

An Elementary Study of Islamic History

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Introduction

We read history for instruction and delight, and in doing so, we build up our own patterns for an understanding of the past. Historiography is important for the student of history for many reasons, while adding to his knowledge a student can develop his style and define his attitude towards the meaning and purpose of history. A general comparison of the works of the great historians, together with a detailed study of any one of them can be a very useful exercise for a young historian.

According to D.M Sturley, history, in order to be a systematic record and interpretation of the past, depend upon some conditions: (1) the development of the art of writing and the accumulation of written records, (2) The development of a sense of history i.e. an awareness of change and development through time, (3) the development of a critical attitude towards sources and unchecked authorities i.e. the evolution of historical method. Before the advent of Arab historians or other historians who wrote in Arabic, in the Muslim world some Greek historians, Viz, Herodotus and Thucydides attained fame in writing history. The former (484-425 B.C) in spite of his credulity and some inaccuracies, was a famous historian because of his wide and varied interests. He undertook tours to many countries like Egypt, Syria, Babylonia, Persia, Greece and Southern Italy to collect data for his history. The Arab historian Masudi resembled him in these respects, and that is why he is called Arab Herodotus. Thucydides (330-399 B.C.) is reputed as a great historian, rationalist in his outlook. His method was objective and critical. He strove to be impartial and tried his utmost to ascertain his facts.

Historical Consciousness in Islam

Role of the Qur'an and the Hadith

Islam is a religion with a strong sense of history, rightly observes Bernard Lewis. The two great sources of human knowledge and experience, as described in the Holy Qur'an, are nature and history, the third source being intuition. Regarding history Bernard Lewis says in 'Historians of the Middle East' that God Himself told stories about the peoples of the past, and indeed the Quran is full of warnings from the lessons of history. The Qur'an, says: 'We tell you stories of the Apostles, which will strengthen yours hearts, and thus bring you the Truth, an exhortation and a reminder for the believers' (Quran, XI 120). The Quran describes the stories of the people called 'Ad and Thamud, the Israelites, the people of Noah, the people of Sodom and Gomorrah and many others to enlighten us about their activities which brought them to grief so that we may be cautious about the pitfalls in our path. The Qur'an draws our attention to the nations of the past who suffered for their misdeeds and violation of God's commands. It says: 'Say (Oh, Muhammad) travel on the, earth to find out surely the consequences of those who denied the truth'. the History, according to the Qur'an, is not the mere narration of good old days. It is a warning against the pitfalls in our path. The historical record is the light house which informs the new sailors of the life about the perilous rocks that may be hidden beneath the surface of the bottomless ocean of human existence. These are the indications which point to the fact that the Holy Quran provides us with incentive to the study of history. The spirit of the Quran itself is thus conducive to historical research and the development of history of

universal history was received by the Muslims in the shape of religious teaching and they proved themselves worthy students of the subject.

Role of Pre-Islamic poems and genealogical tables in the growth of historical consciousness.

The Pre-Islamic description of the 'Battle-days of the Arabs' in Arabic poems and the genealogical tables at best indicate a line of interest and a technique of narration but provide us no idea of history (Lewis). Franz Rosenthal says; 'History loomed very large in Muhammad's thinking'

Prof. Gibb says that it is the Quran which made the Muslims 'History-Conscious.' Nevertheless, "The Arabs had a kind of historical tradition, says Lewis, even before the beginning of Islam, the so called Ayyam al-Arab or battle days of the Arabs, which described in real detail campaigns between two or more tribes and the heroic deeds of their, leaders". though this kind of historiography was to a very high degree mythological, yet, in the opinion of Lewis, their proximity to life, their interest in the feeling of the masses and their sense of real and possible detail made them suitable as the nucleus of real historiography reports". The description of the heroic deeds of the tribes and 'clans in Arabic poems of Pre-Islamic times provided the Muslims with a stimulus to record and preserve the heroic exploits and the noble deeds of their prophet and his companions and of the early heroes of Islam.

In the words of Franz Rosenthal 'the cultural and economic level of the nomad population was, as it has always been too low to support any literary effort.' "The Arabs," writes L.H. Qurieshi, "do not seem to have a word for history. Some of the earlier writers used the term khabar for history. But in khablar forms of history the continuity of a historical process is difficult to convey. Any deep interpretation of facts also is ruled out, because the tendency is to look upon life as a series of separate incidents without much anxiety to discover their interaction." Khabar was narration pure and simple. It was told like a vivid short story, sometimes containing a few verses to drive a point home or to give a dramatic quality; it was very much like a dramatic dialogue.

Evolution of Muslim Historiography

Muslim historiography began after the rise of Islam. But, as already said, the study of genealogy of the pre-Islamic Arabs and the description of their 'Battle- Days' had their share in imparting a knowledge about the technique of narration through not very definite idea about history. The notion of pride among Pre-Islamic tribes exhibited in their description through the vehicle of poetry was operative even among the Umayyads. Under them the tribal feeling persisted in all its strength among Arabians, one of them, Abid bin shariyya, were summoned by Muawiyah, the founder of the Umayyad Caliphate, to relate the history of the Kings of Yaman, Abid bin shariyya composed a book of kings and of past history which was very much in demand in the first century of Islam.

The Maghazi

An important group of materials to which very scanty attention has been paid by western scholars is called Maghazi material. This is to be taken to mean such information as the list of expeditions, the aim of each and the actual results, the leader and the number, and the names of the participants, etc. This information is usually given without any Isnad both by Ibn Ishaq and al Waqidi.

Little of the Maghazi material can be derived from the Quran, where some of the expeditions only have been mentioned. It must be the result of the work of the students of the Maghazi, questioning large numbers of persons and sifting and arranging the information is obtained. This process continued after Ibn Ishaq. He knows of several expeditions which he seems to be unable to date or place chronologically and this has been improved by al-Waqidi, who had access to more information than Ibn Ishaq. Ibn Hisham too has improved upon Ibn Ishaq in some respects. Ibn Hisham has often added to Ibn Ishaq's account of the name of the man left in charge of Madina when the prophet used to be absent.

Ibn Ishaq

Muhammad Ibn Ishaq is the most famous writer on Maghazi as well as on Sira, and he is regarded as the highest authority, only to be matched by Waqidi, the famous Maghazi writer. But in veracity and trustworthiness Ibn Ishaq even excels Waqidi. He had seen Anas bin Malek one of the companions of the Prophet and had been a great favorite of his teacher Imam Zuhri. Imam Malik has questioned the veracity of Ibn Ishaq since he reported facts which he heard from the Jews. He depended on Ahl-i-Kitab for his sources for part of his book Sirat-i-Rasulullah, the part of which deals with Pre-Islamic Arabia. There are also some other charges against him, according to Prof. Duri. Ibn Ishaq inserted fabricated poems in his Sira. Thirdly he committed mistakes in genealogy. Fourthly, he has given some false references in his work. Fifthly, he has been charged with Shiite tendencies and leanings, and Prof, Duri says that it is not without truth. He was a Qadarite in his belief and conviction. But against the charge that he is anti-Umayyad, Prof. Duri has nothing to say (Prof. Duri: Criticism Ilm-i-Tarikh Indal-Arab). the first book, against Ibn Ishaq however, on the biography of the Prophet was written by Ibn Ishaq for al Mansur, the Abbasid Caliph.

Sirat-i-Rasulullah

The Sirat-i-Rasulullah of Ibn Ishaq (d. 767 AD) is not available in its original form. Ibn Hisham brought out a very elaborate and enlarged edition, known as Sirat-i-Ibn Hisham which remains as a relic of its original work. The first book on the campaigns was however, written by Musa bin Uq'ba who died in 758 AD. About the controversy as to who was the first Muslim, Abu Bakr, Zaid b. Harith or Ali, Ibn Ishaq mentions that it was Ali.

Ibn Hisham

Abdul Malek bin Hisham was born in Basra and died at Fustat in Egypt (213 or 218 A.H) According to Khuda Bakhsh, in the handling of his materials Ibn Hisham shows a distinct advance upon Ibn Ishaq. He reveals greater critical insight, shows an inclination to test the sources from which the information comes and expresses his opinion on their authenticity or otherwise. (Khuda Bakhsh). According to Prof. Duri, Ibn Hisham corrected the false riwayat (reports) in the first part of Ibn Ishaq's book and dropped the fabricated poems. He also brought, according to the above authority his book closer in style with the Muhaddithin (Traditionists)., Ibn Hisham was a Philologist of same repute synate though highly of him.

Ibn Sad

the great work on biography was written by Ibn Sad who was secretary of al-Waqidi, the renowned historian of the Muslim conquests. Ibn Sad's Tabaqat-i-Kabir, Tabaqat-i-Saghir and Tarikh-I-Islam are regarded as more reliable and authentic than the works of his master al-Waqidi, who was patronized by Yahya Barmaki, the Wazir of the Caliph Harun-ar-Rashid. Ibn Sad, the writer of another work Tahdhib at-Tahdhib is also praised for his comprehensive and elaborate work on the lives of the prophet and his companions. Ibn Sad, a Hashimite born in the town of Basra, subsequently settled in Baghdad. the famous historian Baladhuri was his disciple. He passed away in 844 A.A. His Tabaqat in eight volumes deals with the life of the Prophet and the lives of his companions. Ibn Hajar, Ibn Khallikan, Imam Malik and others have praised his authenticity. As already said Ibn Sad's biographies are a mine of useful information.

Al-Waqidi

Al-Waqidi, the master of Ibn Sad wrote two works, Kitab al-Sirah and Kitab al-Tarikh, al-Maghazi. According to Imam Shafei, Waqidi is thoroughly unreliable; since he depended upon Jewish sources of information while writing his work. According to Khuda Bakhsh, stupendous was his literary and historical output. 'In the history of the companions of the Prophet, Khuda Bakhsh says, "he shows a notable advance upon his criticism of his works forerunners in the handling of his materials. His works give us the impression of a connected, coherent historical work, replying with sunni humor, resplendent with a lively style."

According to Prof. Duri, Waqidi is more particular in respect of Isnad than Ibn Ishaq. He was more critical and scientific in his investigation of facts and dates (Ilm-i-Tarikh, Indal-Arab PP. 30-31)" Waqidi also supplied. Prof. Duri says, "topographical and geographical details with regard to the battlefields of the link between Ibn Sad's Tabaqat-i-Kabir and

tabari's history. the early historians in fact prepared the way for the great historians like Tabari and Masudi.

Criticism

The Ansab al-Ashraf, the genealogies of the nobles, is written on a biographical pattern. Two volumes only of this work are extant. (Hitti). "In spite of all al-Baladhuri's merits", writes Encyclopedia of Islam. His value as a historical source has been occasionally over estimated. It's not correct to say that he always gives the original texts which later writers embellished and expanded. It may be with much more truth presumed that from the agreement of essential portions of his works with later more detailed works that he abridged the material at his disposal in a number of cases though he often remained faithful to his sources. His style aims at conciseness at the expense, at times of the artistic effect. We seldom meet with long stories, though they do occur. Baladhuri wrote a history of the Muslim conquests which, in the words of Khuda Bakhsh, conspicuous by an absence of pedantry not only exhibits excellence of method, but shows throughout, tact and taste of a cultivated mind accustomed to the best society and freedom from the bondage of the traditionists.

According to Philip Hitti, certain passages of futuh al-Buldan are mutilated and ambiguous. But it is free from exaggeration and the flames of imagination. And through cut the work the sincere attempt of the author to get to the fact as .it happened and to record it as it reached him is noticeable."

Baladhuri has been quoted freely not only by historians but also geographers. Yaqut in his Mujam al-Buladan, and Maqdisi Hamadani and Masudi have extensively used him as a source.

Ibn Qutaiba

Ibn Qutaiba (276A.H/89 A.D) wrote Kitab al-Maarif (Book of knowledge), a short and compact work. The book begins with the creation and the author cites Biblical passages referring to it and the creation of man and his fall. Then follows the history of the patriarchs according to biblical and Arab legends. The author then deals with those old Arabs who had renounced Pre-Islamic heathenism. This is followed by a section in the genealogy of the Arab tribes supplemented by the biographies of the Prophet, his kinsmen his followers and companions, and finally the caliphs up to the time of the author. The next section contains an account of the famous men of the Muslim world. The book concludes with a history of the south Arabian dynasties of Pre-Islamic times and of the Persian kings. This shows that the old traditional view is, to a great extent, discarded and replaced by a wide intellectual vision. The history of the Prophet forms now only a part of the whole work and non-Muslim nations claim attention. From a different angle of vision history is now studied. Even the tendency to look at the events of the past not merely from a religious point of view, gains ground.

the passion for history increased more and more. Moreover, history brought in its train archaeology, geography and ethnography.

Historical vision was widened because of muslim contact with other races following the conquest of many non-Muslim countries.

The Age of Tabari and Masudi

Tabari-His merits

After Baladhuri and other historians mentioned above the next great historians were Tabari and Masudi with whom the golden age of Muslim historiography was ushered in. To Muhammad Jarir Abu Jafar al-Tabari we owe two of the most important works. His exhaustive commentary on the Quran and his chronology of Apostles and Kings, entitled *Kitab al Muluk-wa-Rasul*, brought down to 298 A. H Tabari acquired eminence in Tradition, Law, reading of the Quran and history. According to Margoliouth, Tabari is the first great Muslim historian who dealt with the subject in the comprehensive and annalistic method and formed a chronological sense of events. His book on history is the most informative and reliable work. As Margoliouth says, the sequence of events is very important in the art of history writing and Tabari has mentioned it up to the last. The Universal history mentioned above was ten times bigger in its original form than in its present shape. Tabari has dealt with the history of pre Islamic period in two volumes and he has dwelt upon the life of the Prophet, the pious Caliphs, the Umayyad and the Abbasid dynasty up to 302 A.H/915 AD.

Criticism

Some historians based their work on Tabari's history like Ibn Maskawaih and Ibnul Athir. Ibnul Athir's history *Al-Kamil fit-Tarikh* which comes up to 1123 A.H. is an abbreviation of the work of Tabari with additional developments. Prof. Gibb observes: "The excellence of Tabari is his authority and comprehensiveness which marked the close of an epoch. No later compiler ever set himself to collect and investigate afresh the materials for the early history of Islam, but either abstracted them from al-Tabari (sometimes supplemented by al-Baladhuri), or else began where al-Tabari left off. At the same time, the poverty of the latter part of al-Tabari's work gave warning that the purely traditionist approach to history was no longer sufficient. The bureaucratic organization of government brought the class of officials and courtiers to the fore as authorities for political history and relegated the men of religion to the second place. For this reason, also, the third century marks the end of a stage in Arabic historiography. But Prof. Gibb draws our attention to the fact that Tabari described the conquest of Spain by the Muslims, such an important affair, within six lines only. this betrays his want of sense of proportion.

The cause of Tabari's weakness as pointed out by Gibb:

the weakness or insufficiency in Tabari's traditionist approach to history hinted above may be explained by the fact that Tabari relied on the reports of Saif b, Umar, an Akhabari, at best a pseudo-historian more than the reports of al-Waqidi, a reputed historian, simply because the latter sometimes took reports from Jewish sources.

But his merits as a historian are considerable. Besides his authority and comprehensiveness Tabari possessed like other great Muslim historians the sense of time and accuracy in dating the events which became the hall mark of Muslim historiography. Tabari has arranged all the events according to the year of happening and has collected as many versions of an event as he was able to find out. Tabari was a true historian in the sense that he wrote history without any motives and did not try to shape it according to

particular interests and objects. According to Encyclopedia of Islam, he refused so many official positions and devoted whole heartedly and independently to history reading and writing. A life sketch of Tabari may not be without interest.

Tabari was born at Anmul in Tabaristan from where he proceeded to Rayy. Here one of his teachers Muhammad bin Humaid Razi, communicated to him more than one lakh traditions. From Rayy Tabari went to Baghdad to attend the lectures of the learned for some time and then left for Basra, having stopped for a time at Wasit. From Basra he went to Kufa, where he learnt another one lakh traditions from one Sheikh Abbu Kuraib. From Kufa he came back to Baghdad where he took to the studies of law and the Holy Quran. Thence he traveled westward and having halted at some Syrian cities he proceeded to Fustat (253 A.H.) In Fustat the most hospitable Savant was Ali bin Sarraj who admired Tabari's knowledge in the religious sciences as well as in poetry. From Fustat he returned to Baghdad and from there to Tabaristan which he visited again 290 A.H. On his return to Baghdad he incurred the displeasure of the Hamdanites owing to a remark of his about their founder which was regarded as objectionable. Tabari had also to quit Tabaristan after his last visit. because he did not support the cursing of the three caliphs from the pulpit of the mosque, a practice then rife in that province even though he had Shiite proclivities. So, he was broad-minded and tolerant in his views, a great quality for a historian. Tabari had learnt the Quran by heart at the age of seven and had led the prayer at the age of eight and had taken down tradition at the age of nine. He breathed his last in 310 A.H. 923 A.D.

Masudi

After Tabari the most important figure in historiography is Masudi a renowned historian, geographer and philosopher, who was born in Baghdad. He traveled in Spain, Russia, China, India, Syria and Egypt. Thus, he undertook extensive tours to gather firsthand information for his works on history and geography. His history, a most extensive work *Kitab Akhbar-uz-Zaman*, written in 30 volumes with a supplement of *Kitab-al-Awsat*, a chronological sketch of general history. The substance of the two parts was gathered by him in *Muruj-us-Dhahabwa Maadin-al-Jawahir* (Meadows of gold and Mines of Precious stones) which is a history of the universe from creation to 947 AD. It embraces social and literary history and discussions as well as geographic descriptions Unlike Tabari's history. Masudi has arranged events around dynasties and empires. He did not follow the path of Tabari but created his own style of history writing. His encyclopedic and historic geographical work includes his researches on Indo-Persian Roman and Jewish history and religion as also history of Islam. Muslim historiography was fully developed at the hands of Tabari and Masudi. They were followed. by a band of historians like Miskawih Ibn Khallikan, Abul Fida and Ibn Khaldun. His famous works are *Muruj-uz-Zahab*. *Kitabul Tanbih* and *Risalat-zaman*. Throughout Masudi shows the very same lively interest in non-Muslims as in muslim peoples. He has been called muslim Herodotus for his wide interest and humanistic attitude. "Certainly, his book." says Khuda Baksh, stands unrivalled in its combination of instruction and amusement." H.E. Barnes says that Masudi possessed the same avid curiosity and zeal for information as did the father of history.

Ibn Khaldun (1332-1406)

Ibn Khaldun as Historian:

Ibn Khaldun, De Boer observes. "comes forward with a claim to establish new philosophical discipline, of which Aristotle had no conception". The historical works of his forerunners, particularly of Tabari and Masudi, have had most influence on the development of his thoughts.

According to Walter J. Fischel the historian Tabari is regarded by Ibn Khaldun as one of the few good historians, 'and counted among those historians of whom there are "not more than the fingers on one hand"'. Ibn Khaldun leans heavily on Tabari's historical works and draws material from him for his history of the non-Arabic peoples and for the illustration of his own socio-philosophical views. Masudi discarded the old school of historiography which followed closely on the traditionist method and conceived of a new style and technique of history writing which took cognizance of society and social aspects of human life. This particular standpoint was fully developed by Ibn Khaldun and he made a scientific and analytic study of history, which established history as a science a subject which teaches us that it is not a mere catalogue of facts, nor a mere narrative of past happenings, but a science to be studied for understanding the causes of the rise and fall of States and nations. It is Ibn Khaldun's *Maqaddima* (prolegomena) which forms his social and political philosophy.

Kitab al-Ibar & Muqaddima

In the context of the above finding and views let us now discuss Ibn Khaldun's philosophy of history as it has been presented in his *Muqaddima*. The *Muqaddima* (Prolegomena) is the long preface or introduction to a larger book *Kitab-al Ibar* of which it constitutes the first volume. In this volume, viz., the *Muqaddima* the phenomena of society and State are discussed at length, and in which the author expounds his sociological and philosophical views. The second book of four volumes begins with an account of the history of ancient nations such as those of the pre-Islamic Arabs, Babylonians and Nabateans, Copts, Israelites and Jews, early Christians, Persians, Greeks, Romans, Goths, Turks & Franks up to 8th/14th century and then deals with the history of Islam, the Umayyads, the Abbasides and other dynasties until the author's time. The third book dealing with the history of the Berbers up to the days of the author, fills the sixth and the seventh volumes, Ibn Khaldun concluded his *Kitab al-Ibar* with some chapters about his life and activities. This part, usually called Autobiography, consists of several long chapters in which he describes his origin and genealogy, his early education, his teachers and the books he read, his activities in the political sphere of North Africa and Spain, the various posts and positions he held under almost all the leading rulers and dynasties of the Maghrib of his time, his visit to Granada, his mission to the Christian King Pedro the Cruel, and then his retirement into the fortress of Qatat Ibn Salama in order to write his History, his return to Tunis, and his subsequent departure from Tunis to Egypt in the year 784 A.H./1382 A.D. In writing about his life in Egypt Ibn Khaldun dwelt at great length on his relations with the Mamluk Sultan Barquq, his various academic appointments to the al-Ashar, his appointment as Malekite chief judge, the intrigues against him, his resignation from the post of Qazi, his pilgrimage to Mecca, and his return there from Egypt. Ibn Khaldun, in his *Ibar*, Volume V, has given an account of the Tartars, of Chengiz Khan and his sons,

and of the early campaigns and expeditions of Timur upto the year 1395 A. D. In these last chapters on his Autobiography he continues Timur's biography and activities upto the year 1401 A.O. an account of which is so valuable for being based on a direct contact with the conqueror and oh intimate knowledge of his personality.

As regards the Muqaddama in which Ibn Khaldun's some remarkable historical philosophy has been expounded comments of the world-famous historians have held high opinion. Some observations of those the Muqaddima. scholars will be of great interest and will serve the purpose of giving us a clear idea of the genius of Ibn Kha Idun. Ibn Khaldun's fame as one of the greatest historians of Islam, as the forerunner of modern sociology, has been acknowledged by modern scholars in glowing terms. A. J. Toynbee declared it to be 'the greatest work of its kind that has been created by any mind in any time or place. G. Sarton regards it as "one of the noblest and most impressive monuments of medieval thought". Nicholson thus evaluates the Muqaddima: "No Muslim had attempted to trace the deeply hidden forces of events, to expose the moral and physical forces at work beneath the surface or to divide the immutable laws of national progress and decay. He stood far above his age, and his own countrymen had admired rather than followed him. His intellectual descendants are the great medieval and modern historians of Europe Machiavelli and Vico and Gibbon. He (Ibn Khaldun), M.A. Enan says, is distinguished from his predecessors for excellent arrangement and presentation, as well as for clearness, precision in the division of subjects and in making tables of contents of one fundamental and sound insight, namely, by considering everything as a function of man and human social organization.

Ibn Khaldun's Philosophy of History

History, as conceived by Ibn Khaldun, is the record of human society, of world civilization, of the changes that take place in the nature of that society, such as savagery, sociability, and group solidarity, of revolutions and uprisings by one set of people against another with the resulting kingdoms and States with their various ranks of the different activities and occupations of men, whether for gaining their livelihood or in the various sciences and crafts, in general of all the transformations that society undergoes in its very nature (Muqaddima, Vol. 1, P. 56) As a Philosopher of history Ibn Khaldun in his Muqaddima "prescribed for the first time a theory of historical development which takes due cognizance of the Physical facts of climate and geography as well as the moral and spiritual forces at work. As one who endeavors to find and formulate laws of natural progress and decay Ibn Khaldun may be considered the discoverer of the true scope and nature of history. History was so long mere record of events and chronicle of Kings and dynasties, but Ibn Khaldun for the first time saw through these phenomena the stages of the growth of the social and political lives of nations. He studies the effects of geographical features, climate, air, food etc. upon the growth and evolution of civilization and culture: in other words, the above things influence and determine the nature and pattern of human character and civilization, thought and culture, society and state. Dr. Inayatullah says that Ibn Khaldun dealt with the subject of geographical influence more fully, and based his survey of human civilization on a careful geographical analysis.

Influence of climate

Ibn Khaldun, has clearly examined the influence of climate upon the character temperament taste and culture of individuals and nation. He has expounded his theory by citing examples from history. He has illustrated his theory that people living in very cold climatic regions such as Siberia or Lapland or people near the Equator, exposed to excessive heat, cannot make much progress and contribute to human thought. According to him. Nations living in temperate zones such as Romans, Greeks, Persians and Arabs, more than any other nation, have contributed to civilization. In our days we find that Englishman and French and such other nations living in not very cold climatic regions made progress in subsequent times. This example has only confirmed the theory of Ibn Khaldun. On the contrary, he says that countries with extreme climates are much inferior in civilization and culture. Even, he says man's common sense and wisdom, habits and wisdom are also affected by longitude and latitude.

Group Mind and Other Factors in the Formation of State.

In the formation of State, Ibn Khaldun says, one of the factors is the sense of oneness or group mind, which he termed as 'Asabiyah'. This group mind and religion is two of the most important factors at the root of the evolution of states. At the same time, he does not assign to religion, according to Khuda Bakhsh, a place of importance as a formative element in civilization. In this respect, the historian observes, Ibn Khaldun is the first representative of an intellectual tendency which manifested itself in the West only five hundred years later. In the words of Franz Rosenthal: "Religions fervor and the appearance of Prophets, who incidentally cannot succeed in this world without concrete political support, can intensify and accelerate political movements. History offers instances, of these the most prominent one being the phenomenal, superhuman success of Islam.

In Modern Times

But in modern times Group Mind or Unity of purpose has played more than religion or any other factor in the formation of such heterogeneous states as Switzerland Belgium, Canada and the United states of America.

Different Stages of Civilization

further Ibn Khaldun has maintained human civilization advances from pastoral and nomadic to urban and city life and ultimately to vast imperial dominion. The nomadic simple rude and natural life is replaced by a life of opulence and luxury which leads to indolence in place of previous activity which again produces effeminate nature in men. rendering them unfit for protection from foreign aggression. In that stage the ruler is obliged to appoint mercenaries in order to save the state. In this stage the state does not last long and ceases to exist and dies a natural death. The other process may also begin to work when the autocracy or absolutism of the ruler, because of people's inertia or indolence, may be ultimately challenged by popular movement and the state in that case may grow strong and virile and the cycle begins to work again.

Furthermore, Ibn Khaldun says that the state has an organic growth. like a human being it has its birth, youth, old age decay and death. This organic conception of society and biological interpretation of history places Ibn Khaldun in the category of modern exponents of this important school of sociological thought. We feel as if Oswald Spengler was merely re-capitulating the theories and concepts of Ibn Khaldun.

Ibn Khaldun's Criticism of other historians:

Before finally closing the evaluation of Ibn Khaldun's genius and his many sided talents it will not be out of place to mention the points of criticism leveled by the great historian against some general errors committed by some historians.

Writing of history requires numerous sources of information and varied knowledge. The historian, Ibn Khaldun says, should try to grasp the truth and be careful of slips and errors. If he trusts his information or data and does not try to ascertain the truth or authenticity thereof by means of laws governing historical development and by comparing with nearer and contemporary events, he is often liable to deviate from the truth.

Historians should never be credulous and should not accept what is transmitted to them without re-evaluating them. For instance, Masudi and other historians (obviously quoting from Jewish source) wrote that Bani Israil (Israelites) numbered 600.000 after their flight from Egypt. Now Moses was the son of Imran, who was the son of Kohath, who was the son of Levi, who was the son of Yaqub called Israel. And when Yaqub, his children and their children entered Egypt their number was only 50. How could the descendants of Israel multiply into 600,000 in three generation? It is obviously a physical impossibility: and so, the figure is not a historical fact but the result of fancy and imagination.

The Jews of Madinah

The Jews of Madinah were on a different footing. They joined with the Madinah 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.

Political state of affairs at Madinah:

Political Institutions: On his coming to Madinah the Prophet devoted himself to the organization of the State. The old inhabitants of Madinah, the Aws and the Khasraj fell out among themselves. Taking advantage of their self-interest, they were playing one against the other. As a result of their diplomatic hostility, there was no peace and order in the land the citizens of Madinah lived in constant anxiety and suspense. When such was the political condition of Madinah, Muhammad (Sm) appeared before them.

Establishment of brotherhood between Ansar and Muhajirun, The Charter:

The Prophet at first abolished the tribal distinction and grouped the inhabitants of Madinah under one general name Ansar or Helper. In order to unite the Ansar and the Muhajirun or Emigrants in closer bonds, he established a brotherhood between them. It was a brotherhood based not on kingship or blood but the faith, which linked them together in sorrow and happiness'. He also realized the truth that the foundation of the Islamic empire would be very weak unless it was based upon the goodwill and co-operation 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 State' on the basis of co-operation between the Muslims (Ansar and Muhajirun) and the Jews. With this end in view he had granted a Charter which is commonly obligations of the Muslims and the Jews in Madinah were clearly defined. The main provisions of the Charter are the followings:

Provisions of 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 Medinites
- (4) Muslims, Jews and other communities of this Republic should be free to profess their own respective religions and perform their religious 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 (forbidden) in Madinah.
- (8) Muhammad (Sm.), the Prophet of Allah, would be the President of the Republic and by virtue of it would be the highest Court of Appeal in the land.

Importance of the Charter

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 rule but none gave such a Written Constitution to his people. The Charter may also be called the Magna Charta 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.

Treaty of Hudaibiyah: Circumstances leading to the treaty of Hudaibiyah

It was long six years that, the Muslims had left Makkah for the sake of their religion and since then they had not the chance to perform the pilgrimage 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 realized the strong desire of their hearts and announced his decision to visit Makkah. In the sixth year of the Hijrah (628 AD) 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 the Muhammad (Sm.) would enter into the 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 Hudaibiyah, nine miles off 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 Makkah. They informed the Prophet that he should go back that year and in the following years he might come when they would leave the city to him for three days. He then dispatched 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 spread 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 ar-Ridwan to him. They submitted to it, declaring their resolves to fight to the bitter end for the cause of Islam. Fortunately, Uthman came back after a few days.

Terms of the treaty:

The Quraysh became afraid and at last agreed to come to terms with the Muslims. A treaty was concluded known as the treaty of Hudaibiyah 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 at liberty to do so. If anybody went over to Muhammad (Sm.) without the permission of his guardian he should be sent back to his guardian but should any of the followers of Muhammad (Sm.) return to the Quraysh he should not be sent back. Muhammad (Sm.) should retire that year without entering the city. In the coming year Muhammad (sm.) might visit Makkah with his followers only for three days during which the Quraysh should retire and leave the city to him and his followers. But they might not enter it with any weapons, save those of the travelers.

Importance of the treaty: A great victory for Islam:

The treaty of Hudaibiah was a great victory for Islam. At first the Muslims were disappointed. specially Umar, for unfavorable terms of the Treaty and in order to dispel the idea of the Muslims the following verse of the Quran was revealed to the Prophet: "Verily we have given unto thee a clear victory." The terms in the treaty show the greatness of the Prophet and the superiority of the cause. Through 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 year's truce gave time and opportunity, for Islam to expand and force its claims upon the conviction of the Quraysh, while conquest-political and spiritual-might be followed on every other side. as a result of this treaty, a great number of people joined the faith of Muhammad (Sm.) Zuhri, the biographer of Muhammad (Sm.) says, "There was no man of sense of judgment amongst the idolaters who was not led thereby to join Islam." great warriors like Khalid Bin Walid and Amr Ibn- Al As embraced Islam. after the treaty of Hudaibiah in this connection Ibn Hisham says that ,t Hudaibiah the Prophet had fourteen hundred followers with him but two years later in the attack on Makkah he was followed by ten thousand Muslims.

The Prophet at Makkah

Makkah, the home of the Ka'ba and the birth-place of the Prophet had not been brought under his away. But soon a chance came which gave him the opportunity to extend his domination there.

The Conquest of Makkah: Treaty of Hudaibiah violated by the Quraysh:

The treaty of Hudaibiah allowed the Khuza tribe to declare their adhesion to Muhammad (Sm.) and Banu Bakr tribe to the Quraysh. But when the truce of Hudaibiah had been nearly two years in force, the Banu Bakr tribe, in collaboration with 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.

Peace mission sent by the Prophet rejected:

The Prophet first sent a peace mission to the Quraysh with alternative proposals that 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 Hdaybiah 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 on his native city. Abu Sufyan then realized his mistake in rejecting the peace-mission and dispatched 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 AD he advanced upon Makkah with an army of 10,000 men and it was the largest force Madinah had ever seen. 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 of the Prophet but he had not to go far when he was arrested and brought to the presence of Muhammad (Sm.) who pardoned his lifelong enemy. He then accepted Islam.

Muhammad entered into Makkah:

The Prophet entered the city of his birth without any opposition and planted the great banner of Islam at the door of his tent. The rebellious city now lay at the feet of the abused, rejected and exiled Prophet,

Conquest of Makkah unparalleled:

The European historians have admitted that "Through all the annals of conquest there has been no triumphant entry like into this one." No conquest was made without bloodshed and no forgiveness was shown like this one to the vanquished in the history of the world. The Prophet and his followers had been oppressed and persecuted in Makkah for long thirteen years and the oppression had ultimately compelled them to migrate to Madinah. But when they entered into Makkah, they forgave every injury inflicted on them and 'a general amnesty was extended to the Makkans irrespective of their past record of crimes.' The bitterest enemy of Islam and 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.

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 February, 632 A.O. 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.

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

(On the 11th day, the Prophet entered into the city of Makkah.) as soon as he reached there, he hastened to the Ka'ba and made seven circuits of the House of God. Then the Prophet prayed at the station of Abraham, after which he went out to make seven runs between the hills of Safa and Marwa. By the command of Muhammad (Sm.) all those who

had no presents to offer shaved their heads and were free from the restriction of Ihram for the time being.

The Sermon on the Mount Arafat:

On the 8th of Zil-Hajj the Prophet left Makkah for Mina and passed the night there. After morning prayers, he rode the camel, Caswa and proceeded to Arafat in the company of his followers. Before completing all the rites of the pilgrimage, he addressed the assembled multitude from the top of the Jabal-Ul-Arafat. The speeches which he delivered on this occasion are still fresh in the memory of every Muslim.

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

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

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

"Let him that is present tell it unto him that is absent. Haply he that shall be told may remember better than he who hath heard it."

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

"This day, Have I perfected for you your faith,
And completed My blessing upon you,
And have accepted for you Al-Islam as Religion."

-Al-Quran: V.-3

Completion of Hajj, Ethical value of the Sermon:

The Prophet immediately recited this verse to all present he left Arafat about evening and passed the night in prayers together. In the morning he arrived at Masha'ril Haram and went on to Mina and passed the Jamarat (stone-throwing station) on his way. He then sacrificed sixty-three camels one for each year of his life and sacrificed the rest of the hundred camels which the Prophet had brought from Madinah. After this, he shaved his head and the Hajj was thus completed. In this farewell Sermon he pointed out in brief the duties and responsibilities of every Muslim towards each other. On the basis of these teachings, the later history of Islam has been molded. Women get a unique position in the society and status of slaves was raised to an unparalleled degree. Islam teaches us no distinction between master and servant. It establishes the fact that a slave of to-day may be a king of tomorrow provided that he had got the requisite qualification. the history of so-called Slave Dynasty of India is a clear proof of this teaching.

Expedition to Syrian frontier, Death of the Prophet:

Two months after his return from the farewell pilgrimage, Muhammad (Sm.) gave order for an expedition to the Syrian frontier. He appointed Usamah, son of Zayd, as the commander for the expedition. But he could not see his Syrian conquest complete he fell ill in the 10th year of the Hijrah and on the 5th day of his illness he went to the house of A'ishah where he breathed his last and was buried on the 8th June, 632 AD. Thus, ended the brilliant and glorious career of the greatest man of Arabia, nay of the whole world.

Evaluation of Muhammad (Sm.) As a Reformer:

The Prophet of Islam was the greatest reformer the world has ever produced. Before his Advent, Arabia nay the whole of the known world, was steeped in vice, superstition and barbarism. Social inequality, degraded womanhood, slavery drunkenness, debauchery, gambling, rapacity, blood thirstiness and such other heinous vices were prevalent among the Arabs never was the people so low as the Arabs were, nowhere was idolatry so deep-rooted as in Arabia no Prophet before Hazrat Muhammad (Sm.) seems to have thought of tackling these horrible problems. He ruthlessly attacked them one after another till they were gone.

Political:

The tribal feuds and raids made Arabia a land of constant unrest. Political disunity prevailed all over the Peninsula the Prophet brought about the union of: all the warring tribes and thereby welded the ever-quarreling Arab tribes into a mighty nation. This Arab nation forgot "the days of the Arabs" when they knew nothing but mutual killing and internecine disputes and unending raids, plunder and butchery. This was the political miracle of the Prophet he brought the Arabs under a single government established in Madinah. The people were given equal voice in the determination of the policy of the government. The Prophet framed a systematic code and ensured peace and prosperity in the country.

Religious:

The Arabs were equally corrupt in the field of religious life they were idol-worshippers and were steeped in every kind of superstition they divided their gods into male and female. There were 360 idols in the Ka'ba. The Arabs used to worship them till they were vanished by the Holy Prophet. Muhammad (Sm.) inspired the idol worshippers with the idea of one God. They began to forget these deities and worship in the name of one God within a brief span of about twenty-three years he transformed the impious Arabs into a religious nation.

Economic: -

The Prophet was a great socialist he found that the people were being exploited economically by a section of people who practiced usury. He made it haram (forbidden) and introduced the system of Zakat, Sadkah and Fitr in the society. The distribution of wealth in the society dealt a death blow to the capitalism. He also encouraged the people

to turn their attention to trade and agriculture. These contributed to the building of national economy.

Social; Removal of social inequality:

Of all the reforms initiated by The Prophet of Islam, the removal of social inequality was the most important and far-reaching in consequences he could not find any reason for any distinction between man and man on account of a mere accident of birth in a particular family or particular country. He broke down all artificial barrier which society had set up to fortify privileges of wealth, work or color. "All human beings," he declared "were equal and the highest rank was his who has the most obedient to Allah and most useful to mankind." he thus established a worldwide brotherhood, which welded high and low, rich and poor, white and black into one fraternity "Allah does not look at your lineage or face", says the Prophet, "but He looks into hearts. He among you that is most favored of Allah is the one that is most pious." The aim of Hazrat Muhammad (Sm.) in this respect was to bring the whole of humanity on one common platform as one class, one community and one nation having the same ideals and sharing the equal privileges.

Abolition of slavery:

The Prophet took steps to abolish the slavery system which had been in vogue among the Arabs slavery was also prevalent among the Greeks, the Romans, the Jews and the Christians who treated the slaves most inhumanly possessing the power of life and death over them. The Christian adopted slavery as a recognized institution and nothing was done for the welfare of the slaves. It was Hazrat Muhammad (Sm.) who did all that were possible to raise the status of the slaves he emphatically declared that there was no service more acceptable to God than the emancipation of slaves. He purchased the slaves to set them with kindness and justice.

Administration under the Prophet (Sm.)

The Provinces: Division of Arabia into Provinces, Wali, Amil, Qazi:

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, Bahryan, and Hadramawat. 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 Sadaqah (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.

The Revenue System: Sources revenue:

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

1. At-Tabariy, 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 form 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 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 2.5% was levied.

Jizya:

Jizya, was levied on the Non-Muslims in lieu of military services 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 tributum 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.

Ganimah:

Weapons, horses and other movable properties were included in the Khaums or Ganimah. These articles when left by the unbelievers in the battle-field were taken by the Muslims. Four-fifth of the 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 needy and way-farers and for the general good of the Muslim community.'

Al-Fay:

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.

The Army, Commander-in-Chief of the Army, Discipline:

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 Sadr, 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 was 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 312 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.

Educational System, Encouragement of education by the Prophet, Centre of education at Madinah: Schools in each 'Mohalla':

Though the Prophet had no institutional education, he 'was an ardent advocate of the pursuit of knowledge incumbent upon all his followers, irrespective of sex and rank. He also says, " - Seeking of knowledge is - obligatory for all Muslims-male and females" (Talabul Ilme Faridatun Ala Kulle Muslemin wa-Muslimatin). He always encouraged the Muslims to acquire knowledge. After his migration to Madinah, educational institutions were established there under his initiative. Some of the Qurayshites conversant with the art of reading and writing were arrested by the Muslims in the battle of Sadr, 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 madinities. Madinah became the center of religion and education. Nine mosque-schools were established in Madinah and of these, the mosque-school of Quba, suburb of Madinah 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 teachers 'to teach the Holy Quran to Bedouin tribes.

Abu Bakr the Apostasy Movement: Meaning of the 'word' 'Riddah':

The short caliphate of Abu Bakr was mostly spent in Riddah wars. 'Riddah' is an Arabic word which means session or apostasy. As soon as the news of Prophet's death was noise abroad, the Arabs throughout the Peninsula were relapsing into their old faith. They raised the standard of revolt against the Prophet's successor, Abu Bakr. The time was very critical for Islam. Hazrat Aishah, wife of the Prophet said about it, 'When the Prophet died, the Arabs apostatised and the Christians and Jews raised their heads and disaffection appeared. The Muslims became as sheep exposed to rain on a winter's night through the loss of their Prophet until God united them under Abu Bakr.' The leaders of rebellious tribes and the false prophets organised a movement against Islam. The movement led by them in order to return to idolatry after renouncing Islam was known in history as Apostasy Movement and the war waged against them by Abu Bakr was called the war of Apostasy or Riddah war. While the false prophets made their own tribes to renounce Islam, some other Arab tribes apostatised it on other grounds: There were causes which led the unruly tribes to rise in revolt against Islam.

Ascendancy of Madinah, result of democracy, Reaction against the charges, Fascination for the prophetic office, Lack of true faith, Strict rules of morality enforced by Islam and Objection to Zakat:

Causes: The ascendancy 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, that was 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 Medinites and the national characteristics of the Arabs which had been held in check by the Prophet, began to raise their heads. Secondly the tribes of Arabia obeyed the order of their leaders and followed their auction 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 the action of their leaders. Thirdly a through 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 changes 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 spirit of Islam were ignorant of its true worth and spirit. And hence they relapsed into their tribal customs and creeds and once more challenged the authority of Islam. Sixthly, the strict rules of morality enforced by Islam were too hard for the Arabs of the desert who loved, license and indulgence of the old pagan ways which placed no restrictions upon - drinking and other pleasures. Lastly, the Arab's unwillingness to pay the poor-tax (zakat) led people of different centers under different leaders to rise against Islam.

Abu Bakr and the Apostasy Movement:

Abu Bakr viewed the Apostasy Movement with great alarm. "The Arabs, throughout the peninsula", says W. Muir, "were relapsing into apostasy". But he did not lose heart. He faced the situation courageously. Without any delay he launched a campaign against the movement. Within a year the way of Islam was reestablished throughout the peninsula.

Commanders, sent in different directions, Battle of Buzaka:

Abu Bakr collected the troops of Madinah and divided them into eleven battalions. He placed each of the battalions under the command of an experienced commander and sent each into the eleven different parts of Arabia. He instructed the commanders first to invite the revolting tribes to Islam but if they failed to comply, they were to be attacked. Some of the tribes submitted to Islam without fighting, while others remained adamant. So, wars were waged against them. Khalid Bin Walid was sent to march first against Tulayha. He soon proved himself worthy of the task entrusted to him. He defeated Tulayha in the battle of Buzaka. After the battle of Buzaka, many other rebellious tribes including Banu 'Asad submitted to Islam.

Sajah turned towards Musaylimah:

The false prophetess Sajah entered Arabia with the intention to invade Madinah. She secured the support of some of her tribes to a war against the caliph. Khalid marched against her but she had not the courage to meet the Muslim Army in the open field. She turned against her rival prophet, Musaylimah who ultimately won her over through matrimonial alliance. After a stay of three days with Musaylimah, Sajah went back to her original home in Mesopotamia.

Battle of Yamama:

Musaylimah was the most powerful of the pretenders to the prophetic office. Abu Bakr sent Ikrima and Shurahb il against him. But they failed to subdue Musaylimah and the Caliph 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 shambles, for which it earned the name of the 'Garden of Death'. People in 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.

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 revolt. 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".

Result of the war of apostasy

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 powers.

Administration of 'Umar I: Democratic of spirit of 'Umar's rule, the Shura:

'Umar I not only conquered a vast empire during the ten years of his Caliphate but he consolidated it by a great system of administration. As an administrator, he remained a model for all great Muslim rulers during the whole of Islamic History. "During the thirty years that the Republic lasted", says Ameer Ali, "the policy derived its character chiefly from 'Umar both during his life time and after his death." He framed the constitution of the State on the basis of democracy. The seed of democracy planted by Abu Bakr bore fruit and reached its zenith during his reign. He had two Consultative Bodies Majlis-us-A'm and Majlis-us-Khas. These bodies were called the Shura or Council of Advisers. In the important affairs, he sought the help of the Shura. Umar emphatically declared, "There can be no Caliphate except by consultation." The position of the Caliph Was just the position of a common subject. 'Umar often used to say, "Verily I am one amongst you. I do not desire that you should follow anything which arises from my caprice."

Constitutional Reforms of 'Umar:

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 Khaybar 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 place on receiving due compensation from the State. They preferred to leave Arabia with the proposed compensation money and the Caliph gave them all sorts of facilities for migration. The second cardinal point in 'Umar's policy was to maintain the military aristocracy of the Arabs and to achieve this end, he did not allow them to hold land in the conquered countries, because of the fact that it would impair the military power of the Arab soldiers. He also forbade them to live with the settled people in cities and ordered them to live in military cantonment.

Division of empire, Wali, amil:

'Umar I was the founder of the political administration of Islam for the convenience of administration 'Umar divided the empire into provinces and each province was placed under an efficient governor. Makkah, Madinah, Jazirah, Basrah, Kufah, Egypt, and Palestine were the main provinces of the empire. The provincial Governor was called the Wali or Amir. Wali was not only the ruler of the province but also the military and religious head. He was responsible to, the Caliph for his administration. The provinces were again divided into districts and the district officer was called the Amil. the Caliph watched the movement of the officer through the help of the spies.

Special care for agriculture, Pension system introduced:

'Umar took special care of the welfare of agriculture and the agriculturists. He made it a law that no Arab should acquire lands from the natives of the soil in the conquered territories. After a proper survey of the lands the assessment was fixed. Canals were dug and police force was organized. 'Umar I introduced the Muslim era of Hijrah. He also introduced the system of old-age pension. "The pension system of 'Umar is a spectacle probably without parallel in the world" says, W. Muir. For the weak and the disabled, he granted allowance from the public treasury. He founded schools and mosques in different parts of the empire.

Revenue administration:

'Umar established a department of finance under the name of Diwan which was in charge of the revenue administration of the Central as well as the Provinces. The Diwan was to regulate the receipt 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 for crown land). Besides these taxes, 'Umar instituted 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.

Distribution of surplus money among the Muslims:

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 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 Year and so on, till it come to the ordinary soldiers. The ordinary soldiers who joined the great conquests of 'Umar got 500-600 dirhams. Even the slaves, women, new born children and dependents of the Muslims had shares in the Bayt al-Mal or the Public Treasury.

Judicial department

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

Army:

The Caliph 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.

Navigation under the Orthodox Caliphs:

Arabia is surrounded on three sides by water having the Persian Gulf on the east, the Indian Ocean on the south and the Red sea on the west. Arabia is known for its dryness and barrenness. The people of such a country have naturally to be a commercial community. From time immemorial the Arab merchants had been busy moving by land and water. The geographical condition of Arabia made the Arabs a sea faring nation. When the storm of persecution broke on the Muslims in Makkah, the Prophet asked his followers to migrate to Abissinia for safety. Accordingly, in the 5th year of the call, a party of 15 men and women left Makkah and found in Jeddah two merchant ships ready to sail for Abyssinia. The Quraysh followed them but they were out of their reach. Islam did not spread beyond the frontiers of Arabia. During that Islam penetrated into Persia and the Persian Gulf on the one hand and Egypt and Alexandria on the other.

Oballah was an old port in the Persian Gulf. Ships carried cargo and merchandise from this port to India and China. Alexandria, Spain, North Africa and Europe occupied the prominent positions in the Mediterranean Sea. When a small force sent across the Red Sea was completely lost in the Sea, 'Umar I gave up the idea of sending naval expedition. Muawiyah, 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 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 Caliph.

Under Uthman:

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 afraid of him but afterwards he was killed by the former. In 28 A.H. the Arabs invaded Cyprus. Muawiyah 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 Bahrain, He had to prepare a fleet which he dispatched to India. Thana was raided by Hakam's battle-ships. Another assault was made upon Bahroch and then Mughirah bin Abi al-A's was sent to attack Dabul (Thattaa), the port of sind. After this no important naval expedition was undertaken till the coming of the Umayyads in power.

Society under the rightly guided caliphs

Education: Studies in mosques and private houses, Subjects taught in early Islam

Under the orthodox Caliphs, educational system of the Prophet was continued, with more elaboration and extensive application. As there was no formal public school like the present age in the early period of Islam, studies were carried on, both in mosques and private houses. During this period, only a few branches of learning, namely, the Quranic interpretation (Tafsir), tradition of the Prophet. (Hadith), jurisprudence (Fikah) and the study of pre-Islamic poetry came to be recognized. With the passage of time, the Muslims quickly enriched their studies by introducing other subjects. The Caliphs were patrons of education. They organised education in different parts of the empire. The second Caliph, Umar I appointed a number of learned men to lecture in mosques on Islamic teaching in Kufah, Basrah and Damascus.

The Dhimmis: Condition of the Dhimmis under the orthodox Caliphs:

The subject people who enjoyed the protection of the Muslims were known as Dhimmis. Islam had never been intolerant towards the followers of other faiths. It becomes clear from the treatment that was meted out by the Prophet of Islam to the non-Muslims who entered into treaties with the Muslims. He, instead of treating them as vanquished people, took them as his equals and granted them 'such generous terms according to which they could live honorably and peacefully in the Muslim lands'.

Religious, judicial and civil rights enjoyed by the Dhimmis:

The orthodox Caliphs followed the Liberal and tolerant policy of the Prophet and granted privileges and rights to the Dhimmis (protected non-Muslims). They were exempted from compulsory military service which was binding upon every Muslim, and in lieu of military service they had to pay Jizya. If the Muslims found that they could not protect the people from whom they had collected the tax (Jizya), they refunded it. The dhimmis lived in perfect peace and amity under the Muslims. They were entitled to enjoy equal rights and privileges in the State. In this respect Mr. Wellhausen says, "Umar had a keen eye over the advantage of the non-Muslims and spared no pains to promote their welfare." He helped the poor and the destitute amongst the non-Muslims by giving them pensions from the Bayt al-Mal. The Caliphs protected the churches, cathedrals, synagogues and other holy places of the non-Muslims. Besides freedom of conscience, the non-Muslims enjoyed the free of court and law. Prof. P. K. Hitti says, "Being outside the pale of Muslim law, they were allowed the jurisdiction of their own canon laws as administered by the respective heads of their religious communities. Side by side with religious and judicial freedom, the non-Muslims enjoyed the security of honor, life and property. From the above facts it is clear that the policy of the Muslim State towards the Dhimmis in the days of the Orthodox Caliphs was liberal and generous.

Social Life: Simplicity of the Caliphs:

The Caliphs led simple and honest lives. It is quoted from al-Bayn that monarchs of a vast empire, the Caliphs led the life of a hermit. No kingly palaces were built for their residence, no magnificent buildings were erected for their council hall. They took pride in the cottages they live in, while they worked and labored for their daily bread. They were not ashamed of doing household works with their own hands. They did not feel the necessity of posting any bodyguard at their doors for their personal safety, though many of them fell victims to the assassins' knives. Their doors were open for the poor and they listened to the complaints of the public in person. They drew thirty rupees per month from the treasury for the maintenance of their family. Their hearts were dedicated to the love of God at night and their bodies to the service of man at day.