached Egypt, he was defeated a taken prisoner by Turan Shah, son of Ayyub. treaty was concluded by which Louis was set fr

After the Eighth Crusade, the Franks made tempts to regain their lost possessions but all th efforts ended in failure.

Results of the Crusades

The Crusades had important results in the h tory of the world. It was the Crusades wh brought Europe into close contact with the Mus

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world and thus the relationship between the East and the West was established. This contact led to exchange of ideas between the two countries. The knowledge of the progressive and advanced people of the East gave impetus to the intellectual growth of Western Europe. It played an important part in bringing about renaissance in Europe.

Contact between the East and the West

The Crusades promoted the interest of Europe in the field of trade and commerce. Previously, the West had no idea of the East. As a result of the Crusades, the Europeans learnt some important arts and inventions, such as the Mariner's Compass, the Windmill, etc. from the Muslims. They also came to know the advanced method of agriculture and the more developed industrial life of the East. When they went back to Europe, they established a market in their country for the eastern goods. The western people began to realise the necessity of the eastern goods and out of this necessity there grew up the development of commercial activity between the East and the West. The commercial activity further led to the development of maritime activity in the Mediterranean. But the Muslims who once controlled the Mediterranean Sea lost their supremacy, while the Europeans were freely using the sea route across the Mediterranean.

The Crusades promoted the commercial interest of Europe

With the development of commercial activity the Muslims lost supremacy over the Mediterranean

Fall of the Abbasid Dynasty

Throughout the period of the Crusades the Muslim generals and soldiers showed the extremest sympathy and kindness, patience and perseverance, forgiveness and gentleness, and above all, the chivalrous spirit. During this time the Khalifahs of Baghdad were involved in their internal struggle. When their country was threatened by the Crusaders, they paid no heed to it. They were passing their days idly and extravagantly. This mode of life continued till the capture of Baghdad by Halagu, a grandson of Chengiz Khan, who devastated the city and killed al-Musta'sim, the last Khalifah of the Abbasid dynasty in 1258 A.D. Thus the long reign of the Abbasid dynasty came to an end.

Invasion of Halagu

هلاکو

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Causes of the Fall of the Abbasid Dynasty

Negligence of State affairs and moral degradation of later Khalifahs

To trace the causes of the downfall of the Abbasid dynasty is to recount the doings of the Khalifahs. Most of the later Khalifahs of this dynasty led pompous and luxurious life and cared little for the State. Instead of making any attempt to uplift the condition of the subjects and to improve the Government, they devoted their valuable time to wine, women and music. Moreover, they lost the vigour and energy to hold the sceptre as their blood became diluted with that of the conquered.

Supremacy of the Turks and rise of the independent States

The supremacy of the Turks in the later period was one of the causes of the fall of the empire. After the death of Mutawakkil the power of the Turks began to increase rapidly and the successors of Mutawakkil could not resist it. The Arabs and the Persians became disgusted with their high handed policy. The result of this alienation was the establishment of a number of independent States which proved fatal to the empire.

Military power neglected by the later Khalifahs

The negligence of the military department under the later Khalifahs greatly contributed to the downfall of the Abbasids. The success and stability of the empire depends on military strength. But as there was no question of expansion during this period, the later Khalifahs gave no importance to this essential department. The effect was that the soldiers lost their martial spirit and when the country was attacked by foreigners, they could not cope with the enemy.

Absence of cordial relation between Provincial and Central Governments

The relation between the Provincial and the Central Governments was not cordial. In many cases the Provincial Governors endeavoured to defy the authority of the Centre and declared their independence. Thus they created disturbance in the empire and often embarrassed the Centre.

Racial enmity

Racial enmity was one of the prime factors in the overthrow of the Abbasid dynasty. The struggle between the Arabs and non-Arabs, between the Muslims and non-Muslims was going on in full swing during this period. The Iranians who were

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favoured by the Abbasids despised the Arabs and the Arabs despised the Iranians and others. The non-Arabs began to rally round the Iranians and to oppose the rise of the Arabs in every possible way. But the Khalifahs could not unite these people under one banner. The consequence was the division of the Muslims into several sects and thus the disintegration of the empire set in slowly but steadily.

Among several factors that led to the downfall of the empire, the economic factors were no less important. The imposition of taxes for the interest of the ruling class discouraged farming and industry and the constant bloody strifes left many a piece of cultivated land desolate and forlon. The flood in Mesopotemia made the people hopeless and homeless. Beside this, "famine and epidemic decimated the population in many provinces."

Economic factors

To these causes of decay must be added the invasion of Halagu, a grandson of Chengiz Khan, who devasted the city of Baghdad on such a scale that "for three years the streets ran with blood and the water of the Tigris was dyed red for miles along the course". He killed the last Khalifah of the dynasty and massacred his family so much so that "for the first time in its history the Muslim world was left without a Khalifah whose name could be cited in the Firday prayers."

Invasion of Halagu

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CHAPTER XXVI

ADMINISTRATION, SOCIETY AND CULTURE UNDER THE ABBASIDS

Administration

The Government was absolute

The form of the Abbasid Government was an absolute monarchy. There was practically no check on the power of the Khalifah. He was the head of the State as well as of the Church. He was the Commander-in-Chief of the Army and the conferer of titles. He had the power to nominate his successor to the future throne and in doing this he followed no rule of succession. The object of the early Abbasids was the consolidation of the empire and to attain this end foreign conquests were abandoned.

The power of Vizier

Below the Khalifah was the Vizier. The office of the Vizier was of Persian origin. The Viziers were of two classes—(a) those with limited powers and (b) those with unlimited powers. The Vizier with unlimited powers was called the Grand Vizier. The Grand Vizier practically exercised the powers and prerogatives of the sovereign and was only required to inform the Khalifah of all he had done. He could make any arrangement he considered necessary, without preliminary sanction. Only he could not dismiss an officer appointed by the Khalifah. On the other hand, he had the power of appointing officers in the name of the sovereign and of sitting in a final court of appeal in law suits. Except under the first two Khalifahs the Vizier was all in all. His power grew more and more as the Khalifah plunged deeper into the pleasures of the *harem*. The power of the Limited Vizier was not so large or extensive. He had no initiative of his own but had merely to carry out the orders of the Khalifah. He was merely the intermediary between the ruler and the ruled. The Viziers were required to have a thorough knowledge of administration and taxation and of the local condition of the provinces.

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The Government of the Khalifah was called ad-Diwan-ul-Aziz or the August Board, presided over by the Grand Vizier. The Diwan-ul-Kharaj (Dept. of Finance), the Diwan-ul-Dia (Office of the Crown Property), the Diwan-uz-Zuman (Accounts Office), the Diwan-ul-Jund (War Office), the Diwan-ul-Mawali-wal-Ghilman (Office for the Protection of Clients and Slaves), the Diwan-uz-Zimanan-Nafaqat, (Household Expenses Office), the Diwan-ur-Rasail (Board of Correspondence or Chancery Office), the Diwan-an-Nazr fil Mazalim (Board for the Inspection of Grievances), and the Diwan-ul-Ahdas-wash-Shurta (Militia and Police Office) were the principal departments of the State. Besides these, there were other minor departments.

The Diwan ul-Aziz

The departments of the State

For the maintenance of internal peace, the police department was organised. The head of the department was called *Shahib-ush-Shurta*. In later times the Shahib-ush-Shurta assumed the position of Vizier.

Police department

Justice was administered by the Qazis and the chief Qazi who was called the Qazi-ul-Quzzat was the highest judicial officer. To help the Qazis in the administration of justice, another class of officers was established who were called *Aadls*. In the case of civil rights among the non-Muslims all questions were referred to their own ecclesiastical heads.

The administration of justice

Provincial Government

For administrative purposes the whole empire was divided into several provinces. Each province was governed by an officer called the Ameer, who was appointed by the Khalifah and was directly responsible to the Khalifah. In his own province the Ameer exercised supreme authority as long as he enjoyed the Khalifah's good-will on which depend the tenture of his office. But his office was not hereditary. He was subject to transfer or recall at any moment.

The Governor

The Shurta who was under the Shahib-ush-Shurta was in charge of the city police. The municipal police was under a Special Officer called the Muhtasib.

The Shurta and the Muhtasib

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The Qazis

Each city had its own Qazi and in large town there were several Deputy Qazis. In the beginning of the Abbasid period the provincial Qazis were appointed by the Provincial Governors but afterwards they were appointed by the Chief Qazi of Baghdad.

Postal department

An important feature of the Abbasid Government was the postal department. In each provincial capital a postmaster, called in Arabic Shahib-ul-Barid, was charged with the control of the postal establishment. He not only superintended the work of the postal department, but also kept the Khalifah informed of all important provincial matters. "He was in fact a direct confidential agent of the Central Government and periodically submitted confidential reports on the condition of the Provinces. There were other officials but their names are not mentionable here.

The Revenue

Revenues

The revenue of the Abbasid empire was derived from the land tax, which constituted the main source of income from non-believers; tithes or income tax, the fifth of the produce of mines and pasturage, the tax on non-Muslim (in lieu of military service), customs duties, salt and fishery tax, taxes paid by shop-keepers for the use of the public places, tax upon factories, tax upon luxuries and tax upon imports. The last one was abolished by Wathiq.

Military Organization

During the reign of the first few Khalifahs the military organization was a matter of wonder and great astonishment, though the later Abbasids lost their military predominance. It has already been shown that under Marwan II the Umayyad army is said to have numbered 1,20,000. Under the early Abbasids still a larger number of forces were available for employment in the field. Khalifah Harun ar-Rashid had under his command 1,35,000 paid soldiers and a very large number of volunteers when he marched against Emperor Nicephorus. In the civil war between al-Amin and al-Mamun, the

latter's forces which occupied Iraq, were estimated at 1,25,000 and on the side of Amin, the ruling Khalifah, there must have been a considerable number. Besides this, both Mamun and Amin must have left some additional forces behind them to garrison the eastern provinces and the frontier towns respectively. "In a parade at Baghdad, conducted under al-Muktadir (917 A.D.) in the presence of the Byzantine envoys, 1,60,000 cavalry and footmen are reported to have taken part".

Estimated force under the Abbasids

Under the Abbasids nigher military posts were open to all nationals and equal salaries were given to soldiers of all nationalities. This treatment of the soldiers attracted many men to Islam and to the army of the Khalifah. Many new converts in Syria, Egypt, Africa, al-Iraq, Persia and Transoxiana chose military service under the Abbasids.

Military post open to all nationals

Al-Mansur formed three national divisions *viz.*, the North Arabian Division (the Mudarite), the South Arabian Division (Yamanite) and the Khurasani Division. Al-Mu'tasim added two more divisions—one consisting of the Turks and the other of the Africans. This division of the army into national corps destroyed the 'espirit de corps' of the Muslim army and introduced in its place a spirit of antagonism, jealousy and rivalry for power which ultimately proved fatal to the empire.

Formation of national corps

→ Causes for military decay.

The salaries of the soldiers were much less than those under the Umayyads. Under the Umayyads the average salary of the forces was about six hundred dirhams per annum. It rose under Mu'awiyah to 1000 per head per year. In the reign of as-Saffah, the first Abbasid Khalifah, the average pay of the foot soldiers was 960 dirhams per annum in addition to the usual rations, allowances and share in the booty. The horseman received double the salary. Towards the close of Harun ar-Rashid's reign the salary of a foot soldier had fallen down to 60 dirhams a month and under al-Mamun the salary was further reduced to 20 dirhams a month. The horseman received only 40 dirhams. During the civil war between al-Amin and al-

Salary of the soldiers

were lessened by Harun and Mamun.

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Mamun, both sides paid their soldiers at 960 dir per annum.

Main military stations

Under the Abbasids Baghdad became a prosperous city. It was not only the capital o Abbasids but also served the military purpose Mansur fortified the city of Baghdad. He also a strong citadel near ar-Raqqah on the upper rea of the Euphrates and garrisoned it with Khu nian soldiers. He called the citadel ar-Rafiqah

Fortification of the frontier towns

Al-Mansur and his successors recovered al frontier towns, fortified them and planted in Muslim colonies. Harun ar-Rashid created a cial province named al-Awasim out of the b towns of Asia Minor. Al-Mansur built and for Mar'ash, Malatyah and several other border to He quartered garrison of 4,000 men at Malatyah gave them special allowances and facilities. Rashid had surrounded the town of Massisah ramparts. He manned Taurus with a garrison converted it into a large camp. He fortified A and quartered a garrison there. At Anazarbah miles north-east of Massisah) he planted an military colony. He built a citadel at Mar'ash called it al-Haruniyah whilst Empress Zubayd built Iskandarun (Alexandretta) at her own pense. Al-Mu'tasim completed the fortificatio Massisah and had peopled the old town of T with military colonists. The system of borde tifications was also adopted in other provinces salaries were paid to the garrison of outposts.

The Army

The army consisted of the infantry, the ca the archers, the naphtha firemen (annaffatun hole-markers and the labour corps. On activ vice there were two classes of soldiers—the reg and the volunteers. The regulars who were manently on active service were called *Murta* (regularly paid) and the volunteers were desig *Mutatawwiah*. The latter received ration while on duty. Their women and children rec gratuity either in kind or in money during absence from home.

The infantry used lances, bows and ar javelins, swords and battle-axes and the ca

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used lances, bows and arrows and long, broad and straight swords. Archery was much improved under the Abbasids. The naffatun prepared and used naphtha (or green fire). In Roman-Byzantine fashion every 10 men of the army were commanded by an Arif, every 100 by a Naqib and every 1000 by a Quaid. "A corps was generally composed of 1000 men and was commanded by an Ameer.

Weapons of the army

The army was accompanied by a select staff of engineers in all its movements and these officers were stationed at every fortress and city. From the early times the Arabs used to have physicians and surgeons in the army. Each army had a Qazi who was in charge of the booty and distributed it according to the laws of Islam. Under the Abbasids the Arabs had a very efficient spy system. But the morale of the soldiers was much lower than that of the fighters of the earlier periods.

Engineers and physicians in the army

Morale of the soldiers

Naval Power

Under the Abbasids the Arab merchants traversed India and the Pacific Ocean. The Arabs were supreme in the Mediterranean. From Antioch to the Atlantic they took 36 days to journey. The Tigris, the Euphrates and the Persian Gulf lying close to the capital, facilitated sea-borne trade and communications in the East. When Mansur founded Baghdad on the bank of the Tigris, each place of the city was converted into a waterway. The site of the capital was selected chiefly for trade communications with other parts of the world through the Tigris and the Euphrates.

Under the Abbasids, maritime trade was fostered and encouraged. Adan was the great centre of trade between Africa and Arabia and the meeting point of the trade between India and China on one hand and Egypt on the other. Siraf was the world port of the Persian Gulf through which the exports and imports of entire Persia passed. Basrah, Hurmuz and Daibul were the other important ports of the Arabs. The Muslims had trading centres in all the important cities of the Far East.

Main trade centres

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Attacks on the enemy by sea

The Abbasids occupied Sind as successors of t Umayyads. In 159 A.H./775 A.D. in the reign of t Abbasids Khalifah Mahdi, the Arabs made a rai raid on Gujrat. Though Ifriqiyah became indepe dent under Harun ar-Rasnid he was able to conqu Rhodes for the second time. Crete and Cyprus we also attacked by him in 175 A.H./791 A.D. and t Greek admiral was taken prisoner. In the reign al-Mamun the Aghlabid fleet conquered Sicily a ravaged lower Italy. It was the mightiest fleet the Mediterranean. During the reign of al-Wath the Aghlabid forces appeared before the very wa of Rome. The naval power of the Muslims th reaches the height of its glory in the reign of t Abbasids.

Social Condition

It will be very interesting to go through the p history of the Abbasids and to form an idea the from about the social and economic condition of t people.

Women enjoyed higher position in the society

The Khalifah was the head of the society. commanded the highest respect of the people. Bel the Khalifah stood the high officials of the court respect. Women enjoyed the same position in t society as their Umayyad sisters. But towards t end of the tenth century, the system of strict sec sion and absolute separation from the male se had become general. During this period many of Abbasid ladies such as Khaizuran, Ulayyah, Zub da and Buran excelled in handling the machin of the State and took an active part in politics. Ma

Culture of women

of them also evinced a keen interest in literary p suits. Empress Zubayda was a talented woman a an accomplished poetess. Zubayda who won nati al fame in the days of Mu'tasim is described by Kitabul Aghani as a woman of great beauty, vir and talent. She was also famous as a singer an musician. Fazl was a gifted poetess in the reign Mu'tawakkil. Shaikha Shuhda was another tale ed lady who lectured in Baghdad on history literature. Jainab Umm-ul-Muwayyid was a dis guished lawyer. Taqia, daughter of Abul Fa

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was a renowned poetess. In a word, the Muslim women in the days of the Abbasids were cultured and enlightened.

Music and other amusements

Music was patronized in the Abbasid society. Ulayyah was one of the most accomplished musicians of her time. Princesses and ladies of the highest rank often attended the musical performance and sometimes they gave musical soiree in their houses. Dancing was also encouraged in the society. Drinking was not unknown to the Abbasids. Polo, chess, archery, horse-racing, hunting, etc., became popular games under the Abbasids.

Social re-unions

Social re-unions were held in the houses of the nobles and magnates where people of different talents used to attend for literary discussion. The aim of such gatherings was to find out truth for people. This society compiled several books on history, literature, philosophy and science. Booksellers occupied an important position in the then society. Their shops were the centre of attraction for the scholars and the students.

Slaves

The slave system was in vogue under the Abbasids. Every rich man had a slave or a number of slaves attached to his household. The slaves were recruited from non-Muslim people captured by force, or taken prisoner in times of war or purchased in times of peace. 'Some were Negroes, others were Turks, still others were white'. The white slaves were mainly Greeks and Slavs, Armenians and Berbers. There were many eunuchs among the slaves who were engaged in the service of the harem'. "The maidens among slaves were used as singers, dancers and concubines, and some of them exerted appreciable influence over their Khalifah-masters".

Dress of men and women

The dress of the aristocratic class was modelled after that of the rulers. The common head-gear was the black high-peaked hat, 'qalansuwah', made of felt or wool. It was introduced by al-Mansur. "Wide trousers of Persian origin, shirt, vest and jacket with outer mantle completed the wardrobe of a gentleman". The theologicians wore distinctive black

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turbans and mantles (taylasan). The dress of women varied according to their rank and position. The fashionable head-dress for the ladies of the high-rank introduced by Ulayyah, half-sister of Harun ar-Rashid, "was evidently a dome-shaped cap round the bottom of which was circlet that would be adored with jewels." Among other objects of feminine adornment were anklets and bracelets. Among the middle classes, women generally covered their heads with flat ornaments of gold, a kind of fillet, often interspersed with pearls and emeralds.

Economic Condition

People pursued different professions of their livelihood in the days of Abbasids. Industrialists, artisans, men of letters and technicians formed the upper middle-class, while the lower middle-class consisted of the agriculturists and shepherds. These people were free from the cares and anxieties of the modern economic life.

Commerce

The Abbasid period witnessed the progress in trade and commerce. Baghdad, Basrah and Alexandria became the business centres of the time and through them the Muslim world came to be introduced to the other civilized countries of the world. People carried their business to the outside world and brought immense wealth therefrom to the capital.

Industry

Industry was greatly developed under the Abbasids. Cottage industry flourished in different parts of the empire. In Western Asia the manufacture of the rugs, tapestry, silk, cotton and woollen fabrics, satin, brocade, sofa and cushion covers as well as other articles of furniture and kitchen utensils could be chiefly noticed. "The many looms of Persia and Iraq turned out carpets and textiles".

Agriculture

Agriculture received great impetus in the hands of the Abbasids. The Khalifahs were mainly interested in agricultural affairs, because they realized that farming was the chief source of the State income. They increased the fertility of the soil by proper irrigation and improved the sta-

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s of the native inhabitants on whom the tilling of
e land wholly depended.

lucation

During the Abbasid period education reached e climax of its development. The Khalifahs were e distinguished patrons of learning and the learn-. Towards the close of the Umayyad period edu-tion had become common throughout the Islamic orld. Most of the Muslims, both male and female uld read and understand the Quran. The entire aching system of the Muslims falls into two groups, mely, the elementary school and the school for gher education. "The elementary school was an djunct of the mosque," says Prof. Hitti and the uran was used as a reading text book. Sometimes hools were held in private houses and in shops id in mosques. Mosque-schools were numerous in e city. According to Yaqubi, there were in that pital (Baghdad) thirty thousand mosques. Besides e mosques, there were 'maktabs' which served as ementary schools.

Elementary schools

30,000 mosques in Baghdad.

The curriculum of the elementary schools con-sted of reading, writing, grammar, traditions of e Prophet, elementary principles of arithmetic id some devotional poems. "Throughout the whole rriculum memory work was especially emphasiz-".* Senior students studied Quranic exegesis, uranic criticism, the science of Apostolic Tradi-on, Jurisprudence, scholastic Theology, Lexicogra-y, Rhetoric and Literature. Advanced scholars gaged themselves in the ~~duty~~ study of Astronomy, sphe-cal Geometry, Philosophy, Geometry, Music and edicine.

Curriculum of schools

Under the Abbasids, child education began at me. At the age of six, boys were admitted into hools and, 'it was then that his formal education rted.' Along with the boys, the girls were allow-to attend the schools. The girls were expected to ad the Quran and acquire religious knowledge. hose who continued and became master of theolo-

Co-education prevailed

* P. K. Hitti, *History of the Arabs.*

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gy and other subjects, took to learning as a profes
sion.'* A brilliant woman named Amrah, used he
house as school. The system of co-education wa
prevalent among the Arabs in those days. 'The be
nefit of teaching was extended to the poor, ever
slaves in some cases, were admitted to the schools."*

System of private tuition existed

The system of appointing private tutors for childre
was in vogue among the wealthy persons of th
society.

The education under the Abbasids was not onl
confined among children in primary schools, but Al
Mamun found *Bayt al-Hikmah* (House of Wisdom)
in his capital where the higher branches of learning
were pursued. "Besides serving as a translation
bureau", says Prof. Hitti, "this institution function
ed as an academy and public library and had an
observatory connected with it." According to Ibn
al-Nadim, Salam, the Principal of the College, wa
delegated by the Caliph to go to the country of the
Greeks for the purpose of translating their works
into Arabic. "Bayt al-Hikmah may claim," says To
tah, "the honour of having been the first university
of both the medieval and the modern world, for i
bore torch aloft long before Bologna, Paris, Prague
Oxford and Cambridge." The College 'Bayt al-Hik
mah boasted of a library with a librarian who was
noted mathematician and astronomer. This ma
was al-Khwarizmi. Many savants and scolars lik
Abu Nuwas, al-Tabari, Yaqubi and Masudi flocke
to the institutions of higher learning at Baghdad. I
Baghdad there were no less than one hundred book
shops.

Institutions of higher education

Bayt al-Hikmah

1st university.

The real academy in Islam which became th
model for later schools of higher learning was th
Nizamiyah established by Nizamul Mulk, the Per
sian vizier of the Seljuq Sultans, Alp Arslan an
Malik Shah about the middle of the eleventh cen
tury. According to Muslim historians, Nizamul Mul
was the first who founded schools (Madrasahs), i
Islam. According to Ibn Jubair, lectures at th

The Nizamiyah established in 1065.

* Shushtery, *Outlines of Islamic Culture.*
** Ibn Khall.

Nizamiyah were open to the public. Nizamul Mulk organised a system of education and founded several colleges and universities, endowed adequately with munificent grants from the Government. He appointed the best qualified men as heads of colleges. Al-Ghazzali, the famous philosopher, lectured in the Nizamiyah for long four years (1091-5 A.D.). Baha-ud-Din and Imam-ul-Haramain were the eminent teachers of the Nizamiyah. The Nizamiyah was a theological institution recognised by the State. Nizamul Mulk's other colleges were at Ispahan, Merv, Samarkand, Balkh, Aleppo, Damascus, Ghazni and even at Lahore. The Nizamiyah survived the catastrope that befell the capital by the devastation of Halagu in 1258 A.D., and it was merged with Mustansiriyah about two years after the capture of Baghdad by Halagu Khan. Al-Mustansiriyah was founded by the Caliph, al-Mustansir "who built it in 1234 A.D. as a seminary for the four orthodox rites." The magnificence of its architecture and the sumptuousness of its furniture made it a structure without an equal. The Mustansiriyah contained four separate law schools, one for each of the orthodox sects of the *Sunnis* with a professor at the head of each who had seventy five students in his charge to whom he gave instruction on gratis. Each professor received a monthly salary and to each of the three hundred students one gold dinar was assigned. The students of this college were provided with daily rations of bread and meat. According to Ibn Furat there was a library in the Mustansiriyah with rare books treating of the various sciences. This college like the Nizamiyah happily escaped the ravages of the Mongols. Tajud-Dowla, another minister of the Saljuqs, may claim the honour of establishing several seminaries in Nishapur and other towns of the empire. He is said to have been the greatest patron of higher education of Islam before Salahuddin. He founded a college under his name *Tajyya* which spoke highly of his love of learning.

Mustansiriah built by Mustansir

Tajyya established by Tajud-Dowla

"In all the higlier institutions of theology the science of tradition lay at the basis of the curricu-

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lum and memory work was especially stressed"*

Madrasahs endowed with property

To build a Madrasah was a pious act to the Muslims. Madrasahs were endowed with land and property the income of which went to the support of teachers and poor students. Ibn Jubayr says that there were thirty schools in Baghdad and more than 500 students drawing daily rations from the funds of the mosque of that city.

There were three types of teachers under the Abbasids. The first teacher who simply taught the Quran to children in the elementary schools was called *mu'allim*, sometimes *faqih* for his knowledge on theology. The social position of the *mu'allim* was very low and condemnable. "Seek no advice from teachers" of elementary schools, acquired proverbial usage. The second type of teachers may be called *Muaddib* (teacher) representing a class which was engaged in teaching the sons of the persons of higher strata as well as those of princes and Khalifahs. This class of teachers was superior to that of the elementary schools. Next to it came the professors of high learning. They were specialists in the teaching of logic, mathematics, rhetoric and jurisprudence. The higher grade teachers were held in high respect by the public.

Higher grade teachers highly respected

The teacher received their salaries from the pupils in the form of chickens, eggs, milk, bread and vegetables. The pay of the teachers was very small. "Whoever gave himself up to the study of language and literature and was not content with the poor pittance of a school-master, or a private tutor had to look to some other means of livelihood as well. As means of living, poetry and lyrical panegyrics offered the surest prospect."** Many of them were appointed panegyrists of the Khalifahs. But the luckiest was he who was entrusted with the education of the princes. As time went on, the pay of the teachers was more regular. Ibn Batuta states that those who taught the Quran received pay. The teachers, in course of time, drew fifteen dinars a day and this

Salary of the teachers

Pay of teachers increased in later period

* *History of the Arabs.*
** Khuda Baksh, *Islamic Civilization.*

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quite a princely pay. "Teachers as well as poor
lents were supported by the income derived from
owments attached to mosques, shrines, hospitals
in some cases from donation from the wealthy
ses. Some of them received allowances from the
al Treasury."*

At the age of fifteen, the youth who had acquir-
lementary knowledge in the native town, usually
out for the next great town to hear the lectures
e. Scholars used to travel and take long jour-
s in search of knowledge. "There was no regular
em of education nor a fixed syllabus, each tea-
or professor having his own method of teach-
and syllabus."** The lecturer usually followed
text-book written by himself or by some other
ority. The founders of the schools had the right
ppointment and removal of professors but even
in the method of teaching and in the choice of
ects, the teachers enjoyed perfect freedom. The
e interfered only in a case where religion was
anger.

Teachers allowed freedom of teaching and choosing of subjects

Regular vacations, at fixed times of the year were
in vogue. The commencement of the vacation
nded entirely upon the conclusion of the course
ctures. Experienced professors knew the text-
by heart, so that they were not put into an
ward position in lecture-hall. The lecture was
ered slowly to enable the students to take it
n correctly. Many a time students were cen-
d for their inability to take down lectures. In
lecture-hall at Nishapur there were 500 inkpots
ys ready for the use of students. The lecturer
not satisfied merely with delivering his lecture;
lso wanted that the students should follow and
rstand him. For this purpose he put questions
e students and asked them to put questions to
"Many teachers while discussing the subject,
their seat and mixed with the students."† On
occasions the teachers discussed the subjects

Aim of the teachers was to educate their pupil

* M. Shushtery, *Outlines of Islamic Culture.*
da Baksh, *Islamic Civilisation.*

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Relation between teachers and the taught

outside the school. The teachers sometimes invite the students to their homes. Study in the high school was thus not merely a hearing of lectures, but also thorough drilling in the subject. The lecturers were highly respected by their pupils. The pupils personally served the teachers, went out with them, fetched necessaries for them from the markets, and even cooked their food. Sometimes the teachers gave their daughters in marriage to the best of them. Khaqani and Kushairi married the daughters of their respective teachers.* The students, after satisfying their teachers that they had learnt their subject well, could ask and obtain certificates.

Architecture

With the fall of the Umayyad dynasty, the seat of the Caliphate was transferred from Damascus to Baghdad and the Persian influence began to have a marked effect on the manners and habits of the Muslim world. The Arabs lost their pre-eminence not only in the Army and at Court, but also in the society. Their cultural life was also affected. The Hellenistic influenes of Syria were replaced by the influences of Sassanian Persia and Iraq which profoundly modified the art and architecture.

The mosques of this period vary widely in design. The *apadana* type *i.e.*, the type in which the roof stands directly on wooden columns, without the intermediary of arches was widely spread. The mosques became the centre of all activities during the early period of Islam. Next to mosques were the tombs of kings, saints and nobles. After these public buildings, palaces, forts, etc., occupied an important position in architectural activity.

The Abbasid Caliphs, like the Umayyads patronised art and architecture. During the reign of more than five hundred years many buildings and palaces were built in different parts of the Empire. The second Abbasid Caliph, al-Mansur founded the city of Baghdad in the year, 762 A.

* Ibn Khall.

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The city was noted for a good number of palaces, mosques and other buildings built by successive Khalifahs and other reigning princes of Iran. It was a round-shaped city enclosed by a double wall of four gates, namely the Kufa Gate (SW.), the Basrah Gate (S.E.), the Khurasan Gate (N.E.) and the Damascus Gate (N.W.). The Caliph shifted his residence to Baghdad when it was made the capital of the Abbasid Empire. The main features of the newly founded city were the palaces of the Caliph, called the Golden Gates, crowned by a great dome of green colour. The palace was a square of 400 cubits a side and lay in the middle of the city. A second palace, called the Khuld, was constructed after a few years and this became a favourite residence of Harun ar-Rashid. Al-Mansur built the royal mosque. It was built of sun-dried bricks and clay. Harun ar-Rashid rebuilt it and Motazid enlarged it. The mosque of Cordova (787 A.D.), the mosque of 'Amr in Egypt (827 A.D.), the mosque of Cairowan (836 A.D.), the great mosque of Susa (850 A.D.), the great mosque of Samara and the mosque of Tunis speak much of the architectural taste of the Abbasids.

Main architectural monuments adorned the city of Baghdad

Azad-ud-Dawlah, the greatest Buwayhid Ameer, built a fine hospital on the bank of the Tigris. It was more a palace than a hospital. A new palace called the *Taj* was constructed by the Khalifah Mutazid. It was completed by his successors. There were many other magnificent palaces and buildings and many wealthy people, princes and even Emperors of Iran had their own palaces in Baghdad. But unfortunately no trace of the architectural monument which once adorned the city of Baghdad is left at the present day. In this connection Prof. Hitti says, "The Caliphal palace called the Golden Gate or Greek Dome erected by the founder of Baghdad, as well as his Palace of Eternity (Qusr al-Khuld) and the Rusafah Palace, built for the crown prince al-Mahdi, the palace of the Plediades on which al-Mutamid who restored Baghdad as capital after Sammara, spent 40,00,000 dinars, his adjoining palace styled the Crown (al-Taj), completed by his son al-Muktafi, the unique mansion of al-Muqtadir, designated the

None of the architectural monument left to-day.

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Hall of Tree on account of the gold and silver
that stood in its pond; the Buwayhid Ma
known by the name al-Muizziyah after Muiz
Dawlah which cost 10,00,000 dinars—all these
others like them left no remains to give us a
kling of the splendour that was theirs." The
truction was brought about by the civil war
ween Amin and Mamun, by the invasion of H
and by other natural causes.

Painting

Painting has been discouraged by Islam.
yet the Umayyads and the Abbasids caused the
of their palaces to be decorated with floral d
and even with the painting of human figures
second Abbasid Caliph set upon the dome
palace the figure of a horseman and al-Amin h
pleasure-boats on the Tigris fashioned like
eagles and dolphins and al-Muqtadir had a gol
silver tree with eighteen branches planted in a
tank in his palace. "On either side of the tan
statues of fifteen horsemen dressed in brocad
armed with lances, as if they were ready to
in combat. The Khalifah, al-Mutasim who bui
mara, had ornamented the walls of his palac
those of Qasayr Amrah with frescoes of nude f
figures and hunting scenes. Al-Mutawakkil er
ed many Byzantine painters for the Mural d
tion of his palace.

Muslims first employed Jacobite and Nestorian painters

The Muslims had to employ Jacobite or
rian painters till they themselves had time to
lop their independent artists. The representa
the *Buraq* of the Prophet is said to have bee
duced by Nestorians. Muslim religious painti
not come down to us until the beginning of th
century. Its derivation was from the art
Oriental Christian churches, particularly the
bite and the Nestorian. In miniature illustrat
Manichaean influence is sometimes dominant

Maqrisi was the first Muslim author, w
templed a history of Islamic painters but hi

• Arnold, *Legacy of Islam.*

has been lost. The earliest Arabic manuscripts with miniatures that were available for study do not date before the 13th century. These manuscripts are *'Kalilah Wa Dimnah* and *al-Harris Muqamat'* in which, besides animal representations, plants and vegetations in conventional forms are drawn.

Calligraphy

The art of calligraphy in Islam occupies a unique place in the history of the world. It received the approval of the Holy Quran in the second or third Hijra of the Moslem era, and it soon became the 'highly prized art.' "Of all the arts that Moslems cultivated," says Ziauddin, "calligraphy is without doubt the most refined." Writing as a decoration art was never practised by any people of the world before the Arabs. They gave more value to written words than they did to precious stones. To them the art of penmanship was far superior to all other arts. This art was begun and carried on its early stages by the Arabs but it received its highest fulfilment at the hands of the Persians.

Calligraphy highly encouraged by the Arabs

The Arabs had a system of writing in pre-Islamic days. It had two styles, namely monumental and cursive. The former system was known to the Bedouin poets. The cursive style used on soft material like leather, palmbast, parchment, papyrus, etc. The former system used on harder material, like camel bones, especially ribs and shoulder blades potsherds, flat white stones, wood and metals. During the Abbasid period, a good number of styles of writing had developed.

Styles of writing

Calligraphy along with its associate arts, namely, colour decoration, illumination and the whole craft of book-binding owed its birth and bloom to the sacred book. During the latter period of the Abbasids the art of book decoration and Quran illumination began and it reached its highest watermark in the Saljuq period.

The calligrapher enjoyed a position of dignity and honour in the society. Mia Kalilullah Shah, a calligraphist, was greatly honoured in his days. He

Position of the Calligraphy

copied the 'Nue Ras' with care and made a pres
of it to Ibrahim Adil Shah, the king of the Dec
who was so much pleased that he bestowed on h
the title of "The King of the Pen," and as a mark
honour made him sit on his throne. Many a ru
in those days sought to learn the art of calligrap

Calligraphers flourished during the Middle Ages

Of the calligraphists the names of the follo
ing deserve special mention here. Al-Rayhani sh
a lustre on the Abbasid court during the reign
Mamun. Next to Rayhani was Ibn Muqlah, the
basid vizier whose hand was cut off by the reign
Khalifah (al-Razi) but yet he could write elega
with his left hand. Ibn al-Buwwab, the inventor
the Muhaqqak style, occupied a special place in
history of calligraphy. Yaqut al-Mustasimi,
Court calligraphist of the last Abbasid Khalifah,
been considered the greatest of Naskh writer.
reputation was so great that even in his lifet
books copied by him had spread all over the Mus
world. In fine, it can be said in the words of P
P. K. Hitti that 'calligraphy is perhaps the only A
art which to-day has Christian and Muslim re
sentatives in Constantinople, Cairo, Beirut and
mascus whose productions excel in elegance
beauty any masterpieces that the ancients ever
duced.'

Music

Muslim music began to progress during the
of the Umayyads and reached its highest excell
under the Abbasids. Some of the Abbasid pri
such as Ibrahim, brother of Harun ar-Rashid,
among the best musicians of their age. Music
were highly rewarded and held in esteem in
Abbasid Court. Music became the subject to be
died and appreciated by the learned men in Is
Imam Ghazzali in his work, *Ahya-ul-ulum* has
a description of lawful and unlawful music. To
music is a food to the nerve and the brain. The
important work in Arabic on music is the one
posed by Abul Faraj Ispahani in 21 parts in w
he has illustrated one hundred select tunes and
traced their origin, nature and scope. There

Music patronised by the Muslims

احیاء العلوم

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schools of music in Baghdad. The best musicians were found in the capital of the Abbasids. During this period books on music were translated from Greek sources into Arabic.

The Abbasid al-Mahdi began where the last Umayyad ended.* Himself a famous musician-singer, he invited and "patronised Siyat of Makkah whose song warmed the chilled more than a hot bath."** After his death his pupil Ibrahim al-Mawsuli became the master of classical music. Ibrahim, a descendant of a noble Persian family, was a famous musician, whom ar-Rashid took into his service as a boon companion, bestowed on him 1,50,000 dirhams and assigned him a monthly salary of 10,000 dirhams. Ibrahim had a rival named Ibn Jami in the field of music. In the judgement of Ibn Jami he "was the greatest of the musicians in versatility but Ibn Jami had the sweetest tone."

Al-Mahdi was a patron of music

The Court of Harun ar-Rashid encouraged music and singing like science and art to the extent of becoming the centre of a galaxy of musical stars. It is said that two thousand singers participated in a musical festival under the Caliph's patronage. Al-Amin held a similar night entertainment in which the personnel of the palace, both male and female, danced till dawn.§ Mukhariq, a pupil of Ibrahim, was a master singer who later passed into the position of ar-Rashid.

Al-Mamun and Al-Mutawakkil had a musician named Ishaq bin Ibrahim al-Mawsuli who was regarded as dean of the musicians of his age.‡ As an all round musician he was "the greatest that Islam ever produced." Al-Wathiq was the first Caliph-musician who performed on the lute and composed a hundred melodies. After him came al-Muntasir and al-Mutazz who showed some poetical and musical talent. But al-Mutamid was the real Caliph-

Al-Mawsili was a famous musician

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*. *History of the Arabs.*
hani.
Nadim, *Fihrist.*
ist.
0—

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musician in whose presence the geographer Ibn-Khurdadbih delivered his oration on music.

The first writer on the theory of music is Yunus al-Katib. He was followed by Khalil who was the author of the work on prosody and the first Arabic lexicographer. His Book of Notes and Book of Rhythms were famous in the history of the theory of music. Ibn Firnas was 'the first who taught the science of music in Spain.' Between the eighth and tenth centuries many of the treatises of the Greeks on the theory of music and the science of sound were translated into Arabic. Hunayn ibn Ishaq and Yuhanna ibn al-Batriq translated Greek works into Arabic. Two Aristotelian works, *Problemata* and *Deanima*, were translated into Arabic under the titles, *Kitab al-Masail* and *Kitab fi al-Nafs* by the Nestorian physician, Hunayn ibn Ishaq who was responsible for the translation of Galen's *Devoce* under the title *Kitab al-Sawt.*

Musical theories

Aristoxenus was known chiefiy in two works in Arabic, the Principles (of Harmony) and a book on Rhythm (*Kitab al-Iqa*). Euclid had two books on music in Arabic, namely, *Kitab al-Nagham* and *Kitab al-Qanun.* Nicomachus, *Aristotle's* son, was read in a Grand Book on music and in several compendia. His *Introduction to Arithmetic*, which incidentally deals with music was translated by Thabit ibn Qurra. Ptolemy was known by a book on music which was probably his *Treatise on Harmony.* It was from these and other Greek works that the Arabs derived their more scientific ideas on the theory of sound.

Al-Kindi led the musical writers after the Greek school

Musical writers after the Greek school were led by the famous philosopher, al-Kindi whose works bear the earliest traces of Greek influence. Seven treatises on the theory of music were composed by him and three have been preserved, namely, the Essentials of Knowledge in music; On the Melodies; the Necessary Book in the Composition of Melodies. Thabit ibn Qurra, Muhammad ibn al-Razi and Qusta ibn Luqa were the contemporary theorists. They were followed by al-Farabi who was the greatest

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iter on the theory of music during the Middle
es. The works of Farabi are among the best and
en at the present day may be studied with advan-
e. He has shown the errors of Greek writers and
criticism on Greek music shows the extent of
slim advance in the subject. Besides writing
mmentaries on various works of Euclid, he pro-
ed three original works. His *Kitab al-Musiqi al-*
bir is regarded as a very important contribution
the study of music. His compendium of sciences,
a al-ulum exerted powerful influence in the West.
knew mensural music and has accepted the ma-
and minor third (4 : 5—5 : 6) as consonances.
er him came al-Buzjani who composed a compen-
m on the science of Rhythm. At the same time
re lived encyclopaedists known as the Ikhwan al-
a (Brethren of Purity) whose treatise on music
widely read. Muhammad al-Khwarizmi has dealt
the subject in his book, *Miftahul-ulum*. Ibn
a after al-Farabi contributed the most important
ks on the theory of music in Arabic. These are
e found in the Shifi and Najat. He also wrote an
oduction to the Arts of Music. His disciple, Ibn
a, wrote the book of *Sufficiency in Music*. Ibn
hd wrote the famous commentary on Aristotle's
nima. After the fall of Baghdad (1258 A.D.) the
writers on music almost ceased to exist. 'Their
e was taken by a host of legists who argued for
gainst the 'permissibility of music'.

Al-Farabi

ntific and literacy activities during the Abbasid od

With the advent of the Abbasids in power the
nic empire opened a new era in the domain of
ce and literature. By the beginning of the Ab-
i Age the many-sided cultural influence produc-
e early phase of the real scientific age of Islamic
re. Al-Mamun opened a translation department
he preservation of foreign science and culture.
n ar-Rashid completed the work of his prede-
r. He appointed learned translators of all na-
lities and creeds—Hindus, Parsis, Christians,
and Muslims. Books and extant materials were

A new era in the domain of science and literature.

al-Mansur.

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collected by Mamun from all countries. He is sa
to have asked the Byzantine Emperor to send th
savant Leo to Baghdad in exchange for five tons
gold.

In medicine, philosophy, alchemy, astronom
mathematics, chemistry geography, law, theolog
and philology the contribution of the Muslim
were no doubt great and impressive. Europ
owes a good deal to them in chemistry, m
dicine and mathematics. They carried on origin
thinking and research in all these branches of know
ledge. They translated many foreign works in
Arabic and their translations were sent, togethe
with many original contributions, to Europe throug
Syria, Spain and Sicily. This work of translation
no doubt important in the history of culture. "Th
researches of Aristotle, Galen and Ptolemy woul
have been lost to the world, if the Muslims had n
kept them preserved by translation."

Preservation of Aristotle, Galen and Ptolemy's works

The Abbasid Khalifahs were great patrons
learning and they nourished and nurtured a galax
of brilliant scientists and scholars who made thei
most valuable contributions to the culture of th
world. The following subjects will speak of thei
contributions to different branches of science.

The Umayyad Khalifahs encouraged the stud
of medicine but real progress in Arabian medicin
began with the coming of the Abbasids. The earl
Abbasid Khalifahs established hospitals calle
"bimaristan." The first hospital was opened b
Harun ar-Rashid in Baghdad. In course of tim
'Thirty-four hospitals were established in variou
parts of the Muslim world.' Other branches of med
cine, such as surgery, pharmacy, opthalmology, etc
were greatly developed during the Abbasid perio
The notable medical authors of this period wer
Persian in nationality but Arab in language. Ali a
Tabari, al-Razi, Ali ibn Abbas and Ibn Sina occup
unique places in the history of the world.

Medicine

doctors

Ali ibn Rabban al-Tabari who flourished in th
middle of the 9th century was an Iranian
Tabaristan. He was originally a Christian but

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he reign of Mutawakkil he embraced Islam and
ntered into the service of the Caliph. He became Al-Tabari
he favourite physician of the Caliph al-Mutawakkil
nder whom he wrote his famous work entitled
irdous-ul-Hikmat (the Paradise of Medicine). This
ook deals not only with medicine but also includes,
some extent, Philosophy, Astronomy and Zoology
nd is based on Greek, Iranian and Indian works.

The next outstanding figure in the medical field
as Abu Bakr Muhammad ibn Zakaria al-Razi
Europeans called Rhazes) who was born at Rayy
ear Tehran. Al-Razi was unquestionably the
reatest physician during the Middle Ages and one
the greatest physicians of all time. He was a
udent of Hunayn ibn Ishaq who was well acquaint-
l with Greek, Persian and Indian medicine.
arly in life, he learnt music and could play well on
e lute. In his youth 'he practised as an alchemist
it in his later years when his reputation attracted
pils and patients from all parts of western Asia,
devoted himself exclusively to medicine. He
rote as many works as two hundred, half of which
e medical. One of the most celebrated work of
-Razi is his treatise, 'On Smallpox and Measles'
l-Judari al-Hasahab) which was early translated
o Latin and later into various languages including
glish. It was printed not less than forty times be-
een 1498 and 1866. This treatise was considered an
nament to the medical literature of the Arabs. It
ved to establish al-Razi's reputation as one of the
enest original thinkers and greatest clinicians not
ly of Islam but of the Middle Ages. But the great-
of his medical works is *al-Hawi* (the Comprehen-
e Book) which was written in twenty volumes.
r each disease he first cites all the Greek, Syrian,
abic, Persian and Indian authors and at the end
gives his own opinion and experiences. This
rk was translated into Latin under the auspices
Charles I of Anjou by the Sicilian Jewish
ysician Faraj ibn Salim in 1279 A.D. under the
e of Contineus. It was printed several times from
4 onwards. Its influence on European medicine
s very considerable.

Al-Razi, the greatest physician of the Islamic world

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Al-Razi was also chemist and mathematician

Al-Razi was the chief physician at Bagh hospital. He is also considered the inventor of Seton in surgery. Besides medicine, al-Razi writings on theology, mathematics, natural scie and astronomy. The last but one deals with mat space, time, motion, nutrition, growth, putrefacti meteorology, optics and alchemy. One of the princi works on alchemy was the *Kitab al-Asrar* (the B of Secrets) which was translated into Latin by distinguished translator, Gerard of Cremona. Razi had a prominent contemporary known to West as Isaac Judaeus who became the Fatir Caliph of Qairowan in Tunisia.

Ali ibn al-Abbas

'Ali ibn Abbas (Haly Abbas) was a Pers Muslim of Zoroastrian descent. He wrote encyclopaedia named 'The Whole Medical A known to the Latins as Liber Regius (*Al-Kitab Malik*). The book deals with both the theory practice of medicine. It begins with a criticism previous Greek and Arabic medical treatises. T book was dedicated to the reigning Buwayhid ru Azad-ud-Dowla. It was twice translated into La but at last superseded by the *Qanun* of Ibn Sina.

Ibn Sina's reputation as a physician

Abu Ali Husayn ibn Sina, more commonly kno to the West as Avicenna, was the greatest intellec giant of his age whose immortal works on Medi and Philosophy have always remained a never- ing source of guidance and inspiration not to students of those subjects only, but to the w reading public as well. He achieved his grea fame in the West as a renowned physician. W still in his teens, the young medical student ea such a higher reputation that he was summone treat the Sammanid Sultan of Bukhara, Nuh Mansur. The latter being pleased with his tr ment allowed him to read in his library. The yo scholar rapidly absorbed the immense contents of royal library and embarked upon a career of wri at the age of twenty-one. He wrote a good num of books on medicine, philology, philoso theology, geometry, astronomy and arts. Nearl his works are written in Arabic except a few ve He has composed one or two treatises in Per

His famous work on medicine known as *Canon of Medicine* was the most influential medical compendium to reach Europe from the Arab world. The Canon was a mammoth undertaking, a careful classification..and systematization of all the medical knowledge known to the Arabs in the eleventh century. This medical encyclopaedia deals with general medicine, diseases affecting all parts of the body, special pathology and pharmacopoeia. As regards the importance of Ibn Sina's Canon, Prof. Hitti says, "The Arabic text of the Canon was published in Rome in 1593 and was, therefore, one of the earliest books to see print. Translated into Latin by the Gerard of Cremona in the 12th century, this Canon, with its encyclopaedic contents, its systematic arrangement and philosophic plan, soon worked its way into a position of pre-eminence in the medical literature of the age, displacing the works of Galen, al-Razi and al-Majusi and becoming the text-book for the medical education in the schools of Europe. In the last thirty years of the 15th century it passed through fifteen Latin editions and one Hebrew. In recent years a partial translation into English was made. The book distinguishes mediastinitis from pleurisy and recognises the contagious nature of phthisis and the spreading of diseases by water and soil. It gives a scientific diagnosis of ankylostomiasis and attributes it to an intestinal worm. Its meteria medica considers some seven hundred and sixty drugs. From the 12th to the 17th centuries this work served as the chief guide to medical science in the West and it is still in occasional use in the Muslim East. In the words of Dr. Osler "it has remained a medical Bible for a longer period than any other work."

Ibn Sina's Canon of Medicine was a medical Bible

High tribute has been paid to Ibn Sina by the Italian poet, Dante who placed him in the illustrious company of Hippocrates, Galen and Sacliger. As a psychologist, Ibn Sina foreshadowed twentieth century theory on brain localization. He taught that the external senses—sight, hearing, tongue, taste and smell—were centred in the brain. The Arabs emphasised upon the brain and not the heart, as the

Advancement of medical science

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seat of reason and sense, represented an immense step forward in medical science. With Ibn Sina Islamic medicine reached its zenith in the East.

The next contribution of the Arabs was in astronomy and this astronomical study was begun under the influence of an Indian work, called *Sidhanta*. This work was translated by Muhammad ibn Ibrahim al-Fazari at the order of Mamun. During the first half of the 9th century, the first regular observations were made at Jundi Shapur (S. W. Persia). Mamun erected at Baghdad an astronomical observatory under the direction of a converted Jew. Sind ibn 'Ali, al-Abbas Ferghani, three sons of Musa ibn Shakir, al-Battani, Abu Hasan and many other eminent astronomers flourished during this period. Musa ibn Shakir's sons made special study of astronomy. They "ascertained the size of the earth, the obliquity of the ecliptic, the variations in the lunar latitudes, the precession of the equinoxes, etc". Among the astronomer-mathematicians was the famous al-Khawarizmi whose 'Kitab Surat al-Ard' was written in explanation of maps in the first of the ninth century. Ibrahim al-Fazari constructed an astrolabe.

Astromony

Observatory erected by Mamun

Astrolabe

The Muslims made original contributions in the realm of mathematics. The science of Algebra, invention of decimal arithmetic, discovery of plane and spherical geometry, the Arabic numerals and the use of zero are some of their inventions and discoveries.

Mathematics

There were good number of mathematicians among the Muslims who shone like radiant stars in the horizon of intellectual firmament of Islam during the Middle Ages. Of the mathematicians, Muhammad ibn Musa Khwarizmi occupies an outstanding place in the history of great thinkers, who had enriched the diverse branches of knowledge during the era of early Islam. Being one of the greatest scientists of all time and the greatest of his age Khwarizmi has made lasting contribution to the domain of mathematics, astronomy and geography. As a mathematician, he has left ineffaceable marks on the pages of mathematical history of the world

He was undoubtedly one of the greatest and most original mathematicians the world has ever produced. About his celebrated works on algebra entitled *Hisab al-Jabr al-Huqabalah*, Prof. Hitti says, "Translated in the 12th century in Latin by Gerard of Cremona, the work of al-Khwarizmi was used until the 16th century as the principal mathematical text-book of European Universities and served to introduce into Europe the science of algebra and with it the name. Al-Khwarizmi's works were also responsible for the introduction into the west of the Arabic numerals called algorism after him." Al-Khawarizm's mathematical works were the principal source of knowledge on the subject to the world for a considerable time. George Sarton pays him a high tribute when he considers him as "one of the greatest scientists of his race and the greatest of his time." He systematised the Greek and Hindu mathematical knowledge. The oldest arithmetic composed by him in Arabic was known as *Kitab al-Jama al-Tafriq* which has been lost in Arabic. Al-Khwarizmi was the first exponent of the use of numerals, including zero, in preference to letters. It was through him that Europe learnt the use of zero or cipher. His work on the Indian method of calculations was translated into Latin by Adelard of Bath in the 12th century. Al-Khwarizmi has the distinction of being one of the founders of algebra and developed this branch of science to an exceptionally high degree. This great book, *Hishab al-Jabr al-Muqabalah* contains calculation of integration and equations presented through over 800 examples. He also introduced negative signs which were unknown to the Arabs. The translation of Khwarizmi's algebra by Rebert Chester marks an epoch for the introduction and advancement of this branch of science into Europe. "The importance of Rebert's Latin translation of Khwarizmi's algebra," says a modern Orientalist, "can hardly be exaggerated, because it marked the beginning of European algebra."

Al-Khwarizmi was a great mathematician Mahani Tusi

Taiyab (850 A.D.) was the first writer on trigonometry. Yakub ibn Ishaq al-Kindi (874 A.D.)

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was the distinguished scholar of mathematics, as
ny and natural philosophy. He is said to have v
ten more than two hundred books on astrono
optics, euclid and meteorology. Muhammad
Isa al-Mahani (884 A.D.) is credited with the
vention of modern algebra. He wrote on trigo
metry, astronomy, solid geometry and cubic eq
tions. He demonstrated methods of using alge
to solve a whole field of intermediate science p
lems. He made observations on the solar and lu
eclipses and planetary conjunctions.

Tayab

Mahani

Abu Raihan Muhammad al-Beruni (973—1
A.D.) was one of the greatest scientists of all tir
He was the most original and profound thinker
Islam has ever produced in the domain of the p
sical and mathematical sciences. He was not o
a scientist but also a historian, philosopher, natu
list, geologist, mineralogist, astronomer and mat
matician. He had a keen geographical sense
his conclusions in that connection deserve h
merit. He has written on various subjects a
close investigation. Of his books, (1) Chronology
Ancient Nations, (2) History of India (*Kitab
Hind*), (3) An Astronomical Encyclopaedia entit
'*Masudi Canon*' and (4) A Summary of Mathema
Astronomy and Astrology. Born in one of the s
urbs of Khwarizm (Khiva), he was captured
Sultan Mahmud of Ghazni on the fall of Khiva.
Kitab al-Hind may be regarded as one of the m
significant productions in the field of regional ge
raphy. He wrote monumental work, *Qanun al-M
sudi* under the patronage of Sultan Masud. On
mathematical and astronomical side of geograp
al-Beruni discusses the antipodes and the roundit
the earth, the determination of its movement
gives the latitudes and longitudes of numer
places.

Al-Beruni

Among the later mathematicians who w
influenced by al-Khwarizmi was Umar ibn Ibrah
al-Khayyam (1123 A.D.), the greatest mathem
cian in the 11th century. He was not only a
tinguished mathematician and astronomer but a
a famous poet. He had written several treatise
arithmetic, algebra and astronomy. His solution

Umar al-Khayyam

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the euluc and liquadratic equations with the help of conic sections is the most advanced work of Arabic mathematics. Abul Walid Ibn Rushd (1198 A.D.), the greatest Arab philosopher of Spain, wrote on externity of universe, planets, and eclipses. He is said to have worked on spherical triginometry and on the theory of aeronautics also. Muhammad Nasiruddin Tusi (1247 A.D.), an all round scholar with a fine synthetic brain, was another famous astrononier and mathematician. He worked on arithmetic, geometry, plane and spherical trigonometry and on astronomy. He gave proof of Pythagorous theorem, made observation at Maraghah in which he set up huge rings for ecliptical, solstical, equatorial armillaries purposes. He edited most of the mathematical works of antiquity to the number of sixteen which practically constituted the whole scientific knowledge of the period.

Nasiruddin Tusi

After meteria medica, astronomy and mathematics, the Muslims made their greatest scientific contribution in chemistry. Chemistry grew out of alchemy which the Islamic scientists did much to improve and, advance. Their greatest contribution to the world's store of knowledge was the accumulation of scientific facts and the advancement of scientific theories and methodology. "Modern chemistry", says Mr. Humboli, "was admittedly the invention of the Muslims, whose achievements in this sphere were of unique interest." They conclusively proved the worthlessness of ancient chemistry. They found out the chemical affinites of mercury, lead, copper, silver and gold and knew the chemical process of oxidation and calculation. The Muslims were the first to teach the world distillation, filtration and crystallisation. They knew how to change a liquid into vapour. It was in Muslim Spain that chemistry was first established and had the Muslims not been defeated at Poitiers, it would have reached its zenith there.

Chemistry

Modern chemistry is the invention of the Muslims

Jabir ibn-Hayyan, known as Geber in the western world, is the father of modern chemistry. His name is the greatest in the field of medieval chemical science.* He clearly recognised and stated the importance of experimentation than any other early

*Hitti, *History of the Arabs*.

alchemist and made a noteworthy advance in both theory and practice of chemistry. He wrote some five hundred treatises on chemistry. His works after the 14th century were the most influential chemical treatises in both Europe and Asia. He discussed scientifically the two principal operations of chemistry, calculation and reduction. Jabir improved on the methods for evaporation, sublimation, melting and crystallisation. He discovered for the first time nitric acid, sulphuric acid, aqua regia, silver nitrate and several other compounds and knew how to proluce *aqua regia* in which gold and silver could be dissolved. He was the prophet and forerunner of positive and dynamic science. From his studies, he was able to predict the vast part which gases would be found to play in the make-up and composition of elements and more complex substances. He brought system and order to chemical science and made it almost a sacred art. He was followed by others whose originality and industry, profoundness of knowledge and keeness of observation evoke the astonishment of readers.

Jabir ibn-Hayyan is the father of chemistry

Other important chemists of that era were al-Razi (Rhazes) who re-discovered sulphuric acid and aqua-vitae and Ibn Sina (Avicenna), a renowned doctor, who helped to systematise medical chemistry. Later on, al-Razi became celebrated all over Europe and was considered the foremost authority and master of chemical science by all men of learning.

Al-Razi Ibn Sina

In spite of overwhelming evidence to the contrary, European historians have deliberately exaggerated the so-called inferiority of Arabian science. Ignorance and superstition reigned supreme in Europe while the Arab peoples were attaining a literary and scientific renaissance. When the Arabs were making empoch-making discoveries in their world, the Europeans were placing a premium upon every conceivable kind of social and political evil. A case in point is the field of chemistry which was considered one of the most significant realms of science by the Arabs. They called it "the Science of Key". As the science of chemistry advanced, the other sciences progressed apace.

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The Muslim savants not only kept themselves confined to the advancement of science but they made great contributions in other branches of knowledge.

The Muslims cultivated philosophy with as much zeal as the exact sciences. Al-Ghazali, al-Kindi, al-Farabi and Ibn Sina are the most famous philosophers in Islam. Al-Farabi was called by the Arabs a second Aristotle. He wrote various psychological, political and metaphysical works. Ibn Sina was a philosopher, physician, philologist and poet. He systematized the philosophies of his predecessors, both Muslims and Greeks. "He was the forerunner of compendium writers for the whole world."* With him ended the great age of Arab Philosophy. Philosophy

The Arab Muslims invented the "mariners" compass" and voyaged to all parts of the world in search of knowledge or in pursuit of commerce. They established colonies in different parts of the globe. They discovered the Azores and "it is surmised that they even penetrated as far as America". Voyage and pilgrimage gave them inspiration to the study of geography. Ibn Khurdebeh, Jaihani, al-Masudi, al-Istakhri, Ibn Hawkal, Yakut, al-Bakri, al-Muqaddasi and Idrisi are the most famous of Arab geographers. Geography

In the domain of history the Muslims also made great progress. Baladhuri, Hamadan, Masudi, Tabari and Ibn al-Athir were the outstanding historians during the Abbasid period. Baladhuri's 'Futuh al-Buldan' is written in an admirable style and it marks a distinct advancement of the historical spirit. Al-Masudi is famous both as a historian and a geographer and was certainly one of the most versatile of the fourteenth century writers. He travelled throughout the Muslim countries. His book' 'Muruj Dhahab wa Madan al-Jawahar' is a record of his travelling experiences and observations. History

Al-masudi.

The eminent scholars who shed lustre on Arabic and Persian literatures are Ispahani, Ibn Khallikan Abu Nuwas, al-Buhtari, Mutannabi, Dakiki, Firdausi, Firdausuri, Jalaluddin and Abul Faraj Muhammad bin Ishaq. It was at this period that the Muslims "after the Romans cultivated the science of jurisprudence Literature

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Juris-prudence

and evolved therefrom an independent system". Their system, fiqh (knowledge), was first based on the Quran and the Hadith. But when it could not solve the complicated problems, private interpretation became essential. The permission of private interpretation culminated in the establishment of four orthodox schools headed by Abu Hanifa, Malek Shafei and Hambal. Thus "the host of literateurs and savants who flourished during the period directed their minds to every branch of human study" and revolutionised thinking, feeling and action of man by the might of their pen.

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1. Causes of the easy conquest of Spain by Arabs
2. Abdul-Rehman I, a felon of Arabs.
3. Abdul-Rehman III, a greatest Ummayad ruler in Spain
4. Causes of the disintegration of Ummayads in Spain.
5. Conquest of Spain by Tariq-bin-Ziad.
6. Character and achievements of Al-Hakam I.
7. Foreign policy of Abdul-Rehman II.
8. Achievements of Al-Hakam II in the field of learning.
9. Muslim Architecture in Spain.
10. Importance of the conquest of Cardoba by Muslim
11. Main events of the reign of Abdul Rehman I.
12. Foreign policy of Abdul-Rehman III.
13. Achievements of Hajib-Al-Mansoor.
14. Character and achievements of Sakami.
15. Muslims Services in Spain in Sc. and Arch.
16.

PART V

THE UMMAYADS IN SPAIN

fallon ×
felon : cruel. wicked. murderous.

Character and Achievements
1. Al-Hakam I.
2. Al-Hakam II. in field of learning

Foreign Policy : Abd-ur-Rehman III.

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CHAPTER XXVII

THE UMAYYAD AMIRATE IN SPAIN

Abdur Rahman (139—172 A.H./756—788 A.D.)

As-Saffah, the first Khalifah of the Abbasid dynasty massacred almost all the members of the house of Umayyah after his accession to the throne. One of the very few who eluded the vengeance of Saffah was Abdur Rahman ibn Mu'awiyah, a grandson of Hisham.

Abdur Rahman escaped

Having escaped from the cruel hands of Saffah, he was wandering from place to place, from country to country, helpless and homeless. After a sojourn of five years at Palestine, Egypt and North Africa, Abdur Rahman finaliy reached Ceuta where he was given shelter by the Berbers, the maternal uncles of the fugitive. He then sent Badr who had joined him in Palestine to his clansmen across the Straits to enlist their sympathy and support in his struggle for power. The condition of Spain was favourable for him, for the Muslims were divided into two hostile camps—Mudar and Himyar. So, his message was received with enthusiasm and he was invited by the Himyarites who did not like the titular governor, Yusuf. Abdur Rahman, taking this opportunity, landed on the shores of Spain in the year 755 A.D. The Himyarites flocked to his standard and he was soon able to meet the Governor in the open field. The battle which gave him the throne was fought at Masarah. Yusuf was defeated and ultimately lost his life. The banner of the Umayyads was thus raised in Spain.

Abdur Rahman at Ceuta

Landed in Spain, 138 A.H.

Battle of Masarah and defeat of Yusuf

But Abdur Rahman was not allowed to enjoy the fruits of his labour and valour peacefully. The Arab nobles could not tolerate the supremacy of one man. Their cause was further strengthened by the Berbers who were once the staunch supporters of the new ruler (Amir). They began to rise in revolt against the authority of Abdur Rahman and their

Rising of the Arab chiefs

rising was often encouraged and helped by Frankish king Pepin and his son Charlemagne. fortunately for Abdur Rahman as there was unity among the Arab nobles, he was able to get of all the enemies within a few years. The A rebels were totally crushed and the authority of new Amir was restored in the land.

The rebels suppressed

Whilst Abdur Rahman was seriously enga with the insurgent nobles, the Muslims of Spain w harassed by their Christian neighbours. The Cl tians burnt their cities, made them homeless sold them into slavery. During this period of a chy the Muslims lost many of their cities.

Loss of many cities to the Muslims

In the year 161 A.H./777 A.D. one of the re who rose in arms against Abdur Rahman, flec Charlemagne to seek his help. Charlemagne was also seeking opportunity to extend his autho responded to this call and crossed the Pyrenees w a huge army. He reached the walls of Sarag which was defended by Husayn bin al-Ansari here he sustained a disastrous repulse and ha retreated to his country. He was attacked on way by the sons of Sulayman. He lost many of paladins and his rear-guard was cut to pieces. was then forced to conclude a treaty with Al Rahman.

Invasion of Spain by Charlemagne

Thus all the risings and conspiracy which turbed his reign were completely crippled and cr ed and the power of the driven and hom Umayyads began to rise in the western horizon. the reviver of the power did not live long to e the work of his life. He died in 683 A.D. aft reign of thirty-three years.

Death of Abdur Rahman in 683 A.D.

Abdur Rahman had proved himself a general and conqueror. His triumph earned the praise even of his enemies. It was no small dit that a homeless wanderer had founded a empire and united under his sceptre a realm w seemed already parcelled out amongst the chieftains. He was an able administrator. Hi a poet, Abdur Rahman was a patron of lear

Character

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GENEALOGICAL TABLE OF THE UMAYYAD AMIRS OF SPAIN

Hisham
|
Mu'awiyah
|
(1) Abdur Rahman (756—88)
|
(2) Hisham (788—96)
|
(3) Hakam I (796—822)
|
(4) Abdur Rahman II (822—52)
|
(5) Muhammad I (852—86)
|

(6) Munzir (886—88)

(7) Abdullah (888—912)
|
Muhammad
|
(8) Abdur Rahman III (812—29; Khalifah 929—61)

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and arts. He adorned Cordova with many magn
cient buildings. Though able and energetic, he w
cruel and vindictive. Under his despotic rule,
honourable man would enter his service. Ab
Rahman did not assume the title of *Amirul Mu-*
nin but was pleased with the simple title, *Amir.*

Hisham I (172—180 A.H./788—796 A.D.)

Abdur Rahman was succeeded by his son Hish
Hisham was a mild and liberal administrator. T
ing the opportunity of his leniency his own broth
rose against him just after his accession. After s
duing them he proceeded towards Ebro to put do
another rebellion raised by the son of Sulaym
The rebel was defeated and killed, and the autho
of the Umayyads was restored in Saragossa
Barcelona.

His brothers rose in revolt

War with the Franks

After bringing peace to the empire Hish
turned his attention to the North. The neighbou
Christians occasionally attacked the Muslim te
tory, killed its people and devastated the city.
ham wanted to teach them a good lesson and v
this object he sent two armies against the Fra
Both the armies were successful in their enterp
Narbonne was re-captured and the Galician tri
men under their leader Bermudale were force
sue for peace.

Hisham had the highest respect for Imam M
the founder of one of the four principal Su
Schools of Law. He introduced the Maliki doctr
in Spain and henceforth "it became the State
gion of Andalusia. The 'Fakihs' exercised great
fluence in the State".

Maliki doctrines introduced in Spain

Character

Hisham died in the year 180 A.H./796 A.D.
a reign of eight years. He was a just and gene
ruler, "truly religious and a model of virtue".
acts of piety were numberless and in him the
gent and the oppressed found their protector.
used to walk at night through the streets of Cor

n the guise of a simple man to know the complaints
f the poor. He also visited the sick and would often
o forth on stormy nights to carry food to some pious
ıvalid and to watch beside his bed. He distributed
ıoney among those good souls whom rain and cold
ould not deter from attending the mosques at night
me. Though he was just, mild and amiable, he
ıowed sufficient firmness when his throne was
ıreatened by the conspirators and rebels. He re-
uilt the bridge of Cordova and completed the Cathe-
ral mosque begun by his father. Indeed he was a
enevolent ruler.

Just and generous ruler

akam I (180—207 A.H./796—822 A.D.)

After the death of Hisham, his son Hakam suc-
eded him. Hakam had to face a good many diffi-
ılties on his accession. He found himself surroun-
d by enemies from all sides. His own uncles rose
ainst him. One of them named Abdullah went to
harlemagne at Aix-la-Chapella and secured the
lp of the Frankish king. With the help of the
anks he captured Toledo and Sulayman, brother
Abdullah, got possession of Valencia. At the same
ne, Louis and Charles entered into the Muslim
rritory and Alfanso, the Galician chief, invaded
agon.

Accession of Hakam

Surrounded by enemies

But Hakam was not a man to be cowed down.
faced the situation with courage and determina-
n. He defeated the Galicians, drove the Franks
m his country, and then he turned towards Toledo.
layman was discomfited and killed in a battle.
dullah was forced to surrender. Whilst Hakam
s thus engaged in subduing the rebels, the Franks
otured Barcelona. The capture of this important
vn was a great loss to the Muslims.

Sulayman killed

Capture of Barcelona by the Franks

In the year 190 A.H./805 A.D. rebellions broke
in Cordova but were suppressed with severity.
rtosa was captured in 192 A.H./807 A.D. by the
of Charlemagne. Abdur Rahman, son of Hakam,
n delivered it from the hands of the captor.

Revolt in Cordova

Toledo was once the capital of Spain. So, the
t history of this pompous capital rankled in the
rts of the Toledians and led them to rise against

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Rising in Toledo

the Arabs. Several times the people of Toledo ros in revolt and were suppressed on every occasion. A last Amrus was appointed Governor of Toledo. H had a great influence over the people of the localit and with their help he restored peace and tranqui lity in the city. After ten years when the Toledian again revolted, Amrus was asked to bring them t

Peace restored

book and he invited the principal citizens into h castle and put them to the sword. After this ma sacre the Toledians "maintained a submissive att tude for the next seven years".

Unrest in Cordova

In the year 199 A.H./814 A.D. the Cordovans suc denly burst into rebellion and besieged the king i his palace. Hakam met the insurgents with energ and presence of mind. The rioters were disperse and the leaders were exeuted. A peace treaty wa concluded with the successor of Charlemagne afte two years of this incident.

Character

Hakam died in 207 A.H./822 A.D. after a reig of twenty-six years. His reign was one of continu struggle and troubles. Ibn al-Athir describes hi "as wise, courageous and accomplished and the fir among Andalusian sovereigns who surrounded him self with pomp and pageantry". He was a patron poets, musicians and scholars but he was not on goo terms with the 'Fakihs'. He did not allow them interfere in the State affairs and thus being exclu ed from the State affairs they became alienat

Wise and courageous ruler

and tried to overthrow the authority of Hakam They rose against him and created disturbance. B Hakam with a firm determination and calm attitud met all these dangers and saved the palace and th dynasty.

Abdur Rahman II (207—288 A.H./822—852 A.D.)

The death of Hakam left a comparatively tra quil inheritance to his son Abdur Rahman who reign "was one of peace and splendour". Just aft his accession Abdur Rahman had to fight with th

The raids of the Christian tribesmen

neighbouring Christians who were frequently ma ing raids over the frontiers. The chief of Leon to the lead of these incursions. Abdur Rahman sent strong force against these Christian tribesmen. The

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ere defeated and their fortresses were razed to the round. It was at this period that the Normans raid- d the coasts of Spain but retreated on the approach f the Muslim fleet and army.

The inroad of the Normans

Towards the end of his reign the fanatical hristians of Cordova rose in revolt against Abdur ahman under whose rule the Christians were al- wed to enjoy every sort of right and privilege. The beral Christians adopted some of the manners and ustoms of the Arabs but the fanatics did not want is, and so they despised and criticised the liberal hristians. They entertained and spread false ideas nd fables about the Prophet and his doctrines. They ublicly cursed the Prophet and his religion. Abdur ahman realized the gravity of the situation and anted to bring it under his control by peaceful eans. With this end in view he called a synod of e ecclesiastics and placed the matter in the hands an eminent Christian Gomez, but all his efforts ided in failure. He then took drastic action against ese offenders but the sudden call of the Great ither forced him to leave the work unfinished.

The agitation of the Christians in Cordova

Denounced by the fanatics

A synod of the ecclesiastics

His death

Abdur Rahman died after a reign of thirty years. his reign the people were happy and prosperous d the financial condition was satisfactory. He was lover of arts and letters. He converted Cordova o a second Baghdad. He built palaces, laid out rdens and beautified his capital with mosques, nsions and bridges. Many learned men adorned court. The famous musician Ziryab who came m Baghdad was one of them.

Character

Lover of arts and letters

uhammad (238—273 A.H./853—886 A.D.)

Muhammad succeeded his father Abdur Rahman in the year 852 A.D. After his accession the Tole- ns helped by the chief of Leon, rose in revolt. uhammad led the army in person and met the re- ls near Guadacelete where the latter were discom- d. After this they submitted to Muhammad. The tators of Cordova now began to feel the weight this ruler. Muhammad took steps to stamp out rebellion in the capital city and within a short

The Toledians rose in revolt

Rebellion in Cordova stamped out

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time restored order in the city by suppressing power of the rebels.

The Normans

The Franks took advantage of this internal order and made incursions into the Northern provinces. The Normans again in 245 A.H./859 A.D. peared on the coasts of Spain but they were dri off with the loss of several ships.

Rebellion of Musa

Towards the close of his reign, serious rel lions broke out in different parts of the empire. Spanish Muslim, named Musa, declared himself dependent in Aragon. In the West, Ibn Marw assisted by the Chief of Leon, revolted. But a m serious and formidable rebel arose in the mount range between Ronda and Malaga. Here 'Umar

Ibn Marwan

Hafsun organized a band of brigands and founded independent State. He was encouraged by the fr tier Christian princes as well as by the king of Franks. Muhammad being too old to take the fi in person, appointed his son Munzir to lead the

'Umar bin Hafsun

pedition against these rebels. Munzir marched up the North and captured Saragossa. He then led expedition against Ibn Marwan. The latter was feated and his fortress was razed to the grou When Saragossa again fell into the hands of Aragonee rebels led by Muhammad who entered i aliiance with 'Umar bin Hafsun, Munzir was for to take the field. The rebels, being defeated, to the mountains but taking advantage of the ret ment of the royal army, 'Umar bin Hafsun reappe ed, Munzir again proceeded against him and besi

Death of Muhammad

ed the country but before the surrender of the bels the news of his father's death reached him raising the siege he hastened to the capital to sec his succession to the throne.

Character

Muhammad was a wise and just ruler. He re ned for thirty-four years with good reputation. improved the condition of the common people organized the Government on a regular basis.

Patron of erudition

was a patron of education and "a lover of scienc He was succeeded by his son Munzir who showed energy and vigour in suppressing the rebels dur the last portion of his reign.

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Munzir (273—275 A.H./886—888 A.D.)

Energetic and brave ruler

Munzir was an energetic and brave ruler. During his short reign the people were prosperous and happy. Had he lived long, he could have restored complete peace and order in the country. He marched against 'Umar bin Hafsun after his accession to the throne and laid siege to his country. The rebel submitted to him but again rose in revolt. Soon after Munzir led the army personally but was killed.

'Umar bin Hafsun rose in revolt

Abdullah (275—300 A.H./888—912 A.D.)

Accession of Abdullah

Munzir was succeeded by his brother Abdullah in whose time, says Ibn al-Athir "Andalusia became filled with disturbance and rebels arose on every side and thus it remained throughout his reign". He ascended the throne at the most critical juncture of Spanish history. Revolts and insurrections reigned throughout the empire. He was not only opposed by the Spanish mountaineers, but also by the Arab aristocracy. Serious fracas broke out between the Arabs and the people of Seville and Elvira and these rioters were defying the royal authority. 'Umar bin Hafsun took advantage of the external disturbance to extend his authority in every direction and even ventured to march upon the capital. Abdullah's General Obaydullah was sent against the rebel to teach him a lesson. Obaydullah inflicted a crushing defeat on 'Umar which secured the safety of the throne. After this victory all the rebels submitted to him and the royal authority was again established in the distracted land. At this stage of regaining peace and order, the old king passed away after a troublesome reign of twenty-four years.

Surrounded by many difficulties

Obaydullah defeated 'Umar

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CHAPTER XXVIII

THE UMAYYAD KHILAFAT IN CORDOVA

Abdur Rahman III (300—350 A.H./912—961 A.D.)

Abdullah was succeeded by his grandson Abdur Rahman, a young man of 21 years of age. Abdur Rahman came to the throne when struggles and troubles had exhausted the empire. So, his accession was hailed with satisfaction on all sides and his relatives took him as the saviour of the distracted empire. The young prince very soon succeeded in winning the favour of the people and the Court. His handsome presence and princely bearing made him highly popular, and it was with a feeling of new hope that the Cordovans watched the proceedings of the new Sultan.

Accepted him as a saviour of the empire

His policy

Abdur Rahman immediately after his accession made no secret of his intention. He abandoned once for all the policy of his grand-father, which had undermined the strength of the empire. He announced that he would permit no disobedience throughout the empire. He summoned the disaffected nobles and chieftains to submit to his authority failing which they would be seriously dealt with. Most of the principal cities submitted to him.

In the year 301 A.H./913 A.D. Abdur Rahman appeared before the army and his troops were inspired to see their gallant young sovereign at their head and they followed him with enthusiasm. The rebels, tired of their chaotic condition, opened their gates after a mere show of resistance. One after another the great cities of Spain admitted the Sultan within their walls. The country to the south of Cordova was the first to surrender, then Seville opened her gates, the Berbers were reduced to obedience and even the Christmas of Spain, who were the arch enemy of the king, submitted to him. Dur-

Submission of the rebels

Capture of Bobastro

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ing this time Bobsastro was captured and Badajoz was reduced. The Toledians, inspired by the chief of Leon, rose in revolt, but after a siege of two years they were compelled to capitulate unconditionally. Henceforth the Sultan was the sole authority in the State.

Capitulation of Toledo

Raids of the Christians

Abdur Rahman now waged war against the Christians of the North who menaced the empire. They occasionally raided the Muslim territory, devastated the country and put the Muslims to the sword. They were also destroying the Arab civilization. But with the approach of the Sultan they retreated to their mountainous homes.

Retreat of the Christians

The Sultan had hardly been seated two years on the throne when Ordona II of Leon carried a devastating foray to the walls of Merida. Abdur Rahman was at this time engaged with the Fatimids in Africa. He sent an army first under his vizier Ahmad ibn Abu Abda and then under Hajib Badr. The latter defeated Ordona II but thinking that the Leonese were not sufficiently humiliated, Abdur Rahman in 308 A.H./920 A.D. took the field in person and completely defeated Ordona II. But after a few days Ordona in co-operation with Sancho, the chief of Navarre advanced towards the Muslim territory. The Sultan saw the danger and without wasting time attacked the country of Sancho and captured its capital and razed the city to the ground. About this time Ordona II of Leon died and the civil war which broke out between his sons, gave the Sultan time to attend to other matters.

Defeated of Ordona

Defeat of Sancho

The rulers of Andalusia had contented themselves with the titles of Amir and Sultan. But on his return from the successful campaign, Abdur Rahman III assumed the title of Khalifah with the style of *al-Nasir-li-Din Allah* (the defender of the faith of God).

Assumed the title of Khalifah

The civil war had now given place to the authority of Ordona's worthy son Ramire II. Ramire had a special hatred against the Muslims and so when he

got the power in his hand he began to raid into the Muslim territory. Abdur Rahman marched agains him and tried to bring him into the open field. Ra mire, being unable to cope with the Khalifah joined with the Governor of Saragossa who had recently risen in arms against Abdur Rahman and devastated the Muslim territory. The Khalifah met this dange with his usual energy. He first laid siege to Sara gossa and forced the rebel governor to surrender After the submission of the governor, he turned towards Ramire. Ramire was badly defeated i several battles. At last he took shelter in the hill Thus the whole of Spain was now at the feet o Abdur Rahman.

The governor of Saragossa and Ramire II defeated

In the year 329 A.H./940 A.D. Abdur Rahman Governor of Badajoz, inflicted a crushing defeat o Ramire. On his death his son Ordona III sued fo peace and a treaty was concluded between Abdu Rahman and Ordona III by which the latter acknow ledged the suzerainty of the former.

During this time the Fatimid Khalifah of North Africa was extending his power towards the West and in co-operation with the rebel, 'Umar bin Hafsu was trying to overthrow the Umayyad rule in Spain To check the progress of the Fatimid Khalifah h was helping the minor principalities of Western A rica. At first he was successful. But being heavil engaged with the Christian tribesmen in the North he was driven out of Africa.

Abdur Rahman was driven out of Africa

The Khalifah had a dislike for the Arab noble in Spain. So he was introducing the foreigners i his army. This favouritism of Abdur Rahman fo the foreigners alienated the Arab nobles who met a the battle of al-Khandaq or the Ditch in which th Muslim army suffered a disastrous defeat resultin in the siege of Zamora.

Sancho of Leon, being expelled from his dom nions by his subjects, took refuge with his grand mother, Tota. The latter, being unable to help he grandson, sought the help of Abdur Rahman. He prayer was granted and Sancho's authority was re established after the defeat of the usurper in 34

Sancho's authority re-established by Abdur Rahman

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A.H./959 A.D. The Khalifah died in 350 A.H./961 A.D. after a glorious reign of nearly fifty years.

An estimate to Abdur Rahman III

Abdur Rahman III was unquestionably the greatest of the Umayyad rulers of Spain. He came to the throne when Spain was passing through chaos and confusion. He found the country a prey to anarchy and civil war, rent by factions and parcelled out amongst a hundred petty chiefs of diverse races. Out of chaos and a vision of imminent danger he restored peace and order in the country. Within a few months of his accession he obtained the submission of the provinces of Elvira, Jain and Seville and the Christians of Spain. After a siege of two years, Toledo surrendered to him unconditionally. Thus the sole authority of the Sultan was established over all classes of his people.

Restoration of peace and order

Being freed from the internal troubles, Abdur Rahman turned his attention towards the external enemies. He frustrated the hope of the Fatimids of Africa who wanted to establish their authority in Spain. He also curbed the growing power of the Christians in the North and convinced them of his superiority so much so that they came to him to settle their differences and restore them to their rights. He had saved Andalusia from herself, as well as from foreign domination. He had raised her to a nobler and mightier position than she had ever attained.*

Saviour of Spain

Abdur Rahman not only saved Spain from the internal and external enemies but also made her great and prosperous. He installed a good administration and increased the national revenue. He spend a great part of the revenue for public works. He constructed roads with light and water supply. Abdur Rahman patronised education, fostered agriculture, and encouraged industry and commerce.

Prosperity of Spain under Abdur Rahman III

Under Abdur Rahman, civilization made a gigantic stride in all aspects. Architecture greatly flourished during his rule. According to the report of the historians Corodova had 300 mosques, 100 splendid

*Dozy, *Spanish Islam.*

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Architecture flourished

palaces, 13000 houses and 300 public baths. Abdur Rahman was the mildest and most enlightened sovereign that sat on the throne of Spain. His meakness, his generosity and his love of justice were acknowledged by friends and foes alike. His reputation as a ruler rose so high abroad that the kings of Constantinople, Germany, France and Italy sent embassies to his court. He built a splendid navy which enabled him to dispute the mastery of the Mediterranean with the Fatimids. He may rightly be compared with the greatest rulers of the world like Akbar the Great of India, Umar I of Arabia and Harun ar-Rashid of Baghdad. Thus he was not only the ablest of the Umayyad rulers of Spain but also one of the greatest rulers of the world.

Ambassadors from foreign countries to his court

Hakam II (350—366 A.H./961—976 A.D.)

Hakam II ascended the throne of his father Abdur Rahman in 350 A.H./961 A.D. On his accession the chief of Navarre, who acknowledged the authority of the Khalifah of Cordova during the later part of Abdur Rahman's reign threw off the Saracenic suzerainty under the impression that the new Khalifah's peaceful studious temperament would not do any harm to them. But the Khalifah was not only a scholar, he was a great soldier also. He took the field in person and inflicted a disastrous defeat on the Court of Castile. Sancho, the chief of Leon, who broke the treaty on many occasions, at last submitted to him in the year 356 A.H./966 A.D. The Counts of Catalonia, Borrel and Miron followed the example of Sancho and a treaty was concluded with those chiefs and peace was restored in the frontier.

Submission of Sancho

Expedition into Africa

Two years later an expedition was sent to check the progress of the Fatimids of Africa in which the generalship was entrusted to Ghalib.

Ghalib achieved some success in restoring the Umayyad authority in Western Africa. The Berbers of Zenate, Maghrawa and Mikansa accepted Hakam as their ruler.

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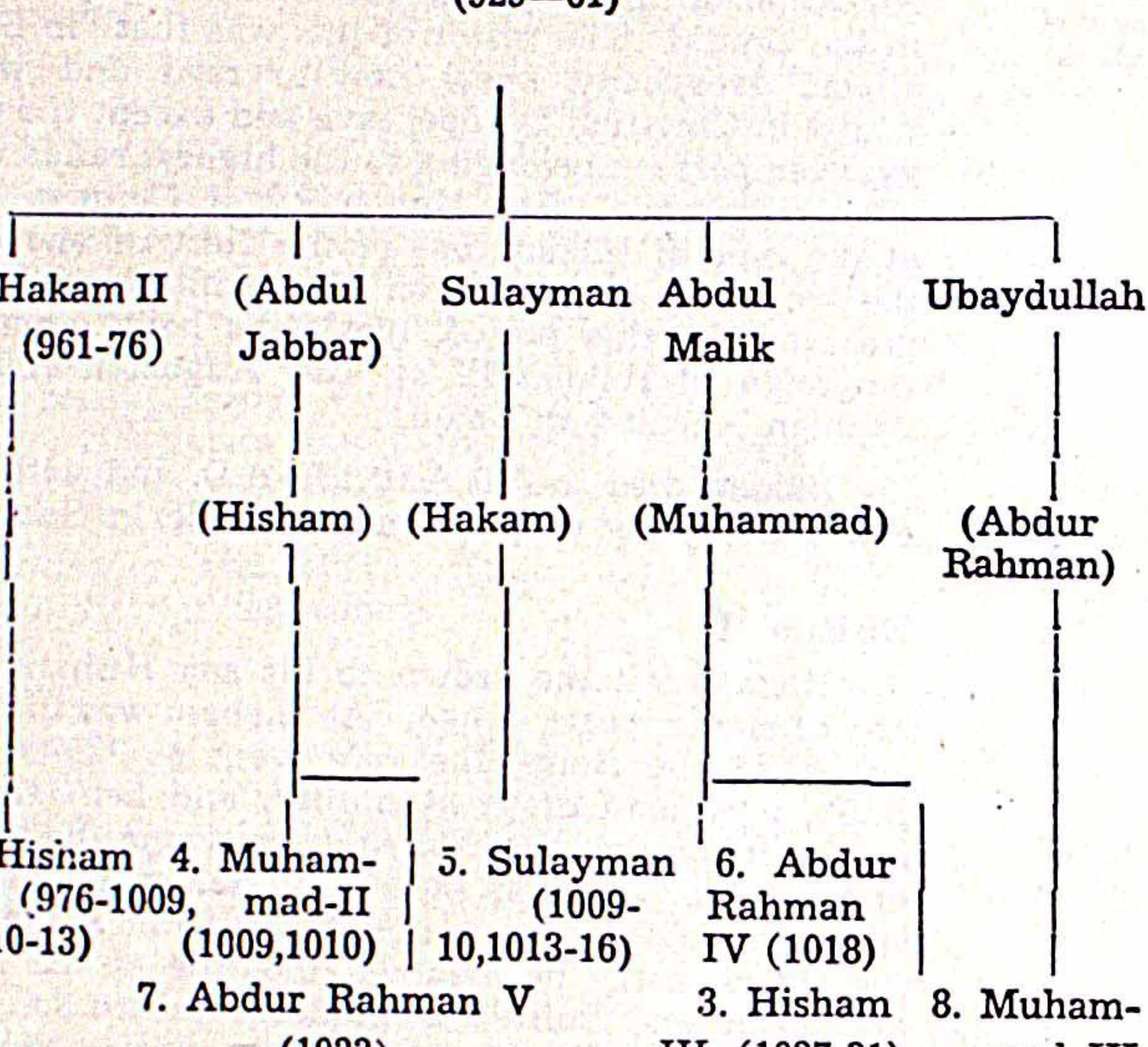
GENEALOGICAL TABLE OF THE UMAYYAD KHALIFAHS IN SPAIN



Literary taste

After the restoration of peace in the empire Hakam devoted himself to learning. Although all his predecessors had been men of culture, he surpassed them all in respect of intellectual activities. "He", says Ibn Khaldun, "loved literature and the sciences and showered his munificence on men of learning". As he was a great collector of books, he sent agents to all parts of the East to buy rare manuscrips and bring them back to Cordova. When a book was not to be bought at any price, he would have it copied.

Collection of books

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He accumulated no fewer than four hundred thousand of books in the Imperial Library of Cordova, "the catalogue of which alone consisted of forty-four volumes". The door of his library was open to the scholars, scientists and philosophers. For the education of his people he established many schools in the capital. The result of this was that "in Spain almost everybody knew how to read and write, whilst in Christian Europe, save and except the clergy, even persons belonging to the highest ranks were wholly ignorant". The University of Cordova was, at the time of Hakam, one of the most renowned in the world. In consideration of the intellectual progress during this period, historians have described the reign of Hakam II as the Augustan Age of Arabian learning in Spain.

Establishment of schools

Hakam died in 366 A.H./976 A.D. and with him ended the glory of the Umayyad rule in Spain.

Hisham II

Hakam left the crown to his son Hisham II, a boy of eleven years of age. As Hisham was unfit for affairs of the State, the rule went to his mother Subh, a woman of great ability, and her trusted agent Muhammad ibn Abi Amir on whom the charge of the minor boy was placed by Hakam in his lifetime. This agent was an ambitious man. After seizing the ministry he assumed the title of the Hajib al-Mansur and built a magnificent palace for himself. He organised the army by introducing the Berbers in place of the Arabs. He undertook many campaigns against the Christians of the North and in these he was remarkably successful. He extended the Umayyad power over the North-Western Africa. He now became so powerful that he was all in all in the State and the Khalifah was merely a puppet in his hands. Letters and proclamations were issued in his name; he was prayed for from the pulpits and commemorated on the coinage.

Hajib al-Mansur

Campaigns against the Christians

Al-Mansur, the Bismarck of the tenth century, died in 393 A.H./1002 A.D. at Medinaceli. He was possibly the greatest stateman and general of Arab-

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Spain. "He had given to Spain a power which it had not enjoyed", says Dozy, "even in the times of Abdur Rahmian III". Under him Muslim Spain was more prosperous than before. He encouraged learning and "patronized the learned men with generous munificence". He was just and generous and his sagacity and love of justice became a proverb. He was succeeded by his son al-Muzaffar who kept the unity of the empire for six years. After his death serious disturbances arose in the empire. Muzaffar left the Hajibate to his brother. Abdur Rahman called Sanchol. Abdur Rahman was extremely ambitious. He wanted to be the Khalifah of Cordova. No sooner had he left for the expedition in the North than a revolt, headed by Muhammad, broke out in Cordova. His palace was plundered and reduced to ashes. Hisham abdicated in favour of Muhammad who took the title of Mahdi. Sanchol was afterwards taken prisoner and put to death. But the new Khalifah did not reign long.

Bismarck of the tenth century

Abdur Rahman Sanchol

Muhammad al-Mahdi

Death of Sanchol

Sulayman

Muhammed was soon replaced by another Umayyad named Sulayman. Thus the rise and fall of the Khalifahs went on simultaneously. After a few days Hisham II was again placed on the throne. The capital now became the scene of disorder and confusion

The Christians of the North were now on the move. They saw their opportunity and they made most of it. Alfanso VI who ascended the throne of Castile in 458 A.H./1065 A.D. and had united under his sway the three kingdoms of Leon, Castile and Navarre collected a large army and occupied Toledo.

Alfanso VI

Before finishing the account of the Umayyads of Spain something should be said about Cordova, the capital of the Umayyad Khalifahs in Spain.

Cordova

Cordova was a most flourishing city of Spain. "It", says an Arab writer, "is the Bride of Andalusia. To her belong all the beauty and the ornaments that delight the eye or dazzle the sight. Her long line

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Bride of Andalusia

of Sultans forms her crown of glory, her necklac is strung with the pearls which her poets have gather ed from the ocean of language; her dress is of th banners of learning, well knit together by her me of science, and the masters of every art and industr are the hem of her garments".

Cordova, under the rule of the great Khalifah was indeed a capital to be proud of and "no city c Europe could compare with her in the beauty of he buildings, the luxury and refinement of her life an the learning and accomplishments of her inhab tants". The Arab governor had adorned th city with numerous beautiful structures but its sys tematic embellishment on a grand scale was begu by Abdur Rahman I. One of his acts was to buil an equeduct for the supply of pure water to the ca pital from the hills of the vicinity. Cordova wa

Palace of as-Zahra

full of magnificent buildings among which wer counted more than 50,000 houses of the aristocrac and official classes, more than a hundred thousan dwellings for the common people, seventy librarie and numerous book-shops. The beautiful palace of a Zahra was one of the wonders of the world. It wa built by Abdur Rahman III as a suburb of Cordov after the name of his beloved wife az-Zahra, 'th Fairest'. This famous palace was made of pur marble brought from different parts of the worl It dazzled the eyes of the travellers who confess that they had never seen such a palace in the cour of their travels.

"Beautiful as were the palaces and gardens Cordova, her claims to admiration in case of lear ing was no less strong". Her professors and teache made her the centre of European culture. Studen flocked to Cordova from all parts of Europe study under her famous doctors. Every branch

Centre of culture

science was studied here with particular care, a medicine received greater attention by the disc veries of the doctors and surgeons of Andalusi Astronomy, geography, chemistry, natural histo —all were studied here with ardour. Literature al received great impetus at the hands of the Khalifs at Cordova. It was not only a centre of culture b it also nourished chivalry.

Chivalry

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In the domain of arts, Andalusia was pre-eminent. The 'City of the Fairest' or the mosque of Cordova would not have been erected, if her workmen had not been highly skilled in their handicrafts. Silk weaving was among the most cherished arts of Andalusia. It is said that there were no less than one hundred and thirty thousand weavers in Cordova. To sum up these points we can say that in arts, science and civilization the Moorish city of Cordova was indeed "the brightest splendour of the world".

Silk weaving

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CHAPTER XXIX

PETTY MUSLIM DYNASTIES OF SPAIN

The Almoravides (al-Murabitun)

Yusuf bin Tashfin

While the Umayyad power in Spain was fall
to pieces, a new power on the Western Africa
raising its head. The Muslim chiefs of Spain
getting their differences at that critical mom
appealed to Yusuf bin Tashfin, the king of the ris
Almoravides of Western Africa, for help. Yu
responded to their crying call and crossed to Sp
in 479 A.H./1086 A.D. He was joined by the cl
of Andalusia near Seville. The united army
Alfanso at a place called Zallaqah, where a sang
nary battle was fought in which Alfanso was def
ed. This victory of Spain made Yusuf the king
Spain. But he did not enjoy his reign long.
soon died and was succeeded by his son Abul Ha
Abul Hasan was a man of considerable ability.
defeated the Christians in several battles. Dur
his reign another new power named Almohades
rising in Africa. The Almoravides were soon
placed by the Almohades.

Battle of Zallaqah and defeat of Alfanso

The Almohades

The Almohades (al-Muwahhidun)

Muhammad ibn Tumart

Muhammad ibn Tumart, a native of Sus
Western Africa, took Abdul Mu'min as his lie
nant. After the death of Abdul Mu'min, his bro
Abu Yakub Yusuf was elected in his place. He
a generous prince. He was succeeded by his fam
son Yakub under whom the Almohade power re
ed its zenith. Yakub died in 596 A.H./1199
Yakub was a just and generous ruler. He estab
ed many hospitals for the poor and did a lo
good to the subjects. Himself a great scholar
protected the learned. After his death the Chris
power began to rise. The Crusaders defeated
Salahuddin in Palestine, returned to Europe and
gan to join the army of Alfanso IX. The Christi

Yakub

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resumed their attacks on Andalusia and the Muslims under the Almohades opposed the Christians at al-Ukab but the Almohades were completely defeated by the vast combined army of the Christians. An-Nasir, the king of the Almohades, died soon after at Morocco. He was followed by several successors who proved unworthy of their posts and brought about the fall of the dynasty. With the fall of the Almohades, several independent kingdoms again began to rise out of Muslim Spain. Among the petty kings who rose in power after the fall of the Umayyad Khilafat in Spain, Muhammad ibn Yusuf ibn-Nasr, commonly known as ibn al-Ahmar proved himself most successful, for he founded a kingdom which was a centre of civilization for more than two centuries and a half.

Battle of al-Ukab

Fall of the Almohades

Rise of Ibn al-Ahmar

Kingdom of Granada

The kingdom of Granada was the last fortification of the Moors in Spain. After the conquest of Valencia, Cordova, Seville and Murcia by Ferdinand III of Castile and Jayme I of Aragon, the rule of the Moors was restricted to the province of Granada and the people of the conquered cities came to place their swords at the disposal of the one remaining Muslim king. But in spite of that Granada was forced to become tributary to the Castilian crown. The founder of the kingdom, Ibn al-Ahmar, was a vigorous ruler but "he could not withstand the power of the Christians who now held nearly the whole of Spain". He paid homage to Fernando and his son Alfanso. But at last he was able to free himself from their yoke and from that time forward Granada with its surrounding territory was generally let alone by the Christian king.

Ibn al-Ahmar, the founder of Granada

The Christians from time to time made attacks upon Granada but they were badly beaten on every occasion by the reigning rulers. For two centuries the Moors saved the honour and prestige of Granada but towards the third quarter of the fifteenth century, the falling knell was about to sound.

The Christians made attacks upon Granada

The union of Aragon with Castile by the marriage of Ferdinand and Isabella was the note of

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doom. These combined forces could not leave th Moors undisturbed. Abul Hasan who was the ther ruler of Granada, paved the way of their attack He refused to pay the customary tribute asked fo and when the ambassador of Ferdinand came t insist, he made a haughty reply—"Tell your sover eign that the kings of Granada who paid tribute ar dead. Our mint now coins nothing but sword blades". To show him the meaning of his reply, h attacked and captured Zahra.

Abul Hasan refused to pay customary tribute

Capture of Zahra

The Christian became furious at this end t take revenge of it. Ferdinand made a sudden at tack of Alhamra and captured it. The women and children who took shelter in the Cathedral mos que were mercilessly killed by the Castilians "The fall of Alhamra foreshadowed the doom o Granada". But in spite of this danger, the Muslim could not forget their differences and stood togethe against the common enemy.

Ferdinand captured Alhamra

Abul Hasan attempted twice to retake the city but the sudden insurrection of his son Abu Abdullah at the capital, compelled him to come back to Gra nada. A treaty between father and son enabled the old king to relieve Loxa but when he learnt that hi rebel son had made himself the master of the whole of Granada, he fell back on Malaga. The Christians despatched a huge force into the province of Malaga which at first met with success. But soon they were attacked by Muhammad XII nick named, al-Zaghal brother of Abul Hasan, and his lieutenant Rizwan at Ashsharkia and routed terrible slaughter. Just after this, Boabdil (properly Abu Abdullah), the king of Granada attacked the Castilian town of Lu cena but he was badly beaten and ultimately taken prisoner. At this moment Abul Hasan abdicated the throne in favour of al-Zaghal.

Abdication of Abul Hasan

The capture of Boabdil by the Christian sove reign was a fatal blow to the Moorish power. The Christians found in Boabdil the greatest weapon fo the overthrow of the Moorish power in Andalusia They received him with honour and induced him to become their vassal. "As soon as they had com pletely mastered their tool, they sent him back to

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Granada with Castilian army to capture Granada. Al-Zaghal who was the last great Moorish king of Andalusia proposed to Boabdil to reign together and stand jointly against the common enemy. Had he been helped by Boabdil Granada might have remained in the hands of the Moors. But the ungrateful young man refused to accept al-Zaghal's proposals. While he himself was trying to foil the efforts of his brave uncle al-Zaghal, the Christians were capturing Alora, Kasr-Bonela, Ronda and other important cities. Loxa and Malaga also fell into their hands later on. Only a few cities like Baeza and Almora remained in the hands of al-Zaghal. Ferdinand now began to push his army towards Baeza. Al-Zaghal, driven to desperation, appealed to the Muslim ruler of Africa but no response came forth. He at last, after a gallant resistance, lost heart and submitted to Ferdinand. He was allowed to hold the district of Andarax with the title of king. But he was soon exiled to Africa. Only Granada remained for the Moors. On the deposition of al-Zaghal, Boabdil, the ruler of Granada, was asked to surrender the city. He, now fully realizing his folly, refused to comply with the request. Being assured by the people of Granada, led by Musa, he began to carry the war into the enemy's quarter and they succeeded in capturing some of the frontier posts. But with the coming of spring Ferdinand came with an army consisting of 40,000 foot and 10,000 horse and laid siege to the last strong-hold of Islam in Spain. The Moors made a last desperate attack upon the enemy. Musa and Boabdil fought like heroes at the head of their cavalry. But being reduced to terrible straits, "the besieged at last determined to surrender. Famine did the work that no mere valour could effect". When there was no hope of withstanding the enemy, they sent delegates to the Castilian camp to arrange the conditions of capitulation. Boabdil surrendered on the following terms :—"That the city of Granada should be delivered over to Christians, that the king should take the oath of obedience to Ferdinand and that he should receive some property in the Alpuxarras and that the Muslims should be left secure in person

Al-Zaghal, the last Moorish king

City after city fell into the hands of the Christians

Fall of Beaza

Boabdil took up arms against the Christians

Terms of capitulation

Fall of Granada

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and religion". On January 3, 1492 A.D. the las of the Moors thus came under the possession o Ferdinand.

Expulsion of Boabdil

After the capitulation, Boabdil came to live a Andarax but his presence in Spain was looked upon by Ferdinand with a suspicion of future danger to the Castilian kingdom and he was soon exiled to Africa where he passed the rest of his life.

Ferdinand and Isabella, on the other hand, could not think it proper to abide by the capitulation. In 898 A.H./1492 A.D. Ferdinand issued a decree by which the Moors were given the choice of baptism or exile. The mosques were closed, the valuable Arabic manuscripts were burnt and Islamic culture was banished altogether. The majority of the Moors yielded finding it easier to spare their religion than their homes but the old Moors clung to their faith and they were inhumanly tortured and executed by the persecutors. In spite of these cruelties and atrocities, the Muslims defended themselves and in 907 A.H./1501 A.D. gained a victory at Jabal Balansa. But temporary success only aggravated the reprisals of the exasperated Christians. The Count of Tendilla stormed Guejar and Ferdinand was seizing the key by the passes, the Castle of Lanjaron. The remnant of the rebels fled to Morocco, Egypt and Turkey. Thus the first revolt was suppressed.

Victory of Jabal Balansa

Oppression by the Christians

The Moors were now forced to make a profession of Christianity. They did it outwardly but in their hearts they were not so. "They took care to wash off the holy water with which their children were baptized, as soon as they were out of the sight of the priest". As time went on, the Christians became more and more cruel and false. They ordered the Muslims to take up the Christian manners and customs. When the oppression exceeded its limits, the Muslims rose in arms. After three years of continual struggle the insurrection was suppressed and crushed by wholesale butchery and devastation. It is stated that "no less than three millions of Moors were banished between the fall of Granada and the first decade of the 17th century".

Final expulsion of the Spanish Arabs

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Thus the centre of civilization, seat of arts and science, of learning and every form of refined government, 'passed away from the hands of the Muslims; and with the disappearance of the Muslims, the Christian Spain shone for a while like a moon with a borrowed light; then came the eclipse and on that darkness Spain has grovelled ever since'.

Fall of the Umayyad Khilafat in Spain

Rise and fall of an empire is the law of Nature. The Muslims ruled over Spain for a period of nearly eight hundred years. So, the fall of Spain after such a long lapse of time is not an unusual event.

Causes. Spain reached the zenith of its power and prosperity during the first few Khalifahs of the Umayyads in Spain. But after the death of Hakam II, there were no efficient Khalifahs. The weak successors of Hakam II could not cope with the growing situation of the empire. During the reign of his successor Hisham II, Hajib al-Mansur, the wazir of the empire ably piloted the ship of the State. Under him, Spain reached its highest water-mark. He was succeeded by his sons, Muzaffar and Abdur Rahman, one after another, to the wizirate of Muslim Spain. In the regime of the latter, there was a serious disturbance in the city of Cordova and this led to the execution of Abdur Rahman. The gross inefficiency of the successors of Hakam II and Hajib al-Mansur hastened the fall of the empire.

Weak successors of Hakam II and Hajib al-Mansur

Mansur's military ability and wonderful talent for organisation was a source of constant terror to the neighbouring countries. He undertook fifty-two campaigns and came out successful in all these expeditions. He reduced Leon and Navarre to the condition of tributary provinces and garrisoned their capitals. He turned against Catalonia, sacked Barcelona and drove out the French Counts. A large part of Western Africa was also reduced to subjection by his generals. These created bitterness against the rule of Mansur and led to the rise of insurgents who were trying to overthrow the Muslim rule.

Bitterness of the rule of Mansur

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Disunity of the Muslims

The Hijaz Arabs and the Yaman Arabs were at dagger's drawn with one another. Their continued jealousy and hostility prevented them from standing united under one banner to defend their country from foreign aggressions.

Enmity of the Berbers and the Slaves

The newly converted Muslims could not tolerate the aristocratic rule. So, they stood against the Khalifahs. After the death of Abdur Rahman III, Hakam II and al-Mansur, the different sections of the nation formed themselves into different sections of their own. Among them the Berbers and the Slaves became the most powerful. They quarrelled with each other for their supremacy in Spain and to set their nominees to the Spanish throne. This kind of anarchy and confusion largely diminished the strength of the Umayyad power. Moreover, the Berbers and Slaves became very powerful in the empire. The influence of the Slaves reached such a pitch that they took advantage of the decay of the central power and set up independent dynasties for themselves. The Berbers overthrew the last Umayyad Khalifah Hisham III from power. Thus the enmity of the Berbers and the Slaves constituted one of the factors for the fall of the Muslim power in Spain.

Economic deadlock

The Muslims confiscated the properties of the wealthy Spaniards. They also confiscated the properties of the lords and clergies who helped the Galicians against the Khalifah. The Muslims could not satisfactorily handle the properties and consequently incurred the loss of revenue. The Slaves who were given the right to vote and the propriety of the lands subject to a fixed revenue to be paid to the Khalifahs withheld payments of revenue to the Muslims. There were terrible famines in Spain during Muslim rule. The hatred and disturbance between the proletariat and the industrialists also led to the decline of revenue. These chronic shortages of revenue paralysed the system of administration and contributed to the fall of the empire.

Besides internal foes, who were many in number, the Khalifahs had to fight with external foes. The Christian tribes of North Spain wanted to

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expel the Muslims in order to establish their own authority. They massacred a large number of Muslims and elected their own king. The Berbers of North Africa who had a prejudice against Islam raided into the territories of the Muslims and harried the defenceless Muslims with fire and sword. These gave a death-blow to the Muslim rule in Spain.

Christians of North Spain

Berbers of North Africa

The Muslim empire in Spain had no national sentiment. Its army were constituted of the Christians, the Berbers and the Spaniards. These ingredients regarded the Arab Muslims as foreigners. The Arabian rule in Spain could not establish the ties of nationalism among the component races and consequently the whole empire was divided into integral parts. This completely paralysed the Muslim rule in Spain.

Disintegration of the empire

The later Khalifahs led a pompous and luxurious life. They did not care for the welfare of the people. They enjoyed their time with wine, women and music. These sapped the vitality of the youthful society and completely alienated them from public sympathy hastening the downfall of the Muslim rule in Spain.

Moral degradation of the rulers

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CHAPTER XXX

CULTURAL PROGRESS IN MUSLIM SPAIN

Muslim Spain opens one of the brightest chapters in the intellectual history of Islam, nay of the whole world. The Spanish Muslims were not only the bearers of the torch of culture and civilization but also medium through which ancient science and philosophy were recovered. Spain became the centre of the highest culture under Arab Muslims. Scholars and students from different parts of the world flocked to Spain for learning. Granada, Cordova, Seville and Toledo became the homes and birth place of "eminent scholars, distinguished poets, accomplished soldiers ; men fit in every respect to serve as models".

In literature the most distinguished author was Ibn Abdur Rabbi, and Ali ibn Hazn was the greatest scholar and the most original thinker of Muslim Spain in the 11th century. He wrote 400 volumes on history, theology, tradition, logic, poetry and allied subjects. Muslim Spain produced a number of poets of whom Abul Walid Ahmad ibn Zaydun was the most prominent. The period also witnessed a number of historians. Ibn al-Khatib, Ibn Khaldun, Abu Ubaydullah, al-Bakri and Abu Marwan Hayyan ibn Khalaf, surnamed Ibn Hayyan, were the prominent historians of the Arabs in Spain. "Ibn Khaldun" says Prof. Hitti, "was the greatest historical philosopher Islam produced and one of the greatest of all time". The fame of Ibn Khaldun rests on his famous book, *Muqaddamah*.

Poets

Historians

مقدمہ

The best geographer of Spain in the 11th century was al-Bakri, and al-Idrisi was the most brilliant geographical author. Ibn Jubayr, al-Masuni and Ibn Batuta were the famous travellers, who travelled almost all the Muslim countries of the world.

Geographers and travellers

Astronomical studies were greatly cultivated in Andalusia. The bulk of the Spanish astronomers

"believed in astral influence as the cause underlying the chief occurrence between birth and death on this earth. Al-Majirite of Cordova, al-Zarqali of Toledo and Ibn Aflah of Seville were the outstanding astronomers of this period. Abdullah Ibn Ahmad Ibn al-Baytar was the best known botanist of Spain and one of the greatest of the Muslim world.

Astronomers

Botanist

Al-Zahrawi, a court physician of Hakam II, was the greatest Arab surgeon. Ibn Zuhr was another famous physician and can be compared with al-Zah-rawi in the field of medicine. Many of the members of his family were scholars and physicians, and enjoyed the favour of the rulers of Andalusia. Ibn Zuhr was the chief physician to Abu Yusuf Yaqub al-Mansur. Ubaydullah ibn al-Muzaffar al-Bahili was a physician as well as a poet.

Physicians

The brilliant achievement of the intellectual class of the Muslims in Spain was in the realm of philosophic thought. Solomon bin Gabirol was the earliest philosopher of Arabic Spain. Abu Bakr Muhammad ibn Yahya ibn Bajjah was the greatest philosopher in the 12th century. He was eminent as a philosopher, scientist, physician, musician, astronomer and commentator on Aristotle. He wrote several treatises on astronomy and philosophy. Abu Bakr Muhammad ibn Abdul Malik ibn Tufayl was another remarkable philosopher of Muslim Spain. He was also famous as a physician, a mathematician and a poet. Ibn Bajjah and Ibn Tufayl shed an imperishable lustre on the court of the Muslim Spain. Ibn Rushd distinguished himself as an astronomer, a physician, and a commentator of high order, and above all, as a philosopher. His chief contribution to medicine was an encyclopaedic work entitled 'al-Kulliyat fi-at-Tibb'. But his fame rests on his philosophical work, *Tahafut al-Tahafut* (the incoherence of the incoherence). Besides these, there were many scholars and savants who flourished in Muslim Spain and whose names and works cannot be mentioned here for want of space.

Philosophers.

Spanish women were not confined to kitchens. They contributed much to the intellectual greatness

of the Arabs in Spain. "Her daughters," says Ameer Ali, "were no less famous in literature and the names of Nazhun, Zaynab, Hamda, Hafsa, al-Kalayyah, Safia and Maria shed an ineffaceable lustre on the land of their birth. Muslim Spain produced a large number of women writers, women poets and women doctors. Ayesha was famous as a writer and a poet. Hasana at-Tamimiyah and Umm-ul-Ula were celebrated as poetesses. Al-Walladha was a talented lady of Anadlusia, whose home at Cordova was the meeting-place of wits, savants and poets. Al-Aruzziah of Valecia was a distinguished grammarian and rhetorician. Hafsa was a gifted lady who was "renowned for her beauty, her talents, her nobility and her wealth". Mariurn of Seville was a famous teacher. She taught rhetoric, poetry and literature. Asma al-Amariah, Umm-ul-Hina, Itimad ar-Ramidkiya and Busina held a high rank among the scholars of the day.

Women in literary field

Many of the Muslim rulers of Spain were distinguished patrons of education. Under their patronage Spain reached the summit of her glory in the intellectual horizon of medieval Europe.

PART VI

THE FATIMIDS

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CHAPTER XXXI

THE FATIMIDS OF EGYPT

Origin of the Fatimids

There is a great controversy about the origin of the Fatimids. The Fatimids claimed themselves as the direct descendants of Hazrat Ali and Fatimah, and hence they styled as the Fatimids after the name of Fatimah. According to them, Ubaydullah al-Mahdi, the founder of the Fatimid dynasty in Africa was the great-great grandson of Ismail, the son of Jafar Sadiq, the sixth Imam of the House of Hazrat Ali and Fatimah.

Rise of the Fatimids

After the death of Imam Jafar Sadiq, a section of the Shi'as accepted Musa al-Kazim as their Imam while the other section of the Shi'as recognised the Imamat of Ismail's son Muhammad al-Maktum. People of this Shi'ite section who supported the claims of Ismail's descendants to the Imamat were known as the Ismai'lites. The Ismai'lite sect remained obscure till the rise of Abdullah ibn Maymun who gave a definite shape to the religio-political system of the Ismai'lites. He organised a vigorous Ismai'lite propaganda with a view to restoring the Fatimids to power. He sent secret missionaries (*da'is*) to all parts of the Muslim world to convert the people to the Ismai'lite doctrines and thus prepared the ground for the rise of Fatimid dynasty in Africa and Egypt.

Ismailite propaganda

Before his death in 874 A.D., Abdullah ibn Maymun found a zealous supporter and organiser in Abu Abdullah al-Husayn, a native of Yaman 'who towards the close of the ninth century proclaimed himself precursor of Mahdi'. He went to North Africa and by his forceful preaching secured the adhesion of the powerful Berber tribes, especially the Kitamah tribe to the cause of the Ahl al-Bayt. At that time Ibrahim bin Muhammad was the ruler of North

Abu Abdullah al-Husayn, the chief propagandist of the Ismai'lite movement

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Africa. He tried to check the Ismai'lite movemen but in vain. After his death, his son Ziadatullah be came the ruler of North Africa. Ziadatullah alsc tried to suppress the Ismai'lite movement but h was twice defeated by the Ismai'lites.

Sa'id proclaimed Imam under the title of Ubaydullah al-Mahdi

Having completed his task, Abu Abdullai wrote to the Ismai'lite Imam, Sa'id ibn Husayn a Salamiyah in Syria, the headquarters of the Ismai'lite propaganda to come to North Africa and place himself at the head of the movement. Sa'id ibn Husayn accepted the invitation and, declaring himself to be the son of Muhammad al-Habib, a great grandson of Ismail, reached the dominions of Ziadatullah. He placed himself at the head of the Ismai'lite movement and inflicted a crushing defeat on Ziadatullah. He captured Tunis, the capital of the Aghlabids in 909 A.D. and drove Ziadatullah the last Aghlabid ruler out of his country. Sa'id was then proclaimed Imam unler the title of *Ubaydullah-al-Mahdi.* Thus the Fatimid rule was established in North Africa and al-Mahdi became the first Khalifah of the Fatimids.

Al-Mahdi (297—323 A.H./909—934 A.D.)

A capable ruler

Al-Mahdi proved himself a capable ruler. Two years after his accession he killed his missionary commander Abu Abdullah al-Husayn, who had entered into a conspiracy with his brother Abul Abbas against the Khalifah. He extended his power over the whole African territory from the frontier of Egypt to the province of Fez in Morocco. In 914 A.D. he captured Alexandria. He took possession of Syria, and Malta, Sardinia, Corsica, the Baleric and other islands felt the power of his fleet. In 920 A.D.

Foundation of a new city

the Khalifah founded a new city on the Tunisian coast and made it his capital. The new capital was named Mahdiah after the name of the Khalifah.

Al-Mahdi was a pious Muslim. He made his influence felt to the free-thinkers of his kingdom and brought them to order. He wanted to conquer Spain

His death

from the hands of the Umayyads and with this end in view he established friendly relations with the rebel Ibn Hafsun of Spain. But his ambition was not fulfilled on account of his sudden death in 934 A.D.

Al-Qa'im (323—335 A.H./934—949 A.D.)

Al-Mahdi was succeeded by his eldest son Abul Qasim who received the title of al-Qa'im on his accession. He followed the policy of his father. He sent a fleet in 934 A.D. which harried the southern coast of France, took Genoa and coasted along Calabria, massacring and plundering, burning the shipping and carrying off slaves wherever it touched. He at the same time despatched a third army against Egypt, but the firm hand of Ikhshid now held the Government and his brother Ubaydullah drove the enemy out of Alexandria. When al-Q'aim was about to attain his success, he was seriously disturbed by the revolt headed by a Khariji named Abu Yazid Makad who defeated the Fatimid troops again and again. It was only after seven years of uninterrupted civil war that this formidable insurrection died out under the third Khalifah al-Mansur.

Al-Qa'im followed the polic of his father

Al-Qa'im was a famous warrior. He personally conducted most of his military operations. He was the first Fatimid Khalifah who, in order to obtain the command of the Mediterranean, applied himself to the creation of a powerful fleet. He died in 946 A.D., while Abu Yazid was laying siege to Susa. He was succeeded by his son al-Mansur.

Al-Mansur was an energetic young man. He proved himself capable of crushing the rebellion of Abu Yazid who was ultimately executed. Though his son and some of his adherents continued for a while to give trouble, practically the whole of Africa again submitted to the Fatimids. He built a splendid city in the neighbourhood of Susa which was named after him, al-Mansuriah.

Al Mansur (946—962)

Al-M'uizz (341—352 A.H./965—975 A.D.)

On the demise of al-Mansur, his son Abu Tamim Ma'd ascended the throne under the title of al-Mu'izz. "With the fourth Caliph, al-Mu'izz," says Lane-Poole, "the Fatimids entered upon a new phase". He chalked out his plans just after his accession and tried to execute them without delay. He first made a tour of his dominions, acquainted

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With al-Mu'izz the Fatimids entered upon a new phase

himself with the conditions of the empire and took proper steps for its peace and prosperity. He bear ded the rebels in their fastness till they laid down their arms and fell at his feet. He adopted a con ciliatory policy towards the chiefs and governors and was soon rewarded by their loyalty. Within a short time, peace was restored and the country became prosperous.

Conquest of Morocco

After consolidating his empire, al-Mu'izz direct ed his attention to the expansion of his territories. When Abdur Rahman III of Spain was occupied with the Franks in the north, he took advantage of it and sent his General Jauhar to Morocco. The Umay yad Governor tried to check his advance but he was defeated and Morocco was captured.

Loss of Crete

The conquest of Morocco was followed by a long struggle between the two Muslim powers. When a vessel of the Fatimid Khalifah was carrying despatches to Morocco, it was captured by the Umay vads of Spain. At this the Fatimid fleet under Hasan bin Ali raided the coast of Spain. Abdur Rahman III ordered his captains to retaliate it by devastating the neighbourhood of Susa and other places. The struggle between the Umayyads and the Fatimid Khalifah continued for several years. Taking ad vantage of the quarrels between these two powers the Greeks invaded Crete and occupied it in 967 A.D. Thus Crete which had been conquered and held by the Muslims since the time of Mamun was lost to them.

Sicily conquered

"The loss of Crete", says Ameer Ali, "was in some measure compensated by the extermination of Byzantine power in Sicily". The Muslim Viceroy Ahmad bin Hasan applied himself to the conquest of Sicily. The Greeks tried their utmost to defend it but sustained a severe defeat at the hands of the Muslims. The whole island was brought under the sway of the Fatimids and Islamic administration was introduced there. A medical university was estab lished at Palermo and this university rivalled those of Baghdad and Cordova. Under the Muslims the inhabitants of Sicily lived in peace and prosperity.

"The conquest of Egypt," says Lane Poole, "was indeed the aim of his life and to make Egypt a most prosperous and flourishing town was his dream". Al-Mu'izz had been looking for an opportunity to fulfil his object and it was at last offered to him. In the year 356 A.H./968 A.D., serious troubles broke out in Egypt and the nobles of that province invited the Khalifah to come and conquer the province. The long expectation came to be fulfilled and in response to their call he sent his famous General Jauhar to Egypt with a well-equipped army. Jauhar entered the capital, al-Fustat in 357 A.H./969 A.D. without any opposition. With his victorious entry the Ikhshidid rule came to an end and the Fatimid authority came to power in Egypt. Immediately after his entry into al-Fustat, Jauhar began to construct a new city wrich he named *al-Qahira*, the triumphant. Al-Qahira is modern Cairo. It became the capital of the Fatimids in 973 A.D. After founding the new capital he built the great mosque, al-Azhar in 972 A.D. The next Khalifah (al-Aziz) made this great mosque of al-Azhar an academy and in course of time famous al-Azhar University rose out of this academy. ✔

Conquest of Egypt

Entry of al-Mu'izz into Cairo

Cairo founded in 973 A.D.

Al-Mu'izz had hitherto remained in Africa, but with the victory of his General Jauhar he entered the city of Cairo in 973 A.D. and received the allegiance of the people of Egypt. He also received the oath of allegiance from the delegates of Syria and Hijaz and the *Khutba* was read in his name.

The Carmathians of Syria were badly defeated by the Fatimid General in a battle near Fusta. But yet they did not cease to continue the hostility with the Muslims. They invaded the territory of Egypt and forced the Muslims to take up arms against them. The Khalifah met them at Ainush-Shams (Heliopoles), defeated them and finally crushed their power. When he freed his country from the threats of external dangers, he devoted his attention to the peace and progress of his empire.

Power of the Carmathians crushed

Al-Mu'izz introduced a sound and efficient system of administration in the empire. He divided the

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provinces into districts and each district was entrusted to a competent officer. The army was re-organised. Commerce and industry received great impetus at the hands of the Khalifah. Al-Mu'izz took personal interest in all details of administration. His two years' stay in Cairo was marked by many reforms. He appointed a converted Jew, Ibn Killis, and 'Ashuq as administrators of the land revenue department. They found that the revenue collectors and farmers had acquired enormous profit and power. They abolished at one stroke the powers and profits of the revenue collectors. These two officers fixed and supervised all branches of revenue. The result of this supervision was a large increase in State revenue.

Administrative reforms

Al-Mu'izz died in 365 A.H./975 A.D. after a glorious reign of 23 years. He was the greatest of the Fatimids of Egypt. It was he who first established the Fatimid rule in Egypt. All internal dissensions and disturbances were ruthlessly suppressed and the people began to enjoy happiness and comfort under him. It was due to his statesmanship, organising capacity and untiring energy that the small Fatimid kingdom rose to a vast and powerful empire. Al-Mu'izz was a great patron of arts and learning. According to Ameer Ali, "he was the Mamun of the West and under him North Africa attained the highest pitch of civilization and prosperity". He was not only highly educated but also a good poet and had great interest in Arabic literature. He knew many languages and mastered Sudani dialects. He was also an eloquent speaker. Historians have described him as a "wise, energetic and chivalrous sovereign, and accomplished scholar, well-versed in science and philosophy and a munificent patron of arts and learning".

Achievements of al-Mu'izz

Patron of arts and learning

Al-Aziz (365—386 A.H./975—996 A.D.)

Al-Aziz succeeded his father, al-Mu'izz in 365 A.H./975 A.D. Brave, wise and comely in person, he was of a humane and conciliatory disposition. Under him the Fatimid empire reached its zenith. The whole of Syria and part of Mesopotemia were

conquered during his reign. His empire extended from the borders of the Euphrates to the Atlantic. The *Khutba* was read in his name not only in Hijaz and Yaman but also in Mosul, Aleppo and other places. The Fatimids of Egypt in his time became a formidable rival of the Abbasids of Baghdad, who were greatly weakened under the tutelage of the Buwayhids. The Fatimid ruler, al-Aziz and the greatest Buwayhid Amir, Azad-ud-dawla cultivated friendship by exchange of embassies.

Expansion of the Fatimid empire

"Of the Fatimid Khalifahs, al-Aziz was probably the wisest and most beneficient". The unbroken peace which the country enjoyed is its best witness. Both the Muslims and the non-Muslims lived in peace and prosperity. The reign of al-Aziz saw many architectural and engineering triumphs at Cairo, such as the Golden Palace, the Pearl Pavillion, his mother's mosque in the Karafa cemetery. Himself a poet and a patron of learning, al-Aziz converted the Azhar Mosque into an academy. He maintained a splendid court and lived in great pomp and grandeur.

Wise and beneficient Khalifah

Patron of architecture

Al-Aziz was very generous and liberal. His generosity was shown even to his arch enemies. When Iftikin, who had created serious troubles against him in Syria and Palestine, was defeated and taken prisoner, the Khalifah not only pardoned him but gave him a high post at his court. The Christians were happy under his benign rule. His wazir, Isa ibn Nastur, was a Christian. The patriarch Ibrahim stood in high favour at the court and obtained permission to rebuild the ruined church outside Fustat. Manasah, a Jew also occupied a high post at his court. It was due to the services of Isa ibn Nastur and Manasah that Egypt enjoyed a long period of perfect peace. But the appointment of non-Muslims to the highest posts was highly resented among the Muslims. The situation was, however, brought under control.

His generosity

His policy towards the Christians

Al-Aziz's policy of recruiting Turkish and Negro troops as a counter-balance against the Berbers proved fatal to the empire. The insubordination and constant quarrels of these troops among themselves and with the Berber bodyguards played an important part in bringing about the downfall of the dynasty.

Policy of al-Aziz proved fatal to the empire

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GENEALOGICAL TABLE OF THE FATIMID KHALIFAHS

1. Al-Mahdi
2. Al-Qa'im
3. Al-Mansur
4. Al-Mu'izz
5. Al-Aziz
6. Al-Hakim
7. Al-Zahir
8. Al-Mustansir

9. Al-Musta'li — (Muhammad)
10. Al-Amir — 11. Al-Hafiz

(Yusuf) — 12. Al-Zafir
14. Al-Azid — 13. Al-Fa'iz

The Turkish soldiers became so powerful in later days that they overthrew the royal authority and established independent dynasties.

Al-Aziz died in 386 A.H./996 A.D. and with him "ended the glory of the Fatimid dynasty".

Al-Hakim—(386—412 A.H./996—1021 A.D.)

Al-Aziz died in 386 A.H./996 A.D. and was succeeded by his only son Abu 'Ali Mansur al-Hakim. Al-Hakim was eleven years of age when he came to the throne. For the first few years he was under the influence of an unscrupulous governor named Barjawan whom his father had appointed. The quarrels between Barjwan and Ibn Ammar, the commander of the troops, resulted in the defeat of the latter. Barjawan now became the regent of the boy Khalifah. Intoxicated with power and riches, he abandoned himself entirely to pleasure and amusement. Al-Hakim began to exercise his power and soon launched upon a career of blood-shed by having Barjawan assassinated.

Barjawan, the regent of the boy-Khalifah gave up to pleasure

The reign of al-Hakim was marked with some atrocities. He killed a number of prominent men of the empire without any reason. During the first ten years of his reign, the Christians and the Jews enjoyed the same privileges as under al-Aziz. But as time passed they came to be persecuted. A general order was issued for destruction of all the Christian churches in Egypt and the confiscation of their lands and property. Ibn Abdun, the wazir (secretary), who had to sign the decree for the abolition of the Holy sepulchre was a Christian. The Christians were offered the choice of becoming Muslims or leaving the country or wearing a heavy cross as a badge of their degradation. But whilst these very orders were being issued, Christians were still appointed to high offices of the State. In cooler moments al-Hakim was a generous and liberal patron of learning and science.

Al.Hakim's reign marked with generosity

Al-Hakim was a man of piety and intelligence. He was the founder of a new cult which is still extant among the Druzes (after its first great missionary al-Darazi) of Lebanon. He was regarded as the incarnation of Diety. His reign was not altogether

wanting in public works. He built many mosques, colleges and observatories in Syria and Egypt. His famous monument in the field of architecture is the mosque that still bears his name. He also built the Rashida mosque. At Maks he founded both a mosque and belvedere near the river bank. But his most original foundation was the "Hall of Science" (Dar-al-Hikam) which was erected in 1306 A.D. for the promotion of Shiah theology as well as for the promotion of learning. "Dar al-Hikmah" was furnished with a magnificent library and was connected with the royal palace. The Hall was open to every one. Many visitors and men of letters from far used to meet here.

Public works

Hall of Science

The Khalifah, later in life, became a lover of solitude and accustomed to wander about at night. But in spite of all this, his atrocities raised a host of enemies in the empire. Even his own sister Sitt al-Mulk whom the Khalifah had charged with unchastity, joined the conspiracy and on February, 13, 1021, A.D. al-Hakim was killed.

Al-Hakim killed in 1021 A.D.

Az-Zahir (412—426 A.H./1021-1036 A.D.)

After al-Hakim, his son Abu Hashim Ali was raised to the throne under the title of az-Zahir. At the time of accession he was sixteen years of age. His aunt Sitt al-Mulk acted as regent for four years. After her death the Khalifah was a puppet in the hands of various ministers under whose management of affairs Syria was lost for a time to the Egyptian Khilafat. During his reign, people felt the pinch of scarcity and high prices due to the failure of inundation.

Loss of Syria

The most notable event of a-Zahir's reign was a solitary religious persecution in 1025 A.D. when all the divines of the Maliki School were banished from Egypt. But he was quite tolerant to the Sunni sect. He made a treaty with the Roman Emperor, Constantine VIII who was allowed to rebuild the church of the Resurrection at Jerusalem. The Khalifah indulged in pleasures and merry-making. He died of plague in June, 1036 A.D. after a reign of nearly sixteen years.

Divines of Maliki School banished

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Al-Mustansir (427—487 A.H./1036—1095 A.D.)

Az-Zahir was succeeded by his son Abu Tamim Ma'ad who took the title of al-Mustansir after assuming the office of the Khilafat. His reign of almost sixty years is the longest in Muslim annals. The power was largely in the hands of his mother, as he was then only seven years of age. During his reign the Fatimid power began to decline rapidly. In the first years of Mustansir's reign the affairs were administered by the vizier a-Jarjarai by whose management Aleppo was lost to the Fatimids. After his death the chief influence passed into the hands of Abu Sa'id, a Jew. He was soon assassinated at the instance of another Jew. In this way viziers came and went like ministers of modern republic.

Rapid decline of the Fatimid power began

In the reign of Mustansir the Zarida prince of Africa, al-Mu'izz ibn Badis, threw off the Fatimid yoke and caused the *Khutba* to be read in the name of the Abbasid Khalifah. But the revolt of Bassasiri and the fights of the Abbasid ruler, al-Qa'im, offered al-Mustansir an opportunity to reign his power which was soon lost by the appearance of Tughril who restored the Abbasid power in Western Asia. In the following years the trouble in Egypt caused by the struggles between the Turkish and Negro elements in Mustansir's army nearly brought the country into the domain of the Abbasids. After several battles the Turkish commander Nasir got possession of Cairo and at the end of 1068 A.D. plundered the Khalifah's palace. So, the continual struggles between the soldiers did much harm to the empire. Moreover, severe famine which lasted for seven years had exhausted the economic resources of the country. It was so severe that 'people began to eat each other. Human flesh was sold in public. Plague came to finish what famine had begun. Ladies of rank tried vainly to sell their jewels for bread and threw away their useless pearls and emeralds in the street'. At this critical juncture al-Mustansir called to his help Badr al-Jamali, governor of Acre, who restored peace and order in the kingdom. But after his demise, chaos and confusion again prevailed in the empire. There was none in the list of the Khalifahs who could check the tide of decline.

Famine

Badr al-Jamali restored peace

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One after another many Khalifahs came to power but none could bring it to its former position. Al-Mustansir died in 487 A.H./1095 A.D.

Al-Musta'li (487—495 A.H./1095—1101 A.D.)

On the death of al-Mustansir his youngest son was raised to the throne with the title of al-Musta'li. The eldest son, Nizar, naturally resented this and set himself up at Alexandria with the governor's approval. But he was forced to surrender after a year.

Al-Amir

On Musta'li's death his infant son al-Amir Mansur under the title of al-Amir was declared Khalifah by al-Afzal whose power was absolute for twenty years in Egypt. Al-Afzal was then the virtual king of Egypt and to his mild and just rule the country owes half a century of internal quiet and prosperity. He governed the empire till al-Amir attained the age of maturity.

Al-Afzal, the governor and regent

Al-Hafiz

Al-Amir was soon assassinated. Al-Hafiz, the cousin of the deceased Khalifah, was then proclaimed Khalifah. The reign of Hafiz was disturbed by the factions of soldiers. His son Abul Mansur Ismail who was 17 years old at the time of Hafiz's death, succeeded him with the title, az-Zafir. He was a handsome and careless youth who thought more of girls and songs than of arms and politics. He was merely a doll in the State. All the power and influence fell into the hands of the vizier, Abul Hasari bin as-Salar. Az-Zafir was assassinated by Nasr, the son of Abbas, in the year 1154 A.D.

Az-Zafir

Al-Faiz

On the assassination of az-Zafir his infant son Abul Qasem Isa under the title of al-Faiz was placed on the throne. Al-Faiz died before attaining his maturity and was succeeded by his nine-year old cousin al-Azid, the fourteenth and last in a line which had lasted for over two centuries and a half. Hardly had al-Aazid established himself firmly on the throne, the king of Jerusalem invaded Egypt and stood at the very gate of Cairo. But the final stage of the fall of this dynasty came when Salahuddin, the famous warior of the Crusades, appeared on the scene. He dethroned the Fatimid Khalifah, al-Azid in the year 1171 A.D. and with him 'ended the dynasty founded by Obaydullah al-Mahdi'.

Al-Azid, the last Fatimid Khalifah

End of the Fatimid Khilafat

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CHAPTER XXXII

ADMINISTRATION, SOCIETY AND CULTURE UNDER THE FATIMIDS

Administration

The Fatimid period marks a new epoch in the history of Egypt. Many of the Khalifahs of this dynasty were great warriors and good administrators. Under their benign rule peace and prosperity prevailed throughout the land.

The administration of the Fatimids was conducted like those of the Abbasids, although some of the offices bore different names. The Khalifah was the temporal as well as spiritual head of the State. The appointment and dismissal of the higher officials rested with him.

Khalifah

The official ministers (viziers) of the Khilafat were divided into two classes—'Men of the sword' and 'Men of the pen'. The men of the sword superintended the army and war office and 'lords of the door,' high chamberlains, etc. Then men of the pen included (1) the Qazi who was also the director of the mint, (2) the chief preacher who presided in the 'Hall of Science,' (3) the inspector of markets who held unrestricted control over the bazars and streets and supervised weight and measures, (4) the State treasurer who presided over the Bayt al-Mal or State Treasury, (5) the deputy Chamberlain, (6) the reader who recited the Quran to the Khalifah in season and out of season'. In the lowest rank of the 'men of the pen' stood the great body of civil servants, comprising clerks and secretaries in the various departments.

Vizers divided into 'Men of the sword' and 'Men of the pen'

Outside these courts functionaries were the local officials who governed the three divisions. of the empire—Syria, Egypt and the borders of Asia Minor. Sgypt was administered by the governors of Upper Egypt, Sharqiya. Gharbiya and Alexandria. The management of all local affairs was entrusted to the local authorities.

Local affairs entrusted to local authorities

Army consisted of three ranks

The army was divided into three principal marks—(i) Amirs who included the highest officers and the sword-bearing escorts of the Khalifah, (ii) Officers of the guard, consisting of masters and eunuchs and (iii) the different regiments carrying such name as *Hafiziyah. Juyushiya, Sudaniyah*, after some Khalifahs or Viziers. The number composing the regiments was very large and varied at different times.

Fleet

The fleet which was stationed at Alexandria, Damika, Ascaton and other Syrian ports numbered over 75 galleys, ten transports and ten galbasses under a high admiral.

Social condition

The Fatimid Khalifahs were liberal and considerate to their non-Muslim subjects. Under them the Christians of Egypt were treated with unusual consideration. Except the oppression of al-Hakim, who was a man of different nature, the Copts and the Armenians had never before received so much leniency and benevolence from the Muslim rulers. At the time of al-Aziz they were more favoured than the Muslims and were appointed to the highest offices of the State. Under al-Mustansir and his successors, the Christians lived in peace and prosperity. Most of the financial posts of the government were then in the possession of the Copt. They were the controllers of accounts. Throughout the reigns of the later Khalifahs, churches of the Christians were restored and the Christian officers who recorded it, spoke highly of the Fatimid Khalifahs for their generosity towards the Christians.

Condition of the Christians under the Fatimids

Most of the Khalifahs lived lives of luxury and ease. Al-Mustansir is said to have erected in his palace a Ka'bah-like pavilion where he used to drink to the accompaniment of beautiful singers. The Persian Isma'ili missionary, Nasir-i-Khusraw who visited the country in 1046—1049 A.D. has left a fine description of Cairo. He found Egypt in a state of utmost tranquillity and prosperity. According to him, the shop of the jewellers and money-changers were left unlocked and the people had full confi-

Life under the Fatimids as described by Nasir-i-Khusraw

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dence in the government and in the amiable Khalifah. The main streets were lighted by lamps. The shop-kceper sold at fixed prices and if any one cheated, he was paraded on a camel through the streets ringing a bell confessing his fault.

The Khalifah whom Nasir-e-Khusraw saw at a festival was good looking and well-dressed. The Khalifah's palace "housed 30,000 persons, of whom 12,000 servants and 1,000 horse and foot guards. Mosc es, colleges, hospitals and caravanseries of immense size adorned the city of Cairo". Finely-built public baths were to be found in large number in every part of the town both for men and women. The markets which contained twenty thousand shops were superb and stocked with the products of the world. Nasir was so much astonished at the wealth and prosperity of the country that he emphatically declared, "I could neither limit nor estimate its wealth and nowhere have I seen such prosperity as I saw there".

Cairo

Scientific and literary progress

The contribution of the Fatimids to the progress of knowledge was not so significant as that of the Abbasids of Baghdad and the Umayyads of Spain. The pe of their rule was unproductive in writers and scientists of exceptional merit. Bulk of the Khalifahs and viziers were generous in their gifts to scholars, poets and divines. Ibn Killis, the vizier, was the outstanding patron of learning in Fatimid Egypt. He founded an academy and spent on it a thousand dinars per month. During the time of Ibn-Killis there flourished at the court of the Khalifah al-Aziz a famous physician named Muhammad al-Tamimi. Al-Kindi, the famous historian and topographer of Egypt lived at Fustat and died there in 961 A.D. But the most famous men of the early Fatimid time were the Qazi an-Noman and his sons and grand-sons who held the highest legal and religious offices for 40 years from the conquest of Egypt to the middle of the reign of al-Hakim. These Qazis were not merely learned in the law but were men of the highest education of the age. Another cele-

Khalifahs and viziers were generous patrons of the learned

Ibn Killis

Al-Kindi

An-Noman and his sons

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Musebbihi

brated civil servant of the time of al-Hakim was Musebbihi, an Egyptian by birth, who wrote the history of his country and other works on religion, poetry and astrology.

Al-Azhar university of Cairo

Al-Aziz was a poet

Many of the Khalifahs of this dynasty were patrons of learning and men of high culture. "Al-Aziz was himself a poet and lover of learning. It was he who made the Azhar mosque an academy".* The wealth of the Fatimid court and the encouragement given by the Khalifahs to the scientists drew many scholars to Cairo. Al-Hakim's court was illumined by 'Ali ibn Yunus, the greatest astronomer Egypt has ever produced, and Ibn Ali al-Hasan ibn-al-Haytham, the principal Muslims physicist and student of optics'. Besides, many literateurs and scientists adorned the court of the Fatimids.

Dar al-Hikmah

The Khalifahs established schools and colleges, public libraries and scientific institutions. The Dar al-Hikmah was one of the most remarkable foundations of the Fatimids which was established by al-Hakim in 1005 A.D. for the teaching and propagation of the extreme Shi'ite doctrine. This hall was connected with the royal palace and it contained a library. Al-Hakim was also interested in astromical calculations. 'He built on al-Muqattam, an observatory to which he often rode before dawn on his grey ass'. Observatories thus were erected in various places for the cultivation of astronomy.

Observatories established

Arts

The Fatimid Khalifahs were also lovers of art and architecture. They beautified the capital (city) wit' many magnificent buildings. The great mosques of al-Azhar and of al-Hakim are still standing to testify to their zeal for art and architecture. The three massive gates of Cairo built by Roman architects and the gates of Byzantine fortresses are among the most enduring relics of the Shi'ah government in Egypt.

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* P. K. Hitti *History of the Arabs.*

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A STUDY OF ISLAMIC HISTORY

BY

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