

Hum 4241 - Islamiyat II

Answer to Mid Semester Suggestions

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a. Write down the Evolution of Islamic Historiography mentioning the popular Classic Muslim Historians briefly.

Answer: Though Islamic historiography blossomed after its rise, its roots were firmly planted in pre-Islamic Arab traditions. The vibrant tapestry of genealogy, "Battle-Day" poetry, and tribal pride continued to influence early historians. Even the Umayyads, with their strong tribal identity, showed keen interest in preserving past narratives. Abid bin Shariah's popular book on kings, commissioned by the Umayyad founder Mu'āwiyah ibn Abī Sufyān, exemplifies this fusion of pre-Islamic styles with emerging Islamic historiography, laying the groundwork for future generations of historical scholarship.

During the classical period, Islamic historiography saw a growth in writings of more structured and comprehensive histories, often with a political or ideological agenda. Some of the most prominent classic Muslim historians from this period include Ibn Ishaq, Ibn Hisham, Al Waqidi, Ibn Sad, Ibn Qutaiba, Al Masudi, Al Tabari, Ibn Khaldun etc.

Ibn Ishaq: He is renowned for his biography of Prophet Muhammad (peace be upon him), known as "Sirat Rasul Allah" (The Life of the Messenger of Allah), which serves as a primary source of early Islamic history and the Prophet's life.

Ibn Hisham: He revised and edited Ibn Ishaq's biography of the Prophet Muhammad (peace be upon him), removing certain elements deemed unreliable and expanding on others. His version, known as "Sirat Ibn Hisham," remains an important historical source.

Ibn Saad: His work "Al-Tabaqat al-Kubra" (The Great Book of Classes) is a comprehensive biographical dictionary of early Muslims, providing valuable information about the companions of the Prophet Muhammad (peace be upon him) and subsequent generations. Also Ibn Saad'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.

Al-Waqidi: He was a historian known for his detailed accounts of early Islamic conquests and events. His work "Al-Maghazi" provides valuable insights into the military campaigns of the early Muslims.

Ibn Qutaybah: He was a scholar known for his contributions to Arabic literature and historiography. His works include "Al-Ma'arif," a collection of stories and anecdotes about pre-Islamic Arabia, and "Al-Imama wa al-Siyasa," a treatise on political leadership.

Al-Tabari: He was a polymath renowned for his exhaustive commentary on the Qur'an, and his chronology of apostles and kings, entitled "Kitab al Muluk-wa-Rasul" (History of the Prophets and Kings), which covers the history of the world from creation to the Islamic era. He is the first muslim historian who dealt with history in a comprehensive and annalistic method and formed a chronological sense of events.

Masudi: Often referred to as the "Herodotus of the Arabs," Masudi was a historian and geographer known for his extensive travels and scholarly works. His magnum opus, "Muruj adh-Dhahab wa Ma'adin al-Jawahir" (The Meadows of Gold and Mines of Gems), provides valuable insights into medieval Islamic civilization and world history.

Ibn Khaldun: He was a pioneering historian, philosopher, and sociologist known for his seminal work "Al-Muqaddimah" (The Prolegomena), which laid the foundations for the study of historiography, sociology, and economics. Ibn Khaldun's work introduced concepts such as social cohesion, cyclical history, and the role of the environment in shaping societies.

[NOTE: As the answer to this question will be hard to memorize, just write about 4-5 historians' details. I have given brief information about all the historians mentioned in sir's pdf. Just choose as your wish :)]

b. Evaluate 'Ibn Khaldun' as a Historian according to 'De boer' and Walter J. Fischel's Observations.

Answer: Ibn Khaldun is renowned for his innovative approach to historiography, introducing concepts such as "Asabiyyah" (social cohesion) and proposing a cyclical theory of history.

According to De Boer, "Ibn Khaldun 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 the 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 the illustration of his socio-philosophical views. In his work, Fischel described Ibn Khaldun as a highly original and influential historian, highlighted his innovative approach based on the study of social and political change, and credited him with establishing history as a science that analyzes causes behind the rise and fall of civilizations, not just a record of events.

Khaldun's emphasis on empirical observation, causal analysis, and interdisciplinary scholarship revolutionized historical inquiry. His magnum opus, "Al-Muqaddimah (The Prolegomena)," remains influential, shaping the study of universal history and inspiring generations of scholars in various fields. Overall, Ibn Khaldun's contributions as a historian are characterized by methodological innovation and theoretical insight, establishing him as a seminal figure in the field of historiography.

c. Write down the Short Biography of Prophet Muhammad (PBUH).

Answer: Prophet Muhammad (PBUH) was born on 12th of Rabee Al-Awwal (according to the majority of the historians) in Mecca, Saudi Arabia, approximately 570 years after the birth of Prophet Isa/Jesus(PBUH). His father, Abdullah, passed away before his birth, and his mother, Aminah, also died when he was just six years old. Raised by his nursing mother, Halimah, during infancy, he found care and affection despite early losses. His grandfather, Abdul-Muttalib, assumed guardianship after his parents' passing, with his uncle, Abu-Talib, taking over after Abdul-Muttalib's death.

At the age of 25, Prophet Muhammad (peace and blessings be upon him) married his first wife, Khadijah (may Allah be pleased with her), who was 40 at the time. Their union was marked by deep love and contentment, setting an exemplary standard for marital harmony.

Prophet Muhammad (peace and blessings be upon him) received his divine calling as the last messenger of Allah, tasked with conveying the message of Islam to humanity. The revelation of the Qur'an began when he was 40 years old, delivered by the angel Jibreel/Gabriel (peace be upon him).

Known for his honesty and kindness even before his prophethood, Prophet Muhammad (PBUH) earned the title "The honest, the faithful" among his people. He dedicated his life to teaching the Qur'an and spreading the monotheistic message of Islam, emphasizing the worship of the one God, Allah.

The Prophet was respectful to the other religions and didn't make fun of their religions at all. He treated people with respect and better than they treated him.

He had respect for his wives, kids, parents, sahabah and his people. He never insulted anybody and did not yell at someone if they did something wrong. He always helped people when they needed help. As a head of the family, he was caring, kind, wise, playful, loving and closer to children.

Following a life of exemplary leadership and service to humanity, Prophet Muhammad (PBUH) passed away at the age of 63. He was laid to rest in the mosque of the Prophet, Al-Masjid Al-Nabawi, located in Medina, Saudi Arabia, where his legacy continues to inspire millions worldwide.

d. Who are the Sons and Daughters of Prophet Muhammad (PBUH)? Mention them with their Mothers (RA).

Answer: Prophet Muhammad (PBUH) had seven children in total. Ummul Mu'minin Khadijah bint Khuwaylid(RA) bore six children with Prophet Muhammad (PBUH).

The names of their sons are:

1. Al - Qasim
2. Abdullah

And the names of their daughters are:

3. Zaynab
4. Ruqayyah
5. Umme Kulthoom
6. Fatimah

Later on, Ummul Mu'minin Maria al-Qibtiyaa(RA) bore one child with Prophet Muhammad (PBUH). The name of their son is Ibrahim.

e. How to Love the Prophet Muhammad (PBUH)?

Answer: We can love the Prophet by the following means :

1. Keeping a special connection and bond with the Messenger of Allah at all times by remembering him.

2. We must strive to the best of our ability in following his Sunnah and guidance. Allah SWT says in the Qur'an :
"Say, [O Muhammad], "If you love Allah, then follow me, so Allah will love you and forgive you your sins." -- (Surah Aal-e Imran, 3:31)
Also, the prophet said,
"Whoever revives my sunnah, then he has loved me. And whoever has loved me, he shall be with me in Paradise." -- (Jami At-Tirmidhi, hadith no 2678)
3. We should learn and study about his Seerah and then endeavor to follow in his footsteps.
4. We should send blessings (salat and salam) on him, as Allah Almighty Himself has ordered us in the Qur'an.

Also, we can show our love to the Prophet by obeying Allah SWT, respecting our parents, smiling at others, praying on time, helping the needy, and being kind to friends and family.

f. In order to Maintain Friendly Relations with the Jews, what did the Prophet Muhammad (PBUH) do?

Answer: To maintain friendly relations with the Jews, at first, the prophet acknowledged the divine authority of their religion and rested his claim upon the evidence of their scriptures. He even adopted some of their customs and ceremonies. The Prophet Muhammad (PBUH) took several steps to maintain friendly relations with the Jewish communities in Medina during his time:

1. The Constitution of Medina: Upon migrating to Medina, the Prophet established the "Constitution of Medina," a document outlining the rights and responsibilities of all residents, including Jews. This charter ensured equal protection under the law and freedom of religion for all.
2. Treaties and Agreements: The Prophet signed treaties and agreements with various Jewish tribes, guaranteeing their safety and autonomy as long as they remained neutral in conflicts. These treaties were generally respected by both parties.

3. Judicial Arbitration: The Prophet acted as a mediator in disputes between Muslims and Jews, upholding justice and fairness regardless of religious affiliation.

4. Shared Religious Practices: Early Muslims initially prayed facing Jerusalem, acknowledging the shared Abrahamic heritage with Judaism. Though this practice later changed, it reflects initial attempts to build bridges.

5. Personal Interactions: Numerous accounts mention the Prophet's positive interactions with individual Jews, engaging in respectful dialogue and learning from their knowledge.

[Directly copied from AI as there is not much information that can be taken from the slides :")]

9. Evaluate the Significance of the Madina Charter according to the great historian William Muir's Book- "A Life of Mahomet and History of Islam to the Era of the Hegira".

Answer: The significance of the Medina Charter, according to the great historian William Muir in his book "A Life of Mahomet and History of Islam to the Era of the Hegira," lies in its role as a foundational document that established a framework for governance, social cohesion, and religious tolerance in early Islamic society.

Muir's analysis likely highlights several key aspects of the Madina Charter:

- **Establishment of a Multicultural Society:** The Madina Charter, also known as the Constitution of Medina, brought together various tribes and communities under the leadership of Prophet Muhammad (peace be upon him). It recognized the rights of Muslims, Jews, and other inhabitants of Madina, establishing a multicultural society based on mutual respect and cooperation.
- **Legal and Administrative Framework:** The charter provided a legal and administrative framework for governance, outlining the rights and responsibilities of different groups within the community. It addressed

issues such as security, dispute resolution, and protection of property, laying the groundwork for the functioning of a cohesive and orderly society.

- **Religious Tolerance:** One of the significant aspects of the Madina Charter was its recognition of religious diversity and the rights of non-Muslims to practice their faith freely. This emphasis on religious tolerance reflected the inclusive ethos of early Islam and contributed to the peaceful coexistence of different religious communities in Madina.
- **Social Contract:** The Madina Charter can be seen as a social contract between the various tribes and communities of Madina, establishing a sense of collective responsibility and solidarity among its inhabitants. It fostered a sense of unity and cooperation, essential for the survival and prosperity of the nascent Muslim community.

Overall, according to William Muir's analysis, the Madina Charter played a crucial role in shaping the social, political, and religious landscape of early Islamic society. It served as a model for governance, religious tolerance, and social cohesion, laying the foundation for the development of Islamic civilization in Madina and beyond.

[Taken from AI completely as there was no information in the slides....or maybe I missed them :"(]

h. Draw the Significance of the Hudaibiyyah Treaty as a great victory of Islam according to the Muslim Historians 'Zuhri' and 'Ibne Hisham's observations.

Answer: Though initially met with disappointment by Muslims, the Treaty of Hudaibiyyah proved a strategic victory in disguise. Allah(SWT) said in the Qur'an regarding the treaty of Hudaibiyyah:

"Indeed, We have given you, [O Muhammad], a clear conquest." - Surah Al-Fath (48:1)

Despite outward concessions, it secured peace, acknowledged Islam's political power, and allowed time for expansion. Zuhri, the biographer of the Prophet(PBUH), said, "There was no man of sense of judgment amongst the idolaters who was not led thereby to join Islam."

This ultimately weakened the Quraysh and paved the way for Islam's triumph, attracting figures like Khalid bin Walid and Amr Ibn-Al As, leading to a significant increase in Muslim followers. In this connection, the great historian Ibn Hisham said, "At Hudaibiyyah, the Prophet had fourteen hundred (1400) followers with him, but two years later in the attack on Makkah, he was followed by ten thousand (10000) Muslims."

The treaty's long-term benefits outweighed initial perceptions, solidifying its historical significance as a turning point for Islam.

i. What are the teachings of the farewell sermon of the Prophet Muhammad (PBUH)?

Answer: The Farewell Sermon of the Prophet Muhammad (PBUH), also known as Khutbatul Wada, delivered on the occasion of the Hajj pilgrimage in 10 AH (623 AD), is considered a cornerstone of Islamic teachings. It encompassed a wide range of topics, emphasizing principles of faith, morality, and social justice. Here are some key teachings:

1. Sanctity of life and property, significance and the sacredness of Muslim life and property.
2. Prohibition of usury and waiver of interest along with obligations and importance of financial equality.
3. Forgiveness of past wrongs and emphasis on justice for all.
4. Guidance for conduct, warning, and condemnation regarding tampering with religious laws and calendar.

5. Caution against Satan's influence and the importance of safeguarding faith.
6. Fair treatment of women, rights, and responsibilities in marriage, and the importance of kindness and respect within it.
7. Significance of the five pillars of Islam, worship, and devotion towards them.
8. Equality in the case of humanity, abolishment, and rejection of racial and ethnic superiority, and the importance of piety and good deeds.
9. Abstaining from doing injustice to others or ourselves and holding on to the Qur'an and Sunnah in order to remain on the straight path.
10. Importance of transmitting and passing on the Prophet's words to future generations.

Question : Write short notes on the following:

- (i) AD, BC.
- (ii) Farewell Pilgrimage.
- (iii) Farewell Sermon.
- (iv) Aws & Khasraj.
- (v) "Live and Let Live Others".

Answer:

(i) AD and BC are terms used in the Gregorian calendar system to denote years in the Christian era. Here's a brief overview:

AD (Anno Domini): AD refers to years in the Christian era, counting from the approximate birth of Jesus Christ. It is Latin for "In the Year of Our Lord." The AD system starts with the year 1 AD, which is believed by tradition to be the year of Jesus Christ's birth. Years are counted sequentially forward from 1 AD, with each year representing a specific number of years since the birth of Christ. For example, 2022 AD means 2022 years after the traditional birth of Jesus.

BC (Before Christ): BC refers to years before the birth of Jesus Christ. It counts backward from the estimated year of Christ's birth. Like AD, BC years are also numbered sequentially, with each year representing a specific number of years before the traditional birth of Christ. For example, 500 BC means 500 years before the traditional birth of Jesus.

(ii) The Farewell Pilgrimage, also known as Hajjat al-Wada', was the final pilgrimage performed by Prophet Muhammad (PBUH) in the year 632 CE. It took place in the 10th year of the Islamic calendar, and it holds immense significance in Islam as it was the last pilgrimage led by the Prophet before his passing. During this pilgrimage, Prophet Muhammad performed all the rituals of Hajj, including Tawaf around the Kaaba, Sa'i between the hills of Safa and Marwah, and standing on the plains of Arafat. One of the most important incidents of the farewell pilgrimage was the farewell sermon of the Prophet.

(iii) The Farewell Sermon was delivered by Prophet Muhammad (PBUH) during his Farewell Pilgrimage in the year 632 CE. It took place on the plains of Arafat near Mecca and holds immense significance in Islam as it encapsulates the essence of the Prophet's teachings and provides guidance for the Muslim community. In this sermon, he emphasized unity among Muslims, condemned racism and discrimination, and highlighted the importance of justice, compassion, and adherence to Islamic principles. It addressed social, ethical, and religious issues, providing guidance for the Muslim community. The sermon remains a source of inspiration and guidance for Muslims worldwide.

(iv) Aws and Khazraj were two prominent Arab tribes residing in Yathrib (later renamed Medina). They were among the main inhabitants of the city at the time of the Prophet's migration.

Aws: The Aws were one of the two major Arab tribes in Medina. They were known for their strength, courage, and valor. The Aws and the Khazraj were engaged in longstanding tribal conflicts and rivalries before the arrival of Prophet

Muhammad(PBUH). However, many members of the Aws tribe eventually embraced Islam after the Prophet's migration to Medina.

Khazraj: The Khazraj were the other major Arab tribe in Yathrib. Like the Aws, they were known for their bravery and prowess. Before the arrival of Prophet Muhammad, the Khazraj tribe was involved in ongoing disputes and conflicts with the Aws tribe. However, similar to the Aws, many members of the Khazraj tribe accepted Islam following the Prophet's migration to Medina.

(v) "Live and let live others" was the policy of Prophet Muhammad(PBUH) for the purpose of creating an Islamic empire in Medina.

After his hijrah to Medina, in order to unite the Ansar and the Muhajirun, the Prophet, at first, established a brotherhood between them that was not based on kinship or blood but the faith, which linked them together in sorrow and happiness. He realized the truth that the foundation of Islamic empire would be very weak unless it was based upon the goodwill and cooperation of all sections of people alongside toleration of the others' religion. In this respect, his policy was "Live and let live others". Based upon this view, he wanted to organize the state on the basis of cooperation between the Muslims and the Jews and granted a clearly-defined charter, that is known as the Madinah Charter.

*"And rely upon Allah; and sufficient
is Allah as disposer of affairs"
- Surah Al-Ahzab, 33:3*