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(STAPLES HERE)

1\*

Describe some of the basic pillars of Islam?

Ans: "ISLAM" is an Arabic word. It means the act of resignation to God. Islam has five Pillars. The first one is Iman.

(1) **Iman** : Iman (faith) which provides the central pillar that restrains the whole structure, the four other pillars in the four corners are:

- (1) Prayer (Salat)
- (2) Fasting (Sawm)
- (3) Charity (Zakat)
- (4) Pilgrimage (Hajj)

(2) **Prayer**: A Muslim has to pray five times a day, before sunrise, between mid day and afternoon, in the afternoon, immediately after sunset and between the time when the twilight is over and just before dawn.

(3) **Fasting (sawm)**: A Muslim has to observe fasting once for a whole month during the lunar year, everyday from dawn till sunset, the month of Ramadan. Physically he does not eat, drink or smoke or have sexual intercourse. Spiritually he abstains from all evil thoughts, actions and sayings.

(4) **Charity (Zakat)**: Charity implies that everything that he seems to possess belongs to Allah and therefore anyone in need has a share in it and he should willingly and gladly help individuals and society when they are in need. As mankind has never been free from some kind of need, an annual amount is prescribed out of ones income and saving.

2\* Define Tawhid? Describe its importance in Islam.

**Tawhid:** Tawhid is an Arabic word. It means to declare something as one and unique. Allah, the creator of the universe is one, second to none and incomparable. This belief is called 'Tawhid' the meaning of the term, Tawhid is oneness. Allah is the only creator, preserver, worth of Ibadat and allegiance. To accept and believe in this single entity is called Tawhid. Allah the Greatest declared in the holy Quran. "If there would have been more than one God between the heavens and the earth. Both would have been destroyed.

Importance and influence of the belief in Tawhid: Faith in Allah is the most important of all the basic things in which one has to believe in Islam. This is the first aspect in 'Iman' Tawhid is the basis of the faith in Allah. All the teachings of Islam are based on the belief in Tawhid. The innumerable numbers of prophets beginning right from the prophet Hazrat Adam (Am) upto the last prophet Hazrat Muhammad (SM) who came to this earth for the guidance of mankind, propagated the teachings of Tawhid. They all struggled for the establishment of Tawhid. Hazrat Ibrahim (Am) was thrown into the fire due to this struggle. Hazrat Muhammad (sm) endured ruthless tortures and was compelled to make Hizrat. Liberation from the bonds of slavery of innumerable creations can be gained if the mastery of one Allah is accepted.

Human beings who believe in Tawhid do not bow down before any other man nature or power. The belief in Tawhid encourages self-consciousness and self-respect among the human beings. This belief creates unity ignoring all the division in human beings. Benevolent attitudes are being formed because of the belief in Tawhid. Nothing can derail them from the ideals. Human beings are inspired to good deeds.

**3\* Define Ihsan and describe its importance in Islamic Ethics.**

Realization of man's relation to Allah is a spiritual aspect known in Arabic as ihsan; which prophet Muhammad (peace be on him) explained the following way: "You should worship Allah as if you are seeing him, for he sees you though you do not see him. If that is not possible always you must realize that Allah is seeing you".

This realization is regarded as the basis of true devotion. It signifies that man has identified his will with the will of God and has brought it, at least as far as he is concerned, completely in tune with the divine will. Man, then, not only avoids evils which God does not like to be spread on the earth, but uses all his energy to wipe them off the surface of the earth. Man comes nearest to God by excelling in this process of identification of man's will with the Divine will.

The most complete example of the realization is that of the prophet (peace be on him). Through constant remembrance of Allah, through Man's love of God and the prophet through obedience to the commandments of Allah and His prophet (peace be on him), and through constant struggle to promote good and forbid evil man may attain nearness to Allah.

This realization is the basis of piety. This piety is the source of righteousness which is regarded by Islam, as the core of just action, person who through Iman, amal and ihsan become living symbols of truth represents the reform movement established by the prophet (peace be upon him) to reconstruct human life and bring it in accord with Divine Guidance.

And a society which realises these values in its collective life would be the ideal society which Islam wants to establish for the ultimate welfare of Man.

4\* What is the Islamic point of view regarding the human life?

Ans: We have to believe that Allah is one. He has created everything in the world. Islam is the only truthful and meaningful religion for human life of this earth. Islam is emphatic in the assertion that man can reach perfection in the earthly individual life by making full use of all the worldly possibilities of his life.

The basis of this 'liberalism' in Islam, is to be found in the conception that man's original nature is essentially good. Contrary to the Christian idea that man is born sinful, or the Hinduism, that he is originally low and impure and must painfully stagger through a long chain of transmigrations towards the ultimate goal of perfection. It is said in Qur'an:

'Surely we created man in the best structure' and afterwards we reduced him to the lowest of low, with the exception of those who have faith and do good works'.

In Islam, we know nothing of original sin, we regard it as incongruent with idea of God's Justice. God does not make the child responsible for the doings of his father.

Every Muslim is his own redeemer; he bears all possibilities of spiritual success and failure within his heart. It is said in the Quran of the human personality.

"Nothing shall be reckoned to man but that which he has striven for."

### **\* Describe some of the characteristics of Islam.**

Ans: Islam is a heavenly religion of truth, peace and happiness. It has wonderful vitality. It is suitable for all stages of life from birth to death. It has many wonderful Characteristics. In the following some of them are discussed in brief.

#### **(1) Simplicity, Rationalism and Practicalism:**

Islam is a religion without any mythology. Its teaching is simple and intelligible. It is free from superstitions and irrational beliefs. The unity of God, the prophethood of Muhammad (SM) and the concept of life-after-death are the basic articles of its faith. All the teachings of Islam and basic beliefs are simple and straightforward. There is no hierarchy of priests, no far-fetched abstractions, no complicated rites and rituals. Everybody may approach the Book of God directly and translate its dictates into practice.

#### **(2) A complete way of life:**

Islam is not a religion that confines its scope to the private life of man. It is a complete way of life, catering for all the fields of human existence. Islam provides guidance for all walks of life, individual and social, material and moral, economic and political, legal and cultural, national and international. The Holy Qur'an enjoins man to enter the fold of Islam without any reservation and to follow God's guidance in all fields of life. When we need suggestion we can easily follow the rules and regulation of Islam, because Islam is a complete way of life.

#### **(3) Complete Record of Teaching Preserved:**

The teachings of Islam have been preserved in their original form and God's Guidance is available without adulteration of any kind. The Qur'an is the revealed book of God which has been in existence for the last fourteen hundred years and the word of God is available in its original form. Detailed accounts of the life of the prophet of Islam and his teachings are available in their pristine purity. There has not been an iota of change in this unique historic record. The sayings and the entire record of the life of the Holy prophet have been handed down to us with unprecedented precision and authenticity, in works of the 'Hadith' and the 'Sirah'. Even a number of non-Muslim critics admit this eloquent fact.

At last we can say, Islam is a beautiful way of life and it has many other different types of characteristics like Unity of Matter and Spirit, Universality and Humanism, Permanence and Change etc. We should follow Islam to maintain a perfect life.



## 6\* Discuss the social responsibilities in Islam.

Islam sets up its value system plainly concerning our necessity to think clearly about the Deity, and to worship Him sincerely. Only after we accomplish this, and establish His pure worship, do we consider the other sins or crimes which might be committed against society or our fellow men, such as murder, theft, lying, slander, adultery etc.

In Islam Good manners in both private and public are likewise considered to be important. However no duty is overwhelming: What one might call our Major commandments or our responsibilities are well set forth:

SAY: 'Come close, I will list what your Lord has forbidden you:

- I. Do not associate anything with Him:
- II. And (show) kindness towards both (your) parents.
- III. Do not kill your children because of poverty; we shall provide for you as well as for them.
- IV. Do not indulge in shocking acts, which you may practice openly or keep secret.
- V. Do not kill any person whom God has forbidden except through (due process of) law. He has instructed you with this so that you may use your reason.
- VI. Do not approach an orphan's estate before he comes of age except to improve it.
- VII. Whenever you speak, be just even though it concerns a close relative.
- VIII. Fulfill God's agreement. Thus has he instructed you so that you may bear it in mind.

Economic life must likewise be taken care of in an ethical fashion, especially matters like usury, hoarding and adulteration, which has always led to abuse. The law and the state must thus be able to function on a basis of justice for everyone.

Islam does not preach the idealistic doctrine of the other Cheek, but instead prefers self-defense tempered with compassion and an attempt at reconciliation, as we learn in the following passage:

A good deed and an evil deed are not alike: repay (evil) with something that is finer, and notice how someone who is separated from you by enmity will become a bosom friend!

On an individual level, responsible action is encouraged: positive behaviour is preferred over negative or destructive conduct; we are promised: 'Anyone who comes with a fine deed will have ten more like it, while anyone who comes with

an evil deed will only be rewarded with its like; they will not be harmed.' (al-Qur'an, 6: 161). Thus we are encouraged to be constructive in our conduct; with our close relatives first of all, with women, children and especially orphans, and with the compassion. Thus Islam steps forward with clear values to guide us to renewed social responsibility.

**7• Discuss the Islamic way of treating anger, love and hate?**

Ans. A few illustrations might help one appreciate the manner in which the Qur'an teaches that natural instincts may be converted into moral qualities. The regulation of this instinct, by placing it under the control of reason and judgement, converts, it into a moral quality.

Anger: Regulation of natural instinct may itself have several gradations. With regard to the instinct just mentioned, the first gradation is: A person who has suffered wrong may seek the imposition of a penalty upon the wrong doer. However the penalty must not be out of proportion to the wrong suffered (2:195). The next gradation is : He who forgives a trespass committed against him, intending thereby to effect a reformation in the offender, achieves a higher standard of moral action than one who insists upon the imposition of a proportionate penalty in all cases. A still higher gradation is: The person oppressed should not only suppress his desire to take revenge, forgive the wrongdoer, but he should go further and exercise benevolence toward the later.

Love: As for the natural instinct of love is that preference must be given to a duty owed in respect of benefits received in the past or would be received in the future. In this context, love of parents and the duty owed to them stands higher than the love of children and the duty owed to them.

The Quran has put the duty owed to parents in close juxtaposition to the duty owed to God. And lower to them the wing of humility out of tenderness, and pray, 'My lord, have mercy on them, even as they nourished me tenderly in my childhood. (17:24-25).

Hate: The natural instinct opposed to love is hate, repugnance, or enmity. If not regulated, it may cause great damage. Under proper regulation, it promotes dignity, self-respect, and righteousness.

For instance, the Qur'an says: "Allah has endeared faith to you, and has made it attractive to you, and he has put repugnance in your hearts toward disbelief, disobedience and transgression. Allah is all knowing, wise" (49:8-9)

For instance, the hostility of a people should not incite one to injustice, however strong might be the resentment felt toward the hostile people. "Let not the hostility of a people incite you to injustice. Act justly always: that is nearer to righteousness" (5:9). While it is forbidden to let the heart incline toward transgression, one must deal kindly and equitably even with those opposed to the faith, for Allah "Loves those who are equitable" (60:9)



**Q Write in details the social moralities of Islam.**

**Ans:** In the wider sense every aspect of human relationship is governed by social values. In his Farewell Address the prophet said: "You are all brothers and are all equal". So Islam has established a universal brotherhood.

Great stress is laid on the proper upbringing and training of children. While stressing kindness and affection toward children and treating all children tenderly, Islam does not approve of undue indulgence. The prophet (Pbh) said to his dearest daughter "Fatima, continue to be diligent in righteous acts, for on the Day of Judgement you will not be asked whose daughter you are, You will only be asked how you employed yourself."

In the same way the needy, wayfarer and the orphans must be looked after. There must be fair cooperation between the neighbours.

With regard to servants the prophet had said "They are your brothers and you should treat them as such, provide them with kind of food that you eat and the kind of clothes that you wear and if you set them a hard task, join them in it to help them complete it". The wages of a laborer must be paid to him "before the sweat dries upon his body".

The obligation is laid upon everyone to urge others toward goodness and to seek to restrain them from evil but with kindness and affection. Spying, backbiting and undue suspicion must be avoided to establish an ideal Islamic society.

### **Self-Criticism**

This faith was a wonderful source of moral training. It generated among its followers an amazing strength of will, self-criticism and justice towards oneself. For, nothing can help to overcome the inducements of the self so successfully as a living faith in the Omnipresence of God.

If anyone ever succumbed to beastly urges and fell into error, even though unobserved he would make a confession thereof straightway before the prophet and under go the severest punishment willingly to escape the divine displeasure.

### **Honesty and Trustworthiness**

Virtues like honesty and trustworthiness developed in the early Muslims as the natural fruits of a sense of living belief in the Omnipresence of the Absolute God. Even when alone and unnoticed or in any other situation wherein they could easily transgress the bonds of religious conduct, the fear of God kept the Muslims under rigid control.

It is related in Tarikh-i-Tabari, that, after the victory of Madain, when the Muslims were collecting the booty, one of them brought something he had come upon and deposited it with the treasurer. It was so enormously valuable that those who saw it were astounded. They had not seen such a valuable treasure in their lives. They began to question him, "Are you sure, you have not held a part of it?" "By God" he replied "had I wished I could have misappropriated the whole lot without any of you being the wiser." This straight forward reply made a deep impression on them and they felt that they were facing an extraordinary man. They begged him to disclose his name, but he declined. "I can't tell you my name," he said, "because you will then start praising me, while all praise is for Allah. I am well content with whatever He bestows as a reward". When he departed, they sent a man after him to find out who he was. Then it was discovered that he was Amir of the tribe of 'Abd-i-Qais.'

## **The Genealogy of Western Civilization**

Western Civilization is not of recent origin. Its roots go back to thousands of years, to ancient Greece and Rome. Whatever is real to-day in the Western outlook on life and ethics can be traced directly to the old Greek and Roman Civilizations.

The Western nations kept cultivating the spirit, the philosophy, the science, the literatures and the ideas of the Greek and the Roman Cultures till the 19<sup>th</sup> century when they put on a new garb. It is possible to be deceived by the splendor of the new attire, but the fact remains that its warp and woof was made up of the Greek and the Roman materials.

The Greek Civilization was the first clear manifestation of the Western mind. It was the first civilization to be built exclusively on the Western intellectual and ethical ideals and aspirations.

### **Greek Civilization**

The real intellectual fundamentals of the Greek civilization may be summed up as follows:-

- i. Disregard of transcendental truths;
- ii. Want of religious feeling and spirituality;
- iii. Worship of material comforts; and
- iv. Exaggerated patriotism.

In a word, the Greek civilization was purely materialistic. The Greek could not even conceive of God without giving Him physical forms and shapes, and making images for his Attributes and installing them in their temples so as to lend a visible aspect to their devotions. They had a god of sustenance, a god of benevolence, a god of fury, and so on. All the attributes of physical existence were ascribed to those gods.

Many Western writers have similarly drawn attention to the spiritual ineffectiveness of the religion and the lack of moral enthusiasm and dignity in the religious practices and festivals of the Greeks. Lackey, for instance, says, "The Greek spirit was essentially rationalistic and eclectic; the Egyptian spirit was essentially mystical and devotional--- The Egyptian deities', it was observed by Purlicus,' were chiefly honored by Lamentations, while the Greeks honored their gods by singing and dancing.

Another major characteristic of the western spirit is its narrow nationalism. Nationalism is much more intense in Europe than in Asia. This is due, partly to geographical reasons. In Asia, the natural regions are extensive, with a wide range of physical, climatic and ethnological diversities. They are more fertile and

can support life with greater ease. The tendency here, has, therefore, always been towards large, multi-racial states. The World's most extensive Empires were established in this continent. Europe, on the other hand segregated from each other by formidable natural, barriers like high mountains and deep rivers. The population in these areas is dense, the pressure on land is heavy and the means of subsistence factors have contributed to the creation there of a strong national sentiment, particularly in Central and Western Europe where the idea of a political community could not extend beyond the boundaries of a city-state even in the olden days.

The entire civilization of the Greeks was built around their city-states. Lecky says that the state occupied predominance in the Greek mind and virtue was indissolubly connected with patriotism. The cosmopolitanism of Socrates and Anaxagoras had made little impression upon the Hellenes. Aristotle's system of ethics was based upon differentiation between the Greek and the non-Greeks. According to him, the Greeks had no more duties to barbarians (meaning, foreigners) than to the wild beasts. In fact, when a philosopher declared that his sympathies extended beyond his own State and included the whole people of Greece, he caused great astonishment among his own people.

## Roman Civilization

The Greek had developed a brilliant literature, philosophy and civilization, while the Romans had only just come out of a military stage. In these circumstances, it was but natural for the Romans, when they conquered Greece, to get imbued with the intellect and manners of the Greeks.

"It is also evident that the Greeks having had for several centuries a splendid literature, at a time when the Romans had none, and when the Latin language was still too crude for literary purposes, the period in which the Romans first emerged from a purely military condition would bring with it an ascendancy of Greek ideas. Fabius Pictor and Cincius Alimentus, the earliest native historians both wrote in Greek.

The Roman religion had never been a source of moral enthusiasm. Being wholly paganism and superstitious, it was altogether incapable of checking the progress of skepticism and unbelief among its followers. Consequently as the Roman advanced culturally, they grew openly contemptuous of their faith. This much they had decided already that their gods had nothing to do with the management of the practical affairs of this world.

A natural corollary of the naked materialism of the Romans was Imperialism and exploitation of the weaker nations for selfish motives. This, too, has been inherited in to by modern Europe. According to Muhammad Asad:

"During its closing years the Roman Empire was transformed into a sea of corruption and evil. The original military discipline of the Romans and the simplicity of their ethical code were swept away by the avalanche of wealth and luxury."



## Is 1207(Multiple Choice Questions)

- 1) What is the basic of Islam? ✓  
a) Sharib b) kufr c) Tawhid
- 2) What is the antonym of of Tawhid?  
✓a) shrik b) kufr c. oneness
- 3) The tow main soures of Islamic teaching are:  
✓a) Quran & Sunnah b) Sunnah & Wajib c) wajib & Farz
- 4) How many pillars are there in Islam?  
a) 4 b) 2 ✓c) 5
- 5) Who was the founder of Kabah? -  
a) Adam b) Jesus ✓c) Abraham
- 6) What is the ancient name of Mekkah?  
a) Babel ✓b) Bekkah c) Eden
- 7) What is the amount of money that makes zakat obligatory?  
✓a) 70 thousand tk. b) 1 million tk. c) 10 thousand tk.
- 8) What is the percentage of Zakat?  
a) 5% ✓b) 2.5% c) 10%
- 9) When was the first verse of Quran revealed?  
a) 570 A.D. b) 630 A.D. ✓c) 610 A.D.
- 10) What is the exact number of Surahs?  
✓a) 114 b) 210 c) 115
- 11) Who was the first person to collect the Quran officially?  
a) Osman (R) ✓b) Abu-Bakar (R.) c) Ali (R.)
- 12) In which country was the Quran printed for the first time?  
a) Saudi Arabia b) Turkey ✓c) Germany
- 13) When was the Quran printed first?  
a) 1901 b) 1801 ✓c) 1701
- 14) What is the second teaching source of Quran?  
a) Quran ✓b) Hadith c) Tafsir
- 15) What is the synonym of Hadith?  
a) Asar b) Saying ✓c) Sunnah
- 16) What is the meaning of Wahi  
a) Message b) Speech ✓c) indication
- 17) Is it possible to understand Quran without Hadith?  
a) Yes ✓b) no c) Sometimes
- 18) Regarding the wealth man is just its-  
a) Servant b) custodian ✓c) Owner
- 19) In Islam the real owner of the wealth is-  
a) The Rasul ✓b) Allah c) Man
- 20) In the Islamic Economy monopoly is-  
a) Ethical ✓b) prohibited c) Allowed

- 21) What is the name of the first written law of the world civilization?  
 a) swiss code    b) Islamic code    ☒ c) code of Hammurabi
- 22) In the code of Hammurabi Usuary was-  
☒ a) Allowed    b) Forbidden    c) Discouraged
- 23) What is the main condition for the acceptance of Ibadat?  
 a) Worship    b) Preservence    ☒ c) Legal income.
- 24) The Essence of Taqwa is-  
☒ a) Fear of Allah    b) Mercy of Allah    c) Love of Allah
- 25) The essence of Ihsan is-  
 a) Fear of Allah    b) Mercy of Allah    ☒ c) Love of Allah
- 26) What is the name of last caliph? -  
 a) Abdul Hamid    b) Ali    ☒ c) Abdul Majid
- 27) When was the title "Caliph" abolished?  
 a) 1920    b) 1922    ☒ c) 1924
- 28) What was the christian name of name of Mohammad Asad?  
 a) Cat Stevensons    b) Neil Tenant    ☒ c) John leopold.
- 29) In respect of nationality Mohamamad Asad was a -  
 a) German    b) Russian    ☒ c) Polish
- 30) When did our Prophet migrate to medinah?  
☒ a) 622    b) 630    c) 625
- 31) What is the ancient name of medinah?  
 a) Bekkah    b) Mamman    ☒ c) Yathrib
- 32) Who narrated the highest number of Ahadith?  
 a) Afu-Bakar    b) Ali    ☒ c) Abu-Huraria
- 33) Who was the adopted son of our prophet (s.m)  
 a) Ali    b) Osman    ☒ c) Zaid
- 34) What was the first holy war in Islam?  
 a) Uhod    ☒ b) Badr    c) Khandaq
- 35) Where the first migration of Islam took place?  
☒ a) Abyssynia    b) Yathreb    c) Madina

## IS-1207

1. The roots of the Western civilization go back to ancient-  
a) China    b) Egypt    c) Greece
2. Greek civilization was purely-  
a) Theocratic    b) Materialistic    c) Ethical
3. One of the major characteristics of the western spirit is its narrow-  
a) Patriotism    b) Nationalism    c) Liberalism
4. Aristotle's system of ethics was based on- a) Differentiation    b) Unification  
c) amalgamation between the Greeks and the non-Greeks.
5. According to Aristotle the Greeks had no more duties to foreigners than to-  
a) Guests    b) friends    c) Wild beasts
6. The Romans were famous for their Military Literary Cultural supremacy  
a                      b                      c
7. In the Roman Empire the emperor was a symbol of :  
a) Peace    b) Justice    c) Force
8. Galileo was punished by the  
a) King    b) Court    c) Church
9. In the Medieval age the church    a) punished    b) rewarded    c) chided the  
thinkers and the scientists.
10. According to Mani mankind should voluntarily bring itself to an a)  
enlightenment b) Unity    c) end to overcome evil.
11. The a) Aryans    b) The Indians    c) The Dravidians were the first to introduce  
racial bars in India.

### Importance of the intelligence:

By virtue of intelligence one is capable to know the truth and discern between good and evil. It is by virtue of intelligence human being is distinct from any other animal. So if anyone could make the best use of it is called a wise one and thus could be perfect as human being. So there are mufassirs who interpreted the word alive in the verse- (36:70) "That it may give admonition to any (who are alive)" as any who are intelligent.

One could increase his intelligence by its proper utilization otherwise it becomes stagnant and useless. But the use of intellect should be devoid of all kinds of ill desires. It also increases by virtue of experience and dealings with real world. That is why the older people of the society are respected in spite of the loss of their intelligence. By this age they become the source of many eye witnesses and hearing of incidents.

### Source of the good character:

Everything has its source from where it is originated, so the source of good morality is ones intellect. Allah has made it the basis of religious activities. It is also the impetus of the worldly activities. We can see there are many issues demanded by the human intellect and hence approved by the Sharia too. In this regard Prophet Muhammad (sm.) said "There are pillars for everything and pillars of the religious activities are the mans intellect. Worship of Allah depends on his intellect. Didn't you hear the wicked people saying- "Had we but listened or used our intelligence we should not now be among the companions of the blazing fire"(67:10) By many it is regarded as the best friend of a man whereas ignorance as his enemy. It is indeed the best of the gifts Allah bestows on a person.

Anas b. Malek reported: "We appreciated a man to the messenger of Allah, he asked us about his intelligence; we said "We are appreciating the way he prays and his other innumerable virtues while you are insisting to know about his intelligence?" The prophet (sm.) replied "A foolish religious person is more harmful to Islam than a wicked person and a man attains the nearness of Allah according to his intellectual efficiency".

Prophet (sm.) said "The wisest one is the best one"

### **Demerits of the lower desire:**

The opposite of intelligence is desire. It is the cardinal obstacle towards achieving the perfection. Abdullah b. Abbas is reported to have said "Human desire is a kind of god other than Allah" then he recited "Did you see the one who took his own vain desire as his god?" (25:23)

In this regard our prophet (sm.) said "Allegiance to the desire is a disease while its defiance is the cure." So, men can attain perfection only after winning over his desire by virtue of his intelligence: "And those who had entertained the fear of standing before their Lords status and had restrained their soul from lower desires, their abode will be the paradise." (79/40-41)

One has to suppress his desire to overcome all the wrongdoings and undergo all the hardships to reach the perfection in this world and in the life hereafter as Prophet (sm.) said "The paradise is surrounded by hardships and the hell is surrounded by desires".

As for the moral virtues our Prophet (sm.) said "Allah has selected Islam as your religion, so honor it with moral virtues and generosity because without these two things your religion remains incomplete".

He also said "Good morality and Good neighbor makes the house lively and increases the longevity."



## **Wisdom behind the religious obligations and prohibitions.**

As a practical religion no duty is overwhelming in Islam. In this regard it is said in al-Quran:

"Allah does not charge a soul except with that within its capacity (2:286). He also said "And has not placed on you in the religion any difficulty" (22:78). He classified the obligations into three categories. The first one related to the belief, the second one related to the practical action and the third one to the abstention. This variation indeed made them easy and attractive to the human nature.

As for belief it is also classified into two. First one is affirmative and the second one is negative. Human being has to affirm the oneness of Allah, the life hereafter, prophet hood of all the messengers and the last prophet. He has to negate shirk or association, need and all the negative attributes. Whenever a person attains the intellectual maturity he or she must practice this belief.

As for action it is also divided into three. The first related to the physical action, such as prayer and fasting. The second one related to their fortune, such as Zakat and Kaffara or expiation. The third one related to both: body and wealth, such as Hajj and struggle to establish the justice and truth.

Abstention is divided into three categories as well. The first one is introduced to preserve the human soul and body. Such as the prohibition of murder and abstaining from prohibited food items like the pork and wine. Wine is harmful for the mental wellbeing too. While the second one to uphold the social and family integrity. Such as, anger, injustice and exaggeration. These negative attributes indeed cause social and family hatred. The third one is devoted to the preservation of the human race and its dignity. Such as illegal relation of man and woman and marrying own siblings. If we think well about the abstention we will find them equally benefiting as the obligations. Hence we can conclude that all the obligations and prohibitions are introduced for the very welfare of the human being.

Now we will try to understand the individual, social and international impacts of the basic four obligations of Islam.

### **Prayer (Salat)**

Prayer is the second of the five foundations of practical religion in Islam. Allah has placed this physical obligation before fasting and Zakat as this one is easier than fasting whole the day and human being has natural greed to the wealth and it is harder to dispense with. Purity should be followed by Salat to stand in front of Allah with the purity He deserves. Then it is followed by recitations from the holy Quran to contemplate his instructions and exhortations.

The word prayer has appeared in al-Quran, on more than hundred occasions, in different forms such as salat, d'ua, and dhikr etc. "And establish regular prayer, for it restrains from indecent and unjust deeds"(29:45) The preferable way of its performance is in congregation, where there is no distinction of rank and position.

This is to remind the believers of the fact that all are equal in the sight of Allah; a classless society.

### **Fasting (Sawm)**

Fasting extends over the whole month of Ramadan. "O ye who believe! Fasting is prescribed for you as it was prescribed for those before you, that ye may adopt taqwa (self restraint)" (2:183)

Due to this taqwa the one who observes fasting should abandon everything unlawful. As Prophet (S.M.) said "Fasting is a shield against sins" (Bukhari and Muslim) and man is taught to control his passions and bear with fortitude that hardest trial if it falls to his lot.

In fact, it is sympathy and help for Allah's creatures. The believer himself experiences the pain of hunger and thirst, hence begins to realize sufferings that befall the poor. It is said that Prophet Yusuf (A.M.) was asked why he used to observe fasting while he held the treasury of the state. He replied "I am, afraid that if I remain satisfied to the full of my stomach then I will forget the hungry citizens"

Sawm will also remind the weakness of the self as human being. Indeed he becomes too weak if refrains from taking food few times consequently. The same was argued to those who take Isa (A.M.) as their god: "The Messiah, son of Mary, was not but a messenger; other messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food." (5:75) It meant that since they were weak enough like any other human being to be dependent on food it is absurd to take them as gods.

With all its spiritual values, fasting is not devoid of benefits. It contributes to the health and vitality proved by medical science.

### **Zakat (Poor-due)**

In its literal sense the word Zakat means purification, whence it is also used to express a portion of property bestowed in alms, as a sanctification of the remainder to the proprietor. It is an institution of Islam and founded upon an express command in the Qur'an (2:77) being one of the five fundamentals of practical religion.

It is a religious duty incumbent upon any person who is free, sane, adult and a Muslim, provided he be possessed in full property of such estate or effects as are termed in the language of the law *nisab*, and that he has been in possession of the same for the period of one complete year.

"Of their goods take alms (sadaqa), that so thou mightest purify and sanctify them" (9: 103) are the words of the Qur'an which point to the significance of Zakat or poor-due.

While the other pillars of Islam are meant for the purification of soul, Zakat stands for the purification of wealth or earnings of the believer. It is so important a tax that Abu Bakr, the first Caliph of Islam, is reported to have said: "By God I shall fight those who differentiate between prayer and Zakat". - - - ?

The importance of Zakat is such that it should not be treated merely as one of the five foundations of Islam but must be examined in its relation to its social and economic effects. It aims at the abolition of poverty as is evident from the instructions of the Prophet to Mu'adh b. Jabal, the then Governor of Yaman. "Announce ye to the people", said the Prophet (peace be upon him) "that God has laid upon them the duty to pay *sadaqa* or obligatory tax to be exacted from the rich to be paid to the poor." (Bukhari and Muslim)

It has to be borne in mind that the word *sadaqa* is used for Zakat (an obligatory tax) and also for that which is not obligatory but given voluntarily to help such as the poor and win the pleasure of God.

According to Shah Waliullah, a great thinker of Islam, Zakat has been ordained to serve two purposes: self-discipline and provision against social destitution. It is the most effective insurance measure against social misery because a social structure cannot be sound unless it rests on a sound economic basis.

Here it may be added that by paying Zakat, a Muslim is not absolved of his responsibility to society. There may be further claims on his possessions and property to meet the requirements of society and the defense of the State. Islam does not content itself merely with awakening the social conscience of man but empowers the State to impose taxes upon the well-to-do, in case the State is short of funds, so that the life of all becomes happier and more orderly.

According to Marghinani, the author of greater book of sharia: *Hidaya*, "tax may be imposed upon the people by the head of an Islamic state if its sources are not sufficient." Abu Yusuf supports the right to increase or decrease taxes in accordance with the ability of the people to bear the burden.

## *Haji (Pilgrimage)*

Hajj literally means 'setting out', 'tending towards'. According to Islam it is the pilgrimage to Mecca performed in the month of Dhul Hijjah. It is the fifth foundation of Islam and an incumbent duty founded upon express injunction in the Qur'an. It is indeed an obligation with a global message of brotherhood.

Here is the Qur'anic verse relating to Pilgrimage or Hajj: "For Hajj are the months well known. If any one undertakes that duly therein, let there be no obscenity, nor wickedness, nor wrangling in the Hajj And whatever good ye do, (be sure) God Knoweth it. And take a provision (with you), but the best of provisions is taqwa or right conduct." (2:197)

Here it may be pointed out that taqwa appears again and is used, by the commentators, in the sense of righteousness and right conduct as well. Hajj, being a meeting place of Muslims in a large number, is undoubtedly, a trial and test of the conduct of the believer towards others on an international level.

The social aspect of Hajj cannot be exaggerated as it affords an opportunity for the believers to meet together at one place (Mecca, the sacred sanctuary of Muslims) and confer with regard to the social welfare of the community. What is notable in such concourse is the likeness of garments prescribed for pilgrims which gives a lesson of equality of social status among the believers and of an Islamic world order.

The most striking feature of Hajj is the spectacle it presents of social life on a world-wide scale, as the Muslims, from all over the world, gather to perform the rites prescribed by God, for this great occasion. The rites are to be performed in all sincerity and with perfect discipline. No indecency is allowed, nor is wrangling permitted. Pilgrims must behave well and be kind to one another. While Zakat is to preach self-sacrifice and provide for social security, Hajj teaches the etiquette of social life and world brotherhood.



## Akhlaq

The Word 'Akhlaq' is the plural form of Khuluqun. It means behaviour, nature or character of a person in general. Akhlaq means both good character and bad character. The good character is called Akhlaq-e-Hameedah and that of bad character is called Aklaq-e-Zameemah. If the nature of a man is nice, guiltless and polished as a whole, then it is called Akhlaq-e-Hameedah or good character. The nature or behaviour which is praised and accepted in every society as well as liked by Allah and Allah's Rasul (sm.) is called Aklaq-e-Hameedah or praise-worthy character. As for example. Akhlaq-e-Hameedah is characterized by Taqwa and other attributes originated from Taqwa like honesty, faithfulness as a custodian, Keeping decency. Adl (justice), helping the helpless and the distressed, cleanliness, refinement etc. In the terminology of Islam and according to Islamic Shariat, the proper, decent, beneficial and just practice of behaviors and manners relating to mutual rights and duties of men is called Aklaq-e-Hameedah. A simple and beautiful nature and good character are called Akhlaq-e- Hameedah.

### Akhlaq-e- Hameedah.

Here we will discuss about Taqwa, the vital force of good character and some other virtues originated from Taqwa.

### Taqwa

The word means fear of Allah, performing religious activities, self-rectification, avoiding wrong doings and keep oneself away from danger, According to Islam.

Irrespective of one's nation, religion, caste and set one can be termed as a person of good character. But one cannot possess real virtues unless one has Taqwa in one's Islamic Aklaq or real good character is actually as set of good qualities based on Prophet Muhammad (sm.) ideal and Islamic education based on Taqwa.

### Importance

In the Islamic way of life, Taqwa is the origin of all virtues. It is a noble feature of a person's character. The significance of Taqwa in moulding a good character is unlimited. Almighty Allah knows everything, hears everything, see everything and knows what is going on in one mind. A person who believes all these and believes that he have to be accountable to him for his actions, cannot think about or cannot commit any sin. Because he knows that he can cheat all others but he cannot cheat Allah. The Mumin (believer) who cherishes Taqwa in him, cannot be allured and cannot indulge in sins even when he is in a solitary place. Taqwa is the solid fortifications of good character. He who cherishes Taqwa feels His omnipresence. He cannot commit any sin. Therefore, Taqwa is the basic principles of leading an honest life.

On the other hand, a person devoid of Taqwa cannot be a sincere and honest person. All his/her activities are showy and deceitful in nature. A person can indulge in any sin at any weak moment if he has no Taqwa. He values Taqwa most. He says. 'Amougst you who have Taqwa most are honoured by Allhah most.' (Sura Al Hujurat).



From this lesson we have learnt about:

- a. The outline-importance and kinds of Akhlaq.
- b. The outline-importance and the influence of Taqwa.

We will build our character according to the teachings of Islam and will observe Taqwa in all our activities.

### Truthfulness

Truthfulness is one of the virtues originated from Taqwa. It is one of the greatest virtues that we find in a Muttaqi. The Arabic word for Truthfulness is Sidq. Sidq means exposing and expressing facts in their reality. And the person who speaks the truth is called Sadiq. And to prove and tell something which has no existence in reality is called lying. The Arabic word for lying is Kizb and a liar is called Kazib. The Prophet (sm.) said:

‘Be truthful, because Truthfulness leads towards the path of virtues and virtues lead towards the path of heaven’.

Once a man came to the Prophet (sm.) and said ‘I steal things’. I lie and indulge in many other bad activities. It is not possible on my part to give up only one bad thing. The Prophet (sm.) told him to give up lying and the man replied that it was an essay task. Afterwards it was found that as he stopped telling lies, he could not do any other bad things. Because he thought that he would not be able to tell lies when asked about his activities. And if he confessed his bad activities, he would be subject to punishment and he would be ashamed. Thus by stopping telling lies, he got rid of all other sins.

### Ama’nat.

Ama’nat. means to receive something as a deposit and to keep it safe. Generally, it means keeping valuable things with someone for safety. Actually one’s life, property, dignity, honour etc. are all Ama’nat to others. He/she who returns the things deposited with him/her without causing any harm, is known as Amin (or Ama’natdar).

The opposite word for Ama’nat is Khiyanat. Khiyanat means misappropriation of or causing harm to the deposited things by breaching the trust. A person who commits Khiyanat, is known as misappropriator.

**Importance:** An Amin is trusted and loved by everybody. No one loves a Khain, and nobody likes him or trusts him. Emphasizing the needs for maintaining Ama’nat Allah says.

-And surely Allah ordains you to return the deposited things to their owner properly. (Sura Nisa).

The scope of Ama’nat is very wide. Every individual has more or less some responsibilities in his personal, social and national life and in the international affairs. all these responsibilities fall in the category Ama’nat. Children are Ama’nats to their parents. It is a sacred responsibility of the parents to build up their children’s life. The furniture and other assets of the school are Ama’nats to the students. It is their duty to use and maintain these things properly. The wealth and rights of the people are Ama’nats to the administration and employees of the state. It is the duty and Ama’nats

of the head of the state to protect the independence of the state to protect the life and property of its subjects and to fulfill their basic needs.

### **Ahd or keeping promise**

The word Ahd or keeping promise, an undertaking, a contract, a commitment giving word to someone etc. In Shariat, Ahd means the act of keeping one's words given earlier.

**Importance:** Keeping a promise is one of the characteristics of a person who leads his/her life with Taqwa or with good character. We live in society. In our social life, we make wada, make contracts and promises with others. It is our sacred duty to comply with all these promises. One who keeps his word, fulfills wada is loved by all. almighty Allah also loves those who are true to their words. In this regard Allah Says:

'O Believers! You keep your promises' (Sura Al Mayida-1). As it is compulsory to repay our debts, it is also compulsory to fulfill our promises or contracts made with others. For the Mumins or true believers it is a compulsory duty to keep promises; it is a demand of Iman. About Iman, Hazrat Muhammad (sm.) says.

"To a Mumin a promise is like a debt." It must be honoured.

In the court of Allah it will be enquired whether a person has kept his/her promises. About the fulfillment of promises. Allah says:

You will always keep your promise, because you will be asked about these (Sura An-Nisa-34).

Allah says about those who do not keep their words or who breach their promise:

"O Believers! Why do you say such word that you do not keep" (Sura Saff-2) Breaching of promises is the most heinous offence. About this offence, Prophet Muhammad (sm.) says:

"One who does not keep his/her word has no deen" Prophet Muhammad (sm.) and his close associates or Sahabis (R) used to keep their promises at all costs. Once the Prophet (sm.) promised to meet a man at place. And had been waiting for three days at that place to meet him in order to keep his promise.

### **Adl**

'Adl' is an Arabic word. It literally means maintaining balance, doing Insaf or justice properly. It is like dividing a thing between two claimants in such a way as each gets equal share. In the islamic terminology, Adl means giving a person his/her share. The opposite word for Adl is Zulm. Zulm is the act of depriving a person of his/her due share. A court house is called Adalat, because it is the place where verdicts are delivered in favour of the real or the really deserving persons.

**Importance:** Adl is a great virtue. In the social life of human beings, the importance of Adl is unlimited. Adl is the basis of mutual relationship, Social order and good governance. In a society, where there is no Adl, there cannot be any peace or security. In a society or a state where justice is absent no peace and security prevail there. In a society where justice prevails, no one dares to commit any wrong. As a result peace and order prevail in society. Everyone can live with his/her rights and status. Therefore, Adl is the basis of establishing peace in society.

### **Characteristics of Islamic Adl:**

Adl should be based on the Quran and Sunah. In this system all are equal. There is no difference between father and mother, son and daughter, relatives and non-relatives, low, wicked and gentle, rich and poor, strong and weak in Adl. One should not be suppressed for the sake of doing a favour to the others. In this respect Allah says.

‘You give judgment according to that what Allah has revealed to you and do not follow their ill wills avoiding the truth that has come to you’ (Sura Al mayidah-48).

Prophet (sm.) was the true embodiment of justice. To him there was no difference between relative and non-relative, rich and poor. Once a lady from the Quraish tribe was caught for stealing. The Prophet (sm.) ordered that her hand be cut. Some people pleaded to reduce her punishment as she came of a respectable family. Prophet (sm.) got angry and said: “If my daughter Fatima were caught for stealing today, her hand would also have to be cut.” He also said “Listen, your previous nations were destroyed for lacking in this Adl.”

### **Akhlaq-e- Zameemah**

#### **Cheating**

**Introduction:** Cheating means to deceive others, to breach promises, to adulterate things, to conceal ill qualities of things and commodities, to circulate false notes of currency, to give less in weight to sell things of lower quality as things of higher quality mixing with them, to spoil other’s due share by giving false promises etc. all these acts include cheating. People cheat other not only in business purpose but also in other socio-economic activities.

**Importance of giving up cheating:** In Islamic point of view, cheating is the most heinous act against humanity. It is equivalent to lying. Cheating is as denounceable as lying. It is an anti-social crime.

On the contrary, one can win this satisfaction of Allah by doing honest business. Honourable place in heaven can be achieved by this. About it the prophet (sm.) says.

Trustworthy, truthful Muslim traders will be with the martyrs in the day of the final judgment.

#### **Geebat**

We have a tendency to discuss the faults of others. In absence of one, we do scandalizing and geebat of one. To speak ill of one in one’s absence is called geebat. That is, to speak such ill of one in his absence as he may be hurt if he hears it.

But speaking ill of others, spreading slander, jealousy and malice etc. are bad qualities. They destroy the peaceful environment of our society.

Do not spy or backbite each other. Does anyone of you like to eat the flesh of your dead brother? No you do not (Al-Hujurat-1.2).

An envious person cannot tolerate any good to other people. This type of behavior is quite contradictory to Islam. The great Prophet (sm.) says: Good wishes and good will among one another is Deen. A malignant person always behaves against this great preaching and destroys the main spirit of Islam.

Giving warning against the fatal effect of malice and envy the prophet (sm.) says.

'Beware of envy, Because envy devours your good deeds as fire devours dry timber' (Abu Dawood). From this Hadith of the Prophet (sm.) it can be realized how much harmful envy and malice is for Deen and society. The Prophet (sm.) also says: The destructive diseases of your forefathers, hatred and envy are crawling towards you. I am not talking about shaving hair, I am talking about the destruction of your Deen (Ahamad and Tirmizy).

Islam is a peaceful, disciplined system of life. in Islam, there are unity, fraternity, equality, friendship, generosity and tolerance. There is no room for disturbance, disorder and dispute or quarrel in Islam.

'Do not create disorderly situation in this disciplined world' (Shura Al A'raf -52) He also says:

'Do not create disorder in the world, surely Allah does not like the people who create disorder' (Shura Al Qasas-77).

We can realize from the following small verse (Ayat) of the Holy quran how disgraceful quarrel, dispute and indiscipline are. Almighty Allah says.

Disputes and quarrels are more disgraceful than murder. (Shura Al Baqara:-191)

### Pride

Definition: Pride means vanity, unjustifiable high opinion of oneself, arrogance, and egotism. It is such a trait of a man's character as lies hidden in his heart which is reflected in activities. A proud man holds himself in a very high estimation.

Three stages of this trait

- i. To nourish in the heart a sense of pride. Such a man considers himself superior to others.
- ii. Pride as reflected in a man's attitudes and activities.
- iii. Arrogant behavior in speeches.

Man exhibits his sense of pride in various ways. For instance, he boasts of his high birth to look down upon others born of low families is also a symbol of pride. A man also shows his pride in matters like his wealth, beauty, strength and such other things. The Holy Quran says:

'Verily He loveth not the arrogant' (Sura 16 Nahl: 23). The holy prophet (sm.) says:

'He in whose heart exist a grain of pride shall not enter paradise' (Muslim).

Everyone is subject to some wants or imperfections. Only Allah is omnipotent. So he alone can justifiably take pride.

The Holy prophet (sm.) says. "Allah declared: pride is my ornament." (Muslim). We shall shun pride. The reason is man has no scope to take pride in anything.

### **Hatred**

The origin of hatred is pride, miserliness, enmity, greed for power, etc. It is highly improper to bear hatred for any man of equal status if the latter attains high position in respect of wealth or position. None should envy the brilliant result of the class-mate. In the same way, no one should hate persons who may come of low families, or the persons who could not get the light of education because of his own high status in the society.

Bad effects: The dark sides of hatred are unlimited. It creates a gap between a man and his friends. It creates a block in the way of peace in the society. It is to be regarded as a human disease. A man bearing hatred for others never gets mental peace. Hatred begets hatred and this causes a loss to a man in this world and also in the life hereafter. Our great Prophet (sm.) says.

'You have inherited two contagious diseases from your previous generation: one is envy and the other is hatred' (Tirmizi). The prophet (sm.) also says:

### **Bribe**

**Definition:** Bribe is a thing given, offered or promised to somebody to influence or persuade him to do something for the giver. It is a way which a man wants to gain his own interest, sometimes at the cost of orders. Thus bribe signifies an illegal gratification.

Accepting something as gift in return to making recommendations is also a kind of bribe. The prophet (sm.) says: If a man recommends the cause of a man for something and then accepts anything as gift for such recommendation is also regarded as a bribe. Gratification of this will mean worse than taking interest. (Kitabul Kabair).

Bad effect: Giving and taking bribe is a social crime. he who gives bribe and he who accepts it are equally guilty. Their crime is of the same measure. Allah's curse falls on those who give and take bribe. The prophet (sm.) says:

Meaning: Allah's curse falls on both the giver and receiver of bribe (Ibn Majah). If an employee accepts anything from the people other than his due share as wages is also considered illegal. The Prophet (sm.) says:

When we engage a man for any work and pay him according to the terms of employment, his acceptance of anything more than his due will be regarded as a breach of trust (Abu Dawood).



## MUSLIM LAW

### The close link between law and religion

Islam includes first of all a theology which establishes dogma and states exactly what a Muslim must believe, and it also includes the shar (or sharia) which lays down rules of behaviour for believers. The shar or sharia literally the way to follow constitutes what can be called Muslim law. It specifies how the Muslim should conduct himself in accordance with his religion, without making any distinction in principle between duties towards others (civil obligations, alms giving) and those towards God (prayers, fasting, etc.) the law is only applicable to dealings between Muslims. The religious principles upon which it is based gives way when non Muslims are involved.

The fundamental principle of Islam is that of an essentially theocratic society, in which the state is only of value as the servant of revealed religion. Instead of simply proclaiming moral principles or articles of dogma to which Muslim communities would have to make their laws conform. Muslim jurists and theologians have built up a complete and detailed law on the basis of divine revelation. The law of an ideal society which one day will be established in a world entirely subject to Islamic religion. Muslim law can only be really understood by someone with a minimum general knowledge of Islamic religion and the civilization to which it is so closely connected. At the same time, no student of Islam can afford to ignore Muslim law, like Judaism, Islam is essentially a religion of the law. Islamic law Writes H.A.R Gibb, "was the most far reaching and effective agent in moulding the social order and the community life of the Muslim peoples ... the moral authority of the law... held the social fabric of Islam compact and secure through all fluctuations of political fortune". Its influence has been felt in almost all aspects of social and economic life as well as in all branches of literature.

### **The laws structure**

The science of Muslim law, fikh (or fiqh), is generally divided into two major parts, One is the roots the doctrine of the sources (usul) which explains by what methodology or procedure and on what basis the body of rules making up the sharia or Divine law was established. The other is the doctrine of the "branches" containing the systematic elaboration of the basic categories and rules of Muslim law. In its organization, classifications and ideas Muslim law is altogether original compared to the systems of law studied so far. These differences in organization, however, will not be emphasized here and we shall limit ourselves to presenting a brief survey of the theory of the sources of Muslim law, It will then be seen just how adaptable to the conditions of the modern world. Finally a general description of the laws of various contemporary Muslim nations will be given.

## IMMUTABLE BASIS OF MUSLIM LAW

### Various sources of Law

There are four sources of Muslim law the Koran (Quran), the sacred book of Islam: the Sunna, the traditional or model behaviour of the prophet, Gods Messenger, the ijma or consensus of scholars of the Muslim community and the kiyas (or qiyas) juristic reasoning by analogy.

### The Koran and the Sunna

Muslim civilization, and therefore its law, are based on the Koran, the sacred book of Islam, which is the collection of Allah's revelations to the last of his prophets and messengers, Muhammad (sm.) 570-632. The Koran is unquestionably the primary source of Muslim law. It is clear however that its juridical provisions are adequate as a statement of Muslim personal relations and only basic institution of Islam is mentioned in it.

The **Sunna** contains the way of life and conduct of the prophet, whose example serves as a guide for believers. It is made up of the collected traditions or hadith, or the acts and statements of Muhammad (sm.) handed down through an uninterrupted chain of transmission. In the ninth century A.D, two great doctors of Islam, Al-Bukhari (810-870) and the Muslim (820-875), undertook detailed research and verification of the traditions in order to establish the authentic hadith of the prophet. Their work and that of others in the same period laid the solid foundation of the Muslim faith, even though it is now admitted that some of the hadith collected are of questionable authenticity in so far as their connection with Muhammad is concerned.

The third source of Muslim law is the **Ijma**, the unanimous agreement of legal scholars. Neither the Koran nor the Sunna- and in spite of the latters extended form-could answer all questions. To remedy this and to explain some apparent discrepancies in their teaching, the doctrine of the infallibility of the Muslim community, when it is in unanimous agreement, was developed. "My community", says one hadith, "will never agree upon an error". And according to another "What Muslims find to be just is just in God also". Ijma is based on these two maxims, has permitted recognition of the authority of solutions which are not derived directly from the Koran or the Sunna.

In order that a rule of law admitted by ijma, it is not necessary that the mass of the faithful support it, nor need it represent the unanimous feeling of all members of the community. Ijma has nothing to do with the custom of our western laws. The unanimity required is that of competent person those whose special role is to discover and reveal the law, that is the legal scholars of Islam (fukaha). "The scholars are the heirs of the prophets" By amalgamating tradition, custom and practice to form either a rule of law, a principle or institution, the agreement of Islamic doctors and legal scholars gives the legal solution, thus unanimously accepted, the real force of juridical truth.

### Muslim rites (Mazhab):

It should be noted that the unanimity required of the exponents of fikh in order that a solution be accepted as part of Muslim law is not an unblemished unanimity. "The differences of opinion existing in my community", according to one hadith, "are a manifestation of the grace of God". In Islam the rule of unanimity makes allowances for certain difference, although these are really of secondary importance compared to what is universally accepted. Within the Muslim community different schools (madhhab) are admitted. They are most commonly called rites and each maintains a particular interpretation of Muslim law.

These rites came into existence in the second century of the Hijra. Some are considered orthodox and others heretical, just as within the Christian world there are some Christian rites accepted and others condemned by Rome.

There are four orthodox rites or Sunnites named after those on whose teachings they are founded: the Hanafi rite founded by Imam Abu Hanif of Kufa (696-767); the Maliki rite founded by Imam Malik of Medina (715-795); the Shafii rite founded by Imam Al Shafii (767-820), and the Hanbale rite founded by Imam Ibn Hanbal (780-855). The Hanafi has the greatest number of followers and has spread into Turkey, the U.S.S.R Afghanistan, Jordan, Syria, Pakistan and India. The Maliki rite is that of the Muslims of North and West Africa. The Shafi'i rite prevails in Malaysia, Indonesia and on the eastern coast of Africa, and has also spread to South India. In Arabia the Hanbal rite is dominant.

Apart from the orthodox rites, the principal rite is the Shiite predominating in Iran and Irak. The Shiites differ from the Sunnites in their concept of constitutional law or the caliphate, in which they would seem to perpetuate the previous monarchical traditions of Persia. The Abadi (Ibadi) or Harigite rite in Mزاب in Djerba on the eastern coast of Africa and in Zanzibar.

Differences between these rites exist on many points of detail on matters of principle, however their resemblance is most striking. Thus on the occasion of some specific act it is permitted to place oneself under the authority of a rite other than that usually adhered to one may also change rites and a sovereign can order judges to adjudicate, either in general or in respect of a specific question according to a particular rite not that of the majority of the population. The administration of justice in Egypt, for example, is carried on under the Hanafi rite even though most of the population adheres to the Shafite rite.

### **Analogical Reasoning**

No matter how resourceful the legal casuistry may have been, it is obvious that they could not provide for all the possible situations of everyday life. Since Muslim law is intended to be complete-a system supplying the answers to all questions - some means had to be found whereby any future situation could be dealt with, should the book of fikha offer no ready made answer.

It was agreed that analogical argument or reasoning (kiyas) should be admitted, and although this represented a simply logical process the Muslim community made it a source of law. Some sects reject, on fundamentalist grounds, this method, but however vehement opposition to it may be in theory, such rejection had almost no practically important results in fact. It merely leads to the conclusion that solutions contained in the interpreted texts are "implicitly understood" by some, while others look upon them as being deduced by analogy.

Analogical reasoning can only be considered as a means of interpreting and applying the law. Muslim law is based on the principle of authority. If by admitting analogical argument, room has been made for a rational means of interpretation, it is nonetheless obvious that it cannot be used to create basic rules of absolute value which would be comparable to the traditional rules established in the tenth century. Muslim and Common law jurists therefore differ, in that the latter can develop new rules through the technique of making distinctions. The Muslim jurists position and psychological outlook differ even over from those of the Romanist jurist. He is accustomed, writes Milliot, "to think that law is made up of individual solutions to particular



cases, handed down from day to day in relation to the special needs of the moment, rather than of general principles set forth a priori from which the appropriate inference will be drawn for each fresh situation". The Muslim jurist resists abstraction, systematization and codification. He will avoid generalization and even definition.

With the help of analogical reasoning, it is usually possible to discover from the rules of the fikh the required solution in any particular case.

### **Rejection of other sources**

For this reason Islam regards with suspicion, and generally condemns, forms of reasoning which enable the law to evolve. In particular Muslim law has refused to admit that a legal solution might be based on a believer's personal opinion or individual reasoning (rai's). Because Muslim law is based on religious tenets, is divinely inspired and essentially non rational, the support which derives from reason or equity would be insufficient to make such individual reasoning authoritative.

Nor has the possibility of departing in special cases from a general rule of the Fikh in the name of public order or justice, ever been admitted. There is, too, no agreement about recognizing that certain solutions in the fikh should be linked to the continued existence of the circumstances in which they were originally established, although the Shafi'i and Hanafi have sometimes followed this line of reasoning.

### **Characteristics of Muslim Law**

A few additional observations must be made about the theory of sources of Muslim law described above.

Certain characteristics of Muslim law are explained by the fact that as a science it was formed and stabilized during the Middle Ages. The essential point is the complete originality of Muslim law, by its very nature, in the light of the other legal systems in general and of canon law in particular.

Its originality derives generally from the fact that the Muslim legal system is based on the Koran, a book of revelation, and as a system it must therefore be considered entirely independent of all others which do not have the same sources. Any particular resemblance to solutions in other systems can be no more than pure coincidence according to the orthodox Muslim view, because there can never be any question of Muslim law having borrowed from a foreign system of thought. On the other hand, the influence of Muslim law on the laws of Europe appears visible.

### **Comparison with Canon law**

Muslim law is also original when compared with the Canon law of Christianity. Like Canon law, it is the law of a church in the original sense (ecclesia): that of a community of faithful. But apart from this similarity there are very fundamental differences, Muslim law, down to its finest detail, is an integral part of Islamic religion and of the revelation that it represents. Consequently, no authority in the world is qualified to change it. Not to obey Muslim law is a sin leading to punishment in another world; he who disputes a solution of Muslim law is a heretic and thereby excludes himself from the community of Islam. Finally, a Muslim's life in society is only governed by rules of his religion of which Muslim law is an integral part. In all these ways Muslim law differs from Christianity. The spread of Christianity originally took

place in a highly civilized society where law enjoyed great prestige. It proclaimed new dogma and moral principles, but it was not interested in actual organization of society. "My kingdom is not of this world", said Christ. And the Gospels confirmed the validity of secular principles "Render unto Caesar the things which are Caesar's" (Matt. xxii, 21). Not only did the Catholic Church feel it unnecessary to develop a Christian law to take the place of Roman law; it did not consider itself authorized to do so. Neither Saint Paul (d. 67 A.D.) nor Saint Augustine (354-430) attempted to develop a Christian law; in fact they advocated the decline of law through the use of arbitration and the observance of brotherly love. Canon law was not a complete legal system designed to replace Roman law. It complemented Roman law or other private laws, never anything more, and regulated subjects not covered by these laws such as Church organization, the sacraments, and canonical procedure. In addition, Canon law is in no sense a revealed law. Although it is most certainly based on the revealed principles of Christian faith and morality, it is the work of man and not the Word of God. The Christian who violates its rules is not necessarily subject to punishment in the next world. As long as the immutable principles of dogma are respected, ecclesiastical authorities are allowed to make changes to improve or adapt it to particular circumstances of time and place. The Church of Rome itself has different Canon law codes for adherents to the Latin or Eastern rites. Christian Canon laws have developed enormously over the centuries and continue to do so at the present time.

Under these conditions, Roman law was able to spread throughout the West without conflicting with the Christian religion. Roman law was taught in most of the universities approved by papal bulls. The situation quite obviously, is totally different in Muslim countries where the law is part of the revealed Islamic religion. The establishment of a purely secular law in these countries is inconceivable. Here the orthodox view excludes any law which does not strictly conform to the rules of the sharia.

## CHAPTER-II

### ADAPTATION OF MUSLIM LAW TO THE MODERN WORLD

#### **Permanent authority of Muslim Law**

What has just been said may give the impression that Muslim law belongs to a distant past. This is not so, however, Muslim law remains one of the great legal systems of the modern world, dealing with human affairs of a total Muslim population in various countries of over 500 million people.

Many states of Muslim population continue to affirm in their laws, and often in their constitutions, their adherence to the principles of Islam. The states submission to these principles is explicitly stated in the constitution of Morocco. Tunisia, Syria, the Islamic Republic of Mauritania, Iran, Afghanistan, Yemen, and Pakistan. The civil codes of Egypt (1948), Syria (1949) and Iraq (1951) instruct judges to fill any gaps in the law according to the principles of Muslim law; the constitution of Iran and the laws of Indonesia provide for a procedure intended to assure the conformity of Institutions to the principles of Muslim law And most of these countries wish to modernize, and are rapidly doing so. How can the apparent passivity of Muslim law be reconciled with the development which includes the establishment of new types of political systems and progressive reforms in the field of private law.

#### **Possibilities of adapting to the modern world.**

The immutable nature of Muslim law cannot be denied, but it must also be realized that it is a very resourceful system. Its flexibility should be emphasized just as much as its immutability. The two characteristics are in no way comparable. It is too easily forgotten that in western countries the law for a long time was considered unchangeable, even though it was not sacrosanct. Civil authorities, such as, for example, the kings of France even at the height of their power, had no legal right to alter its content. In western countries, however, means were found for incorporating new solutions when the need was felt without undermining the law. The interventions of the Roman praetor and the English chancellor are the most obvious examples. Lettres de rescission and the exercise of prerogative were also employed without altering the theoretical basis of fundamental legal principles.

The same is true of Muslim law. It is immutable, but it leaves sufficient room for the operation of custom, the right of parties to contract and administrative regulation, such that it is possible to arrive at arrangement which will enable a modern society to be developed without prejudice to the law. Only in exceptional cases will the archaic nature of certain institutions or rules in Muslim law constitute obstacles.

#### **Recourse to custom**

For centuries many Muslim societies have been and still are, living mainly according to custom while recognizing the merit and authority of Muslim law as an article of faith. But while custom is not part of the fikha, this does not mean that the law condemns it in any way. It looks upon custom very much as some western laws regard the clause of amiable composition in an arbitration agreement or upon the powers of conciliation or equity sometimes exercised by a judge. Parties are often allowed to arrange their dealings and settle their differences without recourse to strict law. The spread of Islam could not have taken place without this liberal attitude which did not require believers to give up a way of life embodied in custom. It goes without saying of course that some customs can be irregular from the viewpoint of Muslim law.



But a great many are not and such is the case of those which simply complement Muslim law. matters not covered by it for example, customs dealing with the amount and forms of payment of dowries, those on the use of running water shared by landowners, and a number of commercial usages. It should also be remembered that Muslim law divides all of man's actions into live categories: obligatory, recommended, indifferent, blame-worthy and forbidden. Customs cannot order behaviour which is forbidden by law or prohibit that which the law makes obligatory; but it can deal with conduct which is merely recommended or permitted by law, and it may also forbid something which is blame-worthy or simply permitted by law.

### **Legal stratagems and fictions**

Aside from custom and contract, there is another possible means of avoiding archaic solutions; the use of legal device or stratagems (hiyal) and fictions. The sharia, highly formalist, requires that the letter of the law and its spirit be respected. Many formal rules of Muslim law can thus be rendered ineffectual provided they are not directly violated. Thus polygamy and the husband's repudiation of his wife are permitted. One can, however, without changing such rules, discourage such practices- by awarding the wife substantial damages if she is unjustly repudiated by her husband or when the latter, having entered into a polygamous union, does not treat her equally with his other wives. Loans bearing interest are forbidden by Muslim law; but this prohibition can be evaded by means of a double sale, or by giving the creditor as security the enjoyment of some revenue producing property. It is also possible to hold that the ban on interest loans applies only to physical person, banks, savings societies and companies will therefore be exempt from this rule. Renting land is also prohibited, but this problem is circumvented by substituting a concept of association to that of lease. Again contracts dependent on uncertain contingencies and insurance contracts in particular are forbidden; but only the person who collects the premium commits a sin. One may, therefore take out insurance with an insurance company or with a non-Muslim. The actual prohibition on insurance disappears in the case of mutual insurance; here the emphasis is laid on the pledge of solidarity implicit in this operation, making the contract charitable in nature a quality which far from being forbidden is recommended.

### **Intervention of authority**

A technique continually used to adapt Muslim law to modern conditions is the intervention of the ruling person or body. At first glance such intervention would seem excluded by Muslim legal theory. The sovereign power-whether it be a monarch or a parliamentary body is not the master but the servant of law according to the Islamic concept. He therefore can not legislate. However, while he may have no legislative power, the sovereign can shape state policy (siyasa) and has the special responsibility of watching over judicial administration. Muslim admits the legitimacy of regulatory measures taken by the authorities in this respect and wide use has always been made of it.

Even operating within the stricter orthodoxy, absolute rulers have thus been able to exert an influence. They have ordered Muslim judges (kadis) to apply, for example, the rules of one or another rite in some subject matter such that, in many countries, it has been possible for women to obtain judicial divorces within the framework of the various cases allowed for in a range of rites. They have made access to the courts subject to certain conditions and thus, in Turkey, for example, a concept of extinctive prescription, otherwise unknown to Muslim law, has been introduced by way of prohibiting judges from hearing cases where the title to property has existed for fifteen years. More recently, the Egyptian legislature declared that the courts should not deal with matrimonial litigation where the marriage had not been civilly recorded or where one of the spouses had not attained marriageable age.

In other cases, strict orthodoxy is however abandoned. In addition, therefore, to measures which are irreproachable from the point of view of religious precepts (nizam), sovereigns have prescribed others. Which have exceeded the competence allowed them by these same principles. Although theologians are traditionally vehement about the impiety of civil society, their vehemence is mitigated as long there is continued theoretical admission of Muslim laws superiority and excellence.

### **Modernist tendency**

The development of Muslim law was arrested in the tenth century with the closing of the door of Endeavour or Ijtihad. This was the result of fortuitous circumstances, and came about in an effort to overcome a crisis which threatened the Muslim world with a schism. The eclipse of the Abbasid caliphate upon the Mogul capture of Bagdad in 1258 reinforced this conservative tendency. There are those in Islam today who doubt whether the restrictions placed on the development of the fikh at that time should be fully maintained. They contend that Islamic orthodoxy does not require it. They point out that in fact very few rules of Muslim law are based on divine revelation which moreover, is only indicative of orthodox social behaviour of the seventh century and not that of today. For the most part, Muslim law is the work of medieval jurists whose reasoning processes are now out of date referring to the practice of the first few centuries of Islam. They point out that those who founded the rites always took special circumstances into account, and made a place in their system for such notions as the purpose of the law, the public good and necessity. They see no risk involved in returning to these principles today, on condition that strict rules and methods of interpretation are imposed for developing solution necessary to the public good and which will be suitable from the orthodox point of view. They consider the danger now threatening Muslim law is not so much the splitting of the Islamic world, as in the past, but the risk that the fikah because of its inflexibility might become a completely idealistic theory of duties. Its significance would then be merely theological and only of use to a few pious scholars, while everyday life would be governed by laws which would be increasingly removed from truly Muslim concepts.

Does in fact cons

The present day tendency to reopen the door of Endeavour has occurred in several countries. This trend is quite obviously attractive to those who are accustomed to rationalist thought and who find it difficult to accept the traditional agreement of authority. Most Muslim, however, do not appear to be ready to come over to such a way of thinking. The centuries old approach cannot, in their eyes, be abandoned: departures from orthodoxy must be minimized and only undertaken with great caution. There is a visible danger in any attempt to rationalize and modernize Muslim law by reopening the door of Endeavour. If this trend gains ground, it is difficult to see how Muslim unity can be preserved in a world where the community of believers is spread throughout a variety of independent nations. For this reason it will probably be considered preferable to make use of the many other possibilities for adapting Muslim societies to modern life. These methods are perhaps outside Muslim law in the strict sense (such as custom, contractors, regulations). But they do not contradict it. They offer the advantage of not putting into question the traditionally accepted principles in which the unity of the community of the faithful is rooted.

## SOME OBJECTION AND THEIR ANSWERS

### Objection 1:

The widow receives very inadequate treatment, for her maximum share is  $\frac{1}{4}$  of her husband's estate, that too is reduced to one of eight by the survival of any child of the deceased.

**Answer:** The principals of Islamic law are primarily based on the Quran. The Quran sometimes lays down general rules which observance much depend upon interpretation; but if there is some specific and clear injunction in the Quran, it has to be followed literally without any question. The Quran lays down the following rule: *"And unto them belong one by fourth part of what which ye leaves, if ye have no issue, but if ye have issue, then they shall have one by eight part of what ye leave."* (Koran, 4, 11)

The above verse of the Koran is clear enough to need any explanation. The position of widow would look better after we consider the following factors:

- The amount of differed dower which she gets on her husband's death.
  - Obligation of children to maintain her.
  - Her fewer obligations.
1. After the death of her husband, the widow gets the amount of dower, which is apart from her share of inheritance. Generally the amount of dower is quite a fat sum.
  2. The presence of children, which makes her to get only one by eight part of the estate, also provides her with an alternative to compensate the loss. It is one of cardinal principles of Muslim law that a person in easy circumstance is bound to maintain his poor parents. Therefore, what her son gets, for example, from the inheritance, he has to spend it gradually on her maintains. Seen in the context, the reduction of her shares to  $\frac{1}{8}$  does not look harsh.
  3. The social and family obligations of females, particularly in sub continent, are

not very serious as that of a male. Her own maintenance is the only serious problem before her, and it is amply guaranteed by the provisions described above in (1) and (2).

### **Objection 2:**

The most controversial problem in the Muslim law of inheritance is posed by the fact that the Islamic law of interstate succession gives a son twice the share of a daughter, and brother of the full or consanguine blood twice that a corresponding sister.

**Answer:** To change all this would be to upset the whole structure of the Islamic law of inheritance, which is as complex, finely balanced and mathematically precise as any system in the world, and which rests more directly on the explicit injunctions of the Koran than any other part of the shariah. The agreement most frequently heard in favor of such change is based on the Fundamental Rights enshrined. The state shall not deny to any person equality before the law and that 'the state shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them'. But it is vital to note that these injunctions are addressed to action, not to existing personal laws. Even so, the question may well be debated whether the principle of "double share to the male" does in fact constitute a discrimination against daughter, sister, etc. "On grounds only of sex". At first sight this might certainly appear to be the case; it is distinctly arguable that this is not so. It must be remembered that celibacy is extremely rare among the Muslims, where the overwhelming majority of Muslim women are married. That is a fundamental principle of Islamic law that a husband must provide his wife maintenance and housing, however poor he may be and however affluent may be her own circumstances; and that the duty of supporting the children of a marriage is invariably placed, primary, at least, on the father. In view of these manifold obligations it is distinctly arguable that the greater share normally given to males in the Islamic law of inheritance does not in fact, constitute a discrimination which can be said to be based on sex alone -

particularly in view of the fact that there is no question whatever of the exclusion from inheritance of a daughter, sister, mother or wife in the shariah, common though that often is in the customary law of different part of the subcontinent.



### **The Economic Life**

The economic life of Islam is also based upon solid foundations and divine instructions. Earning one's living through decent labor is not only a duty but a great virtue as well. Dependence of any able effortless person on somebody else for a livelihood is a religious sin a social stigma and disgraceful humility.

Whatever the individual makes or earns through lawful means is his private possession, which neither the State nor anybody else can justifiably claim. In return for this right of private possession he has only to fulfill certain obligations to the society and pay certain taxes to the State. When this is done, he has full rights to protection by the State, and his freedom of enterprise is secure and guaranteed. Under the Islamic system the menace of greedy capitalism and destructive communism never arises. The enterprising individual is responsible for the prosperity of the State, and the State in turn is responsible for the security of the individual. Class conflicts are replaced by co-operation and harmony; fear and suspicion are remedied by mutual security and confidence.

The economic system of Islam is not drawn in the light of arithmetical calculations and capacities of production alone. Rather, it is drawn and conceived in the light of a comprehensive system of morals and principles. The person who is working for another person or for a firm or an institution is ordained by God to do his work with efficiency and honesty. The Prophet said that if any of you undertakes to do any work; god loves to see him do it well and with efficiency. Once the work is done, the worker is entitled to a fair wage for his services. Failure by the employer to pay the just wage or attempts to cut it down and waver on it is a punishable act, according to the law of God.

Business transactions enjoy a great deal of attention from Islam. Honest trade is permitted and blessed by god. This may be carried out through individual's companies, agencies and the like. But all business deals should be concluded with frankness and honesty. Cheating, hiding defects of merchandise from the dealers, exploiting the needs of customers, monopoly of stocks to force one's own prices are all sinful acts and punishable by the Islamic law.

Those who devour usury will not stand except as stands one whom the Evil one by his touch has driven to madness. That is because they say: 'trade is like usury'. But god has permitted trade and forbidden usury. Those who, after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for God (to judge). But those who repeat (the offence) are Companions of the Fire; they will abide therein (for ever). God will deprive usury of all blessing, but will give increase for deeds of charity; for He loves not creatures ungrateful and wicked. (2:275-276)

Proprietors are constantly reminded of the fact that they are in reality mere agents appointed by God to administer their holding. There is nothing in Islam to stop the Muslim from attaining wealth and endeavoring for material improvements through lawful means and decent channels. Yet the fact remains that man comes to this world empty-handed and departs from it likewise. The actual and real owner of things is God alone of Whom any proprietor is simply an appointed agent, a mere trustee. This is not only a fact of life but also has a significant bearing on human behavior. It makes the proprietor always ready to spend in the way of God and to contribute to worthy causes. It makes him responsive to the needs of his society and gives him an important role to play, a sacred mission to fulfill. It saves him from the pit of selfishness, greed and injustice.

Unlike communism, Islam replaces the totalitarian artificial supremacy of the Communist State by the beneficial supremacy of God; and the Communist theory of class warfare by sound morals, mutual responsibilities and cooperation. On the other hand, it gives utmost assurances against greedy capitalism and ruthless exploitation by proprietors. The economic system of Islam grants full recognition of the "independent" entity of the individual and his natural aspirations to work and possession. Yet it does not conceive of him as absolutely independent of God or the universe. It does not deify man or his capital, nor does it deify the proletariat and abolish free enterprise. It accepts man the way he is created and deals with him accordingly, making allowances for his instinctive aspirations and limited power.

## ESSENTIAL ELEMENTS OF A VALID CONTRACT

For a valid contract to take place in Islamic law, certain conditions are to be met. From foregoing discussion, it appears that a valid contract bases itself on six elements, namely:

- The offer
- Acceptance
- The offeror
- The offeree
- The subject matter
- The consideration

### THE FORMS (THE OFFER AND ACCEPTANCE)

With reference to an expression of both offer and acceptance, Islamic law of contract recognize all the following kinds of contract:

- Express contract
- Implied contract
- Contract of mixed character

**Express contract:** an express contract is a contract that is concluded orally or in writing, declaring the intention and the legal commitment of the parties.

**Implied contract:** an implied contract is that type of contract that is a legal commitment created by the acts or conducts of the parties.

**Contract of mixed character:** this is a type of contract in which the offer is expressed and acceptance is implied or acceptance is expressed and offer is implied.

However, Islamic law is distinct from other legal system in this way that is insist

the session of contract (majlis al-aqd) in the sense that both the offer and acceptance are to be jointly connected in one single session without any gap in time or place. Therefore, the session occurs in any natural place where the parties meet to form their agreement and creates the essential unit of the time and place necessary for the dual declaration of intention and consent.

Under this principle of law, the acceptance should be immediate. However, before the offeree accepts the offer he or she may withdraw his offer. Again the principle of khiyar al-majlis i.e. right to revoke concluded offer and acceptance is available to both the parties in the session of the contract.

Pertaining to offer and acceptance, classical Islamic law insists the condition that the contracting parties should hear other's declaration, accordingly, the contracts by means of representatives or modern communication systems such as the telephone, telex, fax, e-mail and letter are equally valid provided they are performed in one single session of contract.

### **The Parties (The offeror & the offeree)**

As for parties to a contract, they must be legally competent to enter into a contract the competence to transact in Islamic law is measured largely by two aspects, namely.

1. Prudence
2. Puberty.

**As revealed in the Quran:**

*"Prove orphans till they reach the marriageable age: then if you find them of sound judgment, deliver over unto them their fortune", 5:4*

The capability of the parties to contracts is essential for the validity of the contract.

In Islamic law, no person can validly conclude a legal transaction without physical and intellectual maturity. A person, whether male or female should attain physical puberty (bulugh) and sound judgment i.e. prudence (rushd) in his or her judgment. However, between infancy and majority a minor will normally reach the age of discernment or age of reason (sinn al-tamyiz) admittedly being six or seven years of old. School of Imam Abu Hanifa gives value to some transaction performed by a discerning minor. They authorized the discerning minor to conclude beneficial contracts, such as acceptance of gifts without his guardian's authorization. He is forbidden to conclude fully detrimental contracts which creates obligation such as granting loans.

### **The Subject matter**

As for the subject matter of contract, both the item and consideration, Islamic law stresses the following matters.

1. Lawfulness.
2. Existence
3. Deliverability
4. Precise determination

**Lawfulness:** Lawfulness requires that the object must be lawful, that is something which is permissible to trade. It must be of legal value that is, subject matter (mahall) and the underlying cause (sabab) must be lawful: and it must not be forbidden by Islamic law, or a nuisance to public order or morality. Also inherent in the lawfulness of the object is the condition that the object must be legally owned (or authorized) by the parties to a contract.

**Existence:** Delivery, on the other hand, indicates that the subject matter of a contract must be capable of certain delivery. The classical jurists therefore, prohibit the sale of a bird in the air or fish in water.



## **The Consideration**

As for the consideration of price, Islamic law does not restrict it to a monetary price, but it may be in the form of another commodity. The Islamic prohibition against uncertainty requires that the price must be in existence and determined at the time of the contract and cannot be fixed at a later date with reference to the market price, nor can it be left subject to determination by a third party. In contract of money-exchange (sarl), the rule of riba must be adhered to render the contract valid, on the spot or in the future.

## **Classification of contract**

Contract, from an Islamic legal perspective it is conceptually divided into two main categories, namely;

1. Unilateral
2. Bilateral contract

### **Unilateral**

Unilateral is gratuitous in character and does not require the consent of the recipient. Unilateral contract comprises of transactions in favor of the recipient such as:

1. Off-set of the debt (ibra)
2. will (wassiyat)
3. Endowment (waqf)
4. Loan (qard)

## **BILATERAL CONTRACT**

Bilateral contract is more bound to strict rulings and guideline since it requires the consent of both the parties to a contract. Also what is normally 'tolerated' in unilateral contract, would not necessarily be the case in bilateral contract.

Therefore, the ( strict) conditions required for both the offeree and the subject matter of the bilateral contract will not be applied to a unilateral contract.

The bilateral contract covers the remaining transactions in Islamic law which can be further divided into different classification according to the very purpose and reason, In this regard, we can classify these contracts to six classifications which are as follows:

### **SHARIKAT AL-"AQD (PARTNER SHIP)**

A partnership of contract is contract between two or more people to have partnership in capital and profit. Such partnership is subdivided into fore kinds:

- Sharikat -al mudaraba
- Sharikat- al mufawadha
- Sharikat- al anan
- Sharikat- al sunnah
- Sharikat- al wujuh

### **MUZARABA**

The word Mudharabah comes from the Arabic root (dharaha fi al ard) which means going and working to obtain livelihood. It is a partnership in profit not capital. It is on one side providing work in trade and on the other side providing capital. The two sides are partners in profit and loss. The point behind such a partnership is that there are people who have money but are not skilled in trade. And there are others who have good experience in trade but not have the necessary capital. So by joining forces that is by bringing together the capital from the first side and the work from the other there should be great benefit for both parties and for the community.

In-muzaraba one man or party provides capital and the other labor, and: both share profit. The profit is divided according to the terms of the agreement made between the parties. The difference between a laborer (Working for as employer) and partner in muzaraba is that, in the former the capitalist (or employer) is responsible for the payment of wages to the laborer whether he gains or losses in his business while in the latter, the laborer (who is also a partner in business) receives his share only if there is profit from the business. Thus wages are guaranteed to the laborer, no matter what happens to the business; profit or loss, in the former but, in the latter, his share of the profit is guaranteed only if there is any profit. He gets nothing if the business in-running on loss.

### PROFFS OF MUZARABA

1. **Pre-Islamic Period:-** This form of business was-prevalent in Arabia even before the advent of the Holy Prophet, Khadija-bint-Khawailid, who was a rich woman, used to give her money to other people to trade with and then to share the profits with them. Then Khadija, being impressed by honesty and righteousness of the Holy Prophet requested him to take her commercial goods to Syria. There was huge profit from this bargain, out of which- the Holy Prophet received ample share.
1. **Advent of Islam:** When the Muslims conquered Khaiber, the Holy Prophet granted the lands to the jews (on their request) on the condition that they would cultivate the lands and share the produce equally with the Muslims”.
3. **Practice of companion:** The Holy Prophet used to trade and do other business on the same principle. Zaid bin Aslam reports from his father that “Abdullah and Ubaidullah, two sons of the caliph Umar, went to Iraq for Jihad with Muslim army. On their return, they went to Abu-Musa, who was the administrator of Basra. He welcomed them and said “I wish I could do you a favor. I have some money of Bait-al-mal (treasury) which I want to

send to Umar. Now I give this money to you as loan, you purchase some goods with it from Iraq and sell them in Madina, pay the capital to Umar and keep the profit for yourselves". They agreed to this proposal and got the money from Abu Musa who wrote to Umar to receive the money. After making good profits in Madinah they went to their father to return the capital. He asked them, "Did he give such a loan to every man in the Army?" They replied in the negative. Then Umar said. This money has been given to you for being sons of the Caliph. Give me the capital as well as the profit". Abdullah kept quiet but Ubaidullah said." O Amir-ul-Muminin. You should not do this (to us). Had the money been lost or had we suffered a loss, we would have paid the capital." Umar said. "No! You must pay it". Ubaidullah again requested. Then Abdur Rehman bin Auf suggested that it would be better if it was counted as muzaraba. Umar agreed and took the capital with half the profit and the other half was given to them".

4. **Ijma:** All the Muslim jurists agree that muzaraba is a very useful form of business organization. They regard it as a contract between two parties, one of which provides the capital and the other labour. Both share in the profit; one in return for his capital, the other in return for his labor. Thus in muzaraba, the capitalist benefits from his capital and laborer from his labor.
5. **Public interest:** This form of business organization is of great importance in the economic system of Islam. Every community has different grades of people; rich as well as poor, intelligent as well as dull. With cooperation of all these people, every member of the community could earn his living. The rich can invest their money and the poor can put in their labor. Thus by cooperation both can earn profit.
6. **Necessity:** According to the Muslim jurists, Islam has made muzaraba lawful because the people need it; since it often happens that people who have money and property, lack the ability to use it for productive purposes

while others who have the necessary ability to utilize such financial resources, are poor and penniless. A contract of muzaraba between such parties enables them to utilize the wealth of the rich and the labor of the poor for the benefit of both.

7. **Motivations:** Moreover, this form of business organization has a very healthy effect of the position of the laborers. They feel happy and satisfied for their share in the profit. They even work harder because every increase in the gross profits increases their share of it. It is, therefore, a very successful and popular form of business organization.



## Hadith

As the subject of Hadith is a very large one about which much has been written, it is unnecessary here to go into detail in discussing it. This introduction must confine itself to material which will help the students of technical subject in understanding the sayings of the prophet (s.m.).

Hadith and Sunna are the two words, either of which might with some justification be translated "tradition", are commonly used but differ in their significance. Hadith really means a story, or a report, and so represents an account of what happened, whereas sunna means a practice or custom. Within the community of Islam it is only natural that these words come to be applied more particularly to matters relating to the Prophet and to the customs followed by him and his immediate followers. Records were collected telling what the Prophet said and did, and his reaction to things said or done in his presence. When the study developed it came to be known under the title al-Hadith. The word hadith, which could be applied to any kind of story, was thus given a new technical meaning when used in connection with information about the Prophet. Sunna is more general, referring merely to the practice of the Prophet or his community, and there could be examples of sunna in connection with which there was no hadith. Briefly, the sunna is what was practiced and the hadith is the record of what was practiced. When at a later date works containing collections of traditions were compiled, each tradition was prefaced by a **chain of authorities** (*isnad*) through whom it was transmitted. In this way the authors of these works provided not merely the information they had compiled about the Prophet, but also its documentation. Every tradition must have an *isnad* as well as the text (*matn*).

Establishing of upholding authority of the sunna. There were different schools of thought in early Islam, one of which was the party which upheld the importance of tradition traced back to the Prophet, and it was only after a period of contention and dispute that the traditionists won the day. The one who deserves most credit for establishing Tradition as a basis of Islam was Shafi'i (150-204 A.H.), the great exponent of jurisprudence. Largely as a result of his work the opponents of tradition lost the battle, and the tradition traced back to the Prophet

came to be recognized as a basis of Islam second in importance only to the Qur'an. One of shafi'i's arguments for the high status of Tradition was to quote the Qur'anic phrase "the Book and the Wisdom" (Qur'an, ii, 151; iii, 164; iv, 113; lxii, 2). By this means he argued that the prophetic tradition is a type of divine inspiration; for while the Book refers to the Qur'an, the Wisdom is explained as being the Tradition. The Qur'an says that God taught the Prophet the Book and the Wisdom, and in consequence it was argued that the tradition is not merely a record of what Muhammad said and did, but is a record of his words and deeds which were subject to **divine guidance**. The doctrine holds that while the Qur'an is the eternal, uncreated word of God which is not subject to any human adaptation of wording, the Tradition also contains an element of inspiration. **In the Qur'an Muhammad was given the actual words of God; in the Tradition the words used were his own, but they were uttered under divine guidance.** As the community developed and circumstances arose for which no specific law could be found in the Qur'an, it was essential that some satisfactory principle should be followed. Matters should not be dealt with according to the discretion of rulers or magistrates; there must be some authority on which they should base their judgments. It is therefore not surprising that the community eventually came to accept Tradition as its second basis, for when a secondary authority was sought, no higher one could be found than the record of the words and deeds which were traced back to the Prophet.

It may safely be assumed that from the very beginning Muslims were interested in what the Prophet said and did, and that after his death, when Islam spread widely, new converts would be anxious to hear about him. Those who had associated with him would be listened to eagerly as they told about him, and in course of time a great amount of material became current. While this was largely conveyed by word of mouth, there is reason to believe that some men made small collection for the own use. These can hardly be called books, but nevertheless the material they contained was incorporated in later works. It was a considerable time before any real collection of traditions was made, giving material supported in each instance by a chain of authorities tracing it back to the Prophet. A notable work, not normally considered to be a Hadith work, was the sira of Ibn Ishaq (151 A.H) which has been preserved in the recession of Ibn Hisham (d. 218 or

213 A.H.). Another was the Maghazi of Waqidi (130-207 A.H.) These books make use of the principle of isnad, but they do not use it in such a thoroughgoing manner as we find in the later Hadith works, for it is sometimes partial, sometimes complete, but sometimes omitted altogether. Their purpose is to give a record of the Prophet's career, which also is different from the plan of Hadith works, in which the traditions all stand by themselves and do not present a connected narrative. The first book to be compiled on a principle approaching what we find later was the Muwatta' of Malik (c. 93-179 A.H.) the great Medina doctor of law. He gives isnads, but not always in the complete manner of hadith works, and he arranges his material according to subject matter. Although the Muwatta' is really a handbook on law, it has been held by some to be one of the basic Hadith works. Malik sometimes traces traditions back to the Prophet, sometimes is content to trace them back to a companion of the Prophet, and sometimes gives his own opinion about matters.

Among the earliest collections of Hadith which are still extant and in print are the Musnad of Abu Daud Tayalisi (d. 203 or 204 A.H.) and the Musnad of Ahmad b. Hanbal (164-241 A.H) compiled by his son. The term musnad (attributed) was used because such books grouped together the traditions coming from the same Companion, giving all the traditions attributed to one Companion and then going on to another. While this method had its interest, it was not very practical, as people would be anxious to find information on particular subjects and would require to do a great amount of reading before finding the point which interested them.

A better method was afterwards adopted, called *musannaf* (classified), by which the material was arranged, not according to the Companion through whom it came, but according to the subject matter. This method, which Malik had earlier used in the Muwatta', Made it possible for people to find guidance on any particular subject more easily, and this type of book gained popularity. While musnad works continued to be quoted, the books which were later recognized as most authoritative were all of the musannaf type. In course of time six of these books came to be recognized by Sunnis as the most authoritative of all. These were the Sahih of Bukhari (194-256 A.H.), the Sahih of Muslim (c. 202-261 A.H.), and the four Sunnan works of Abu Dawud (202-275 A.H.), Tirmidhi (d.

✓ 279 A.H.), Nasai (215-303 A.H.) and Ibn Majah (209-273 A.H.). They were not all recognised immediately, but the two Sahihs fairly quickly commended themselves. The collection which took longest to gain acceptance was the work of Ibn Majah which was accepted in the East before it commended itself in the West. But as late as the seventh century Ibn as Salah (577-643 A.H.), a great authority who taught in Damascus, made no reference to Ibn Majah in his 'Ulum al-hadith. Ibn Khaldun (732-808 A.H.), who belonged to Tunis, still spoke of the five books, Ibn Majah being omitted by him. While Tirmidhi's work was earlier than Ibn Majah's in receiving recognition, it also had to wait quite a considerable time. In view of the importance of his notes this may seem surprising, for his work was a valuable contribution to the study of hadith. Perhaps the reason for the delay was the fact that he includes some traditions which suggest Shi'i tendencies.

The subject-matter of Hadith is very comprehensive, covering almost every topic on which guidance might be sought. This may be illustrated from a consideration of the subjects covered by Bukhari in his Sahih which is divided into 97 books. He starts with three books on the beginning of the revelation, faith and knowledge. Next come 30 books connected with ablution, prayer, zakat, pilgrimage and fasting, most of them dealing with different matters concerning prayer. This is followed by 22 books dealing with matters of business, trusteeship, and in general with conditions of employment and various legal matters. Then come three books on fighting for the faith and dealing with subject peoples, followed by one on the beginning of creation. The next four deal with prophets and with the fine qualities of various contemporaries of the Prophet(s.m.), including some account of the Prophet's life up to the Hijra. The next book deals with the Prophet's career in Medina. Then follow two books giving commentary on passages from the Quran. The next three deal with marriage, divorce and the maintenance due to one's family. From here to book 95 various subjects are treated, among which are such matters as food, drink, clothing, seemly behaviour, medicine, invitations, vows, the expiation of broken vows, blood-revenge, persecution, the interpretation of visions, civil strife and the trials before the end of the world. Book 96 stresses the importance of



adhering to the Qur'an and the Sunna, and the last book, which is fairly lengthy, deals with God's unity.

This summary account of the contents of Bukhari's Sahih gives some idea of the material dealt with in Hadith. Muslim's Sahih covers very much the same ground. The four Sunan works confine themselves to matters of religious observance, law, personal relationships, and eschatology, but Tirmidhi includes some commentary on the Qur'an, and devotes to the fine qualities of various people, a book in which he includes material about the prophet, his family, and his companions. Tirmidhi's work is sometimes called a sahih.

One reason for compiling large collections of traditions was to supply the community with information which was considered by their authors to be worthy of being preserved. It was early recognized that a considerable amount of spurious material was being fabricated, and so efforts were made to counteract this. By the second century the criticism of traditions was well developed, and warnings were given against unreliable transmitters. Indeed the principle of the criticism was rather to discuss the men who transmitted traditions than to investigate the material itself. One result of this was the production of biographical works in which information was provided regarding the men whose names appear in isnad. A very important work of this nature is Kitab al-jarh wa ta'dil by Ibn Hatim ar-Razi (d. 327 A.H.) in which details are provided about a large number of traditionists and quotations are made from earlier authorities regarding their reliability. At times, however, this material is confusing, for we may find that while one authority considered a certain man reliable another considered him unreliable. Apart from such statements about the quality of transmitters, it was also important to know when traditionists were born and when they died, where they lived and where they travelled in the course of their studies, who the authorities were with whom they studied and who came to study with them and transmitted traditions from them. The date when a man lived was important, for a knowledge of this would show whether those who were said to have transmitted from him could have met him, and whether he could have met those from whom he claimed to have received traditions. There are many biographical dictionaries which are fortunately available in print. Among these mention may be made of Dhahabi's Tadhkirat al-huffaz (4 vols., Haidarabad,



1315 A.H.) and his *Mizan al-itidal* (3 vols., Cairo, 1325 A.H.); Ibn Hajar al-'Asqalani's *Tahdhib at-tahdhib* (12 vols., Haidarabad, 1325-28 A.H.) and his *Lisan al-mizan* (6 vols., Haidarabad, 1329-31 A.H.); Ibn al-'Imad's *Shadharat adh-dhahab* (8 vols., Cairo, 1350-51 A.H.). There are also works on the men of particular legal schools, and of people of particular centuries, as well as more general works containing biographies of men of all types, not confined to traditionists. *Shadharat adh-dhahab* really belongs to this class, but it is particularly valuable for information about traditionists, as it covers the long period up to the year 1000 A.H.

The vast development of traditions reputed to come from the Prophet (s.m.) made it necessary to adopt certain principles regarding their criticism. For example, Bukhari, in compiling his work, said he had collected 600,000 traditions, and yet he included only 7,275 altogether in his *Sahih*, a total which is said to be reduced to 4,000, or even 2762, when repetitions are eliminated. Abu dawud out of 500,000 traditions included only 4,800 in his *sunan*, and of these he said that some were not sound. It should be understood, however, that when one speaks of 600,000 traditions, for example, this does not mean that number of separate items of information. Each tradition has two parts, the *isnad* (the chain of authorities through whom it is transmitted) and the *matn* (text). If therefore we found the same text with, say, three different *isnads*, that would be considered to represent three traditions. But even when one makes allowance for such a consideration, it is still obvious that a vast number of traditions were discarded by reputable traditionists.

### Origin and Development of the Science of Hadith

What was known as "Ilm al-hadith (the science of Tradition) gradually developed. The first writer to compile a comprehensive work of this type was Abu Muhammad ar-Ramahurmuzi (d.c.370 A.H.). His work, entitled *Kitab al-muhaddith al-fasil bain ar-rawi wal wa'i*, is preserved in a number of MSS, but has not yet been published. He was soon followed by al-Hakim Abu 'Abdallah Muhammad b. 'Abdallah an-Naisaburi (321-405 A.H.) who compiled *kitab ma'rifat 'ulum al-hadith*, in which he deals with the whole subject, dividing his material into 52 categories. An edition of this work has been published by Dr.

Mu'azzam Husain (Cairo, 1937), One other work of importance which may be mentioned is by Abu 'Amr 'Uthman b. 'abd ar-Rahman ash-Shahrazuri, known as Ibn as-Salah (d. 643 A.H.) In his introduction he calls it *Kitab ma'rifat anwa' 'ilm al-hadith*. A lithographed edition was published 'ulum al-hadith, and an edition entitled 'Ulum al-hadith was published in Aleppo in 1350/1931 along with the commentary on it by Zain ad-Din 'Abu ar-Rahim b. al-Husain al-'Iraqi (d.806 A.H) called *at-Taqyid wal idah lima utliqa wa ughliqa min muqaddimat Ibn as-Salah*. This work which divides the material into 655 categories has been greatly valued, as is shown from the commentaries written on it, and the selections made from it. It may with justice be called the classical work on the subject. Such works were a natural and necessary development to systematize the various studies which had been developed since traditionists began to investigate the credentials of transmitters and the value of their traditions.

### Classification of Hadith

Traditions have commonly been divided into three main groups: (1) *sahih* (sound), (2) *hasan* (good), and (3) *daif* (weak), or *sagim* (infirm). All the traditions given by *Bukhari* and *Muslim* are reckoned *sahih*, as are those not given by them which fulfill the conditions laid down by either or both of these men, and also others which are thoroughly reliable in the opinion of other authorities.

There is more difficulty in determining the *hasan* traditions, because different explanations have been given of this term. Ibn as Salah in 'Ulum al-hadith, PP. 30 ff., discusses the matter at length. He tells that Abu Sulaiman al-Khattabi (d. 386 or 388 A.H.) said *hasan* traditions are those whose source is known and whose men are well-known, are the largest class which is recognized, and are accepted by most of the learned and made use of by the doctors of the law. Tirmidhi explained *hasan* as the type whose isnad contains no one suspected of falsehood, which does not disagree with what is generally reported, and which has something similar transmitted by another line. Ibn as-Salah also quotes a later scholar whom he does not name, but who is said to be Abul Faraj b. al-Jauzi (d. 597 A. H.), to the effect that *hasan* traditions contain some very slight weakness and are so very nearly right and admissible that they are fit to be used as a basis for legal decisions.

All the traditions other than those of Bukhari and Muslim which he renders are called hasan, whereas this group contains a number which do not come up to the standard required to merit that title.

While hasan traditions have been recognised as valid bases for legal decisions this cannot apply to daif traditions; but all traditions called da'if are not rejected out of hand. those which exhort people to do good, or which tell incidents may be quoted. Abu Dawud quite often uses da'if traditions when he can find nothing better to illustrate the point with which he is dealing. There are various grades of weak traditions with different types of defects descending from those which may on occasion be quoted, through those with links missing or with other defects in the chain of transmission, traditions which disagree with what is commonly reported, or which conceal defects, to traditions which are fictitious.

In the course of the Mishkat it will be noted that a number of technical terms are used by Tirmidhi in referring to the nature of traditions which come from his collection. In the works of Abu Dawud, Nasai and Ibn Majah remarks are often made about the quality of traditions, but none have done this in such a thoroughgoing manner as Tirmidhi. He normally adds a note at the end of his traditions to indicate their nature. At the end of his collection he has a book in which he begins to explain the technical terms he uses, but unfortunately he has not done it as fully as one might desire.

It may be convenient here to explain some of the technical terms used in connection with traditions.

*Gharib* is sometimes applied to the matn and sometimes to the isnad. It may refer to the only tradition known by a certain line of transmission, although the same tradition may be known by other lines, this type being gharib regarding the *isnad*. It may refer to a tradition whose matn has only one transmitter, this type being gharib regarding both isnad and matn. It may refer to a tradition which comes only from a man who is considered reliable, or in which some addition to what is

found in other lines of the same tradition is made by a man of this quality, such a tradition being called *gharib shaih*.

*Mauquf* refers to an isnad which stops at one of the Companions and does not trace the tradition to the Prophet.

*Muallal* is used of a tradition which may ostensibly be sound but has some not readily apparent weakness. This may consist of pretending that a mursal tradition has a full isnad, or that a mauquf tradition goes back to the prophet; or two traditions may be jumbled together, or there may be some misconception introduced by a transmitter.

*Munkar* is used of a tradition from a weak transmitter which disagrees with what is generally reported.

*Munqati'* is an isnad with a link missing at the beginning, middle, or end.

*Mursa'* is used of a tradition where a man in the generation following that of the Prophet's companions quotes the Prophet directly.

*Shadh* is used of a tradition coming from a single transmitter and contradicting another. If the transmitter is a recognized authority, it deserves examination, but if he is not, the tradition is to be rejected.

There are a number of other technical terms relating to traditions, but I have confined myself to these terms as they seem to me quite enough for the interdisciplinary students as basics of the science of hadith.



(3)

## An Elementary Study of Islamic History

Md. Shahed Harun

### 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 Study 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) inspite 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, Babyionia, 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 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 Quran, 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 Quran 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 Gomarrah 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 Quran 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 Quran; 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. Quirieshi, "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, was 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 Malik one of the companions of the Prophet and had been a great favourite 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 of Ibn-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 A.D) 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 A.D. 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 patronised 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 Khalikan, 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 humour, 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 remains 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 throughout 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 on 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 Mhammad 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 upto 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 Abbaisd dynasty up to 302 A.H/915 A.D.

### 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 Hambalities 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 vies, 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 first hand 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 A.D. 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 historio 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 upto 8<sup>th</sup>/14<sup>th</sup> 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.D. an account of which is so valuable for being based on a direct contact with the conqueror and on intimate knowledge of his personality.

As regards the Muqaddima 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 Khaldun. 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 every thing 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 are 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: "Religious 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.

Further more, 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 organisation 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 Madina 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 Hudaibiah : Circumstances leading to the treaty of Hudaibiah :**

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 realised the strong desire of their hearts and announced his decision to visit Makkah. In the sixth year of the Hijrah (628 A.D) he started for Makkah with 1,400 companions to perform the pilgrimage. It was the month of Dhul Qa'da when war was unlawful throughout Arabia. But the Quraysh did not want 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 Hudaibiah, 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 follower 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 Hudaibiah 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 grate victory for Islam :**

The treaty of Hdaybiah 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 raveled to the Prophet : "Verily we have given unto thee a clear victory." <sup>1</sup> 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 spritual-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 Hdaybiah inthis connection Ibn Hisham says that at Hdaybiah 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'bah 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 Hdaybiah violated by the Quraysh :**

The treaty of Hdaybiah allowed the Khuza tribe to declare4 their adhesion to Muhammad (Sm.) and Banu Bakr tribe to the Quraysh But when the truce of Hdaybiah had been nearly two years in force, the Banu Bakr tribe, in collaboration with party of the Quraysh, attacked the Khuza by night abd 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 Khuja tribe, or (b) to cut of 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 realised 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 A.D 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 10<sup>th</sup> 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 23<sup>rd</sup> February, 632 A.D. he started for Makkah with a large number of Muslims. During this time all his wives accompanied him. The Prophet had taken one hundred animals to sacrifice at Mina.

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 11<sup>th</sup> day, the Prophet entered into the city of Makkah.) as soon as he reached there, he hastened to the Ka'bah 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 8<sup>th</sup> 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-UI-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 your 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 to 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 moulded. 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 10<sup>th</sup> year of the Hijrah and on the 5<sup>th</sup> day of his illness he went to the house of A'ishah where he breathed his last and was buried on the 8<sup>th</sup> June, 632 A.D. 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'bah. 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 practised 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 colour. "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 world wide 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 favoured 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 recognised 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).<sup>1</sup> 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 on 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 tributire 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 distributed among the Muslim



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 Badr, Uhud and Hunayn and the conquest of Makkah. The smaller expeditions were led by a military commander appointed by him. There was no regular army. When there was necessity of sending military expedition, summons were issued to the allied tribes and the Muslims in general to assemble for the purpose. At first the Muslim forces were only an assemblage of small bands but during the later years of the Prophet's life they were turned into a vast army. In the first battle of Islam (i.e. the battle of Badr) the Muslim army consisted of only 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 Badr, and they were released on condition that each of them would teach writing and grammar to ten Muslim children. Thereafter literacy and education began to spread rapidly among the madinities. Madinah became the centre 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 A'ishah, 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 was the Prophet was there, they remained in sullen silence. But the demise of the Prophet gave them an opportunity to over through 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 a 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 standup 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 to 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 centres 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 re-established 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 Shurahbil 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.

A(2)

## 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 an 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 an 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 car 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.

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### **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), spoil 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 entrusted the Qazi with the judicial functions. The Qazi was completely independent of the provincial governor and received a fixed pay for this 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 incase 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.

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 honourably 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 (protect 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 honour, 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 life. 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.

## The Umayyads and the Abbasids

But unfortunately, those who succeeded to the Caliphate after the first four Caliphs were greatly lacking in these qualities. They did not have that moral spiritual calibre one should expect of Muslim leadership. They were not able to wear down the pagan attitudes and habit of their race. None of the Umayyad and the Abbasid Caliphs, with the solitary exception of 'Umar bin 'Abdu'l Aziz (died 101 A.H.), came fully up to the standard of Islam.

## Evils of Monarchy

The result was that there soon occurred a cleavage between the Church and the State in the religio-political order of Islam. The Caliphs not been proficient or interested enough in religion, addressed themselves solely to political and administrative matters and disregarded their ecclesiastical duties. When a religious need arose, they turned to the 'Ulama for advice, but accepted only such of it as was suited to their purpose. Thus, secular activity became independent of religion. The 'Ulama, excepting those few who succumbed to the worldly advantage gained by alignment with the Imperial Court, arrayed themselves against it and initiated revolts within the Empire from time to time, or they quietly withdrew into religious establishments and devoted their energies to individual improvement and reform. As the hold of religion weakened, the standards of morality also deteriorated rapidly among the Muslims. The perverse influences of the demoralized attitude of the Caliphs, who were far from being the models of Islamic morality- some of them were positively the reverse of it- was inevitably to affect adversely the moral structure of the society as a whole. The Qur'anic injunction regarding "the enjoining of Right and the forbidding of Wrong" having ceased to have any meaning in practice, since it did not enjoy the backing of the State, and the vigilance of religion having ended, the un-Islamic tendencies got an opportunity of working their way into the followers of Islam and ruining the rugged simplicity of their faith. The Muslims settled down to a life of ease and pleasure. They grew slothful and self-indulgent. In such circumstances it was futile to expect that they would care to discharge their duties as true followers of the Prophet and carry forward the message he had bequeathed to them.

The fine impression that Islam had made upon non-Muslims during the earlier days was nullified owing to the moral degeneration of its followers. The non-Muslims naturally attributed the failings of the Muslims of their faith. They lost confidence in Islam. A European writer has remarked- and most correctly at that- that the decline of Islam began when people started to lose faith in the sincerity of its representatives.

## Philosophical Hair-splitting

From the natural sciences, the Muslim thinkers drifted towards metaphysics and the theology of the Greeks, which was, in fact, only a revised version of their mythology. The Greeks had ingeniously imparted a scholastic look to their mythology by dressing it up in philosophical phraseology. Their philosophy was purely speculative. The spirit of the Qur'an, on the other hand, is anti-classical. The Muslims, as a matter of fact, had no need



to enter into theoretical disputations regarding the being and the Attributes of God after the concrete knowledge the Qur'an had placed in their hands. But they did not appreciate its worth and, instead of concentrating on solid spiritual and material welfare of Islam, they frittered away their energies in profitless metaphysical discussions

## Religious Innovations

Pagan beliefs and practices thus infiltrated into the Muslim Society. The superiority the Muslims had over others flowed solely out of their religion and the secret of the greatness of their religion lies in its being the Revealed Law. This Law is the creation of God: "(Such is) the workmanship of God who disposes of all things in perfect order". (Al-Qur'an, XXVII:88). If this Divine Law gets polluted with human intervention, it will cease to be what it should be—a guarantee of success in this world and the next. Neither the human intellect will submit to it nor will the mind of man be won over.

## Revival and Restoration

So far, however, as the basic values of religion were concerned, they remained intact and free from all distortion. They remained absolutely free from all kinds of innovation, interpolation, misconstruction or suppression. Islam did never wink at the lapses of its followers. It was always on the alert, correcting, mending, admonishing. The Qur'an, and the Sunnah continually there—intact and unpolluted—to guide and judge on occasions of doubt and dispute. They kept alive the spirit of defiance against the libertinism of the ruling classes and against the other un-Islamic influences. The whole course of Islamic history is lighted up with the crusading endeavors of conscious, determined, brave hearted men who like the true successors of the prophets, faced the challenge of the time and restored, revived and kept on moving the *Milks*! by restoring to *Jihād* and *Ijz'ihad*. These two principles, which embody the dynamism of Islam, could never suffer a vacuum in its structure. They remained operative ceaselessly in the body of Islam as living factors, holding aloft the torch of religious endeavor in the midst of the severest tempest. Thus it was that darkness was never allowed to spread itself over the whole World of Islam. Similarly, at every critical turn of its history, some mighty man of action, some inspired defender of the Faith did invariably burst upon the scene to beat off whatever that threatened the existence of the *Millat*. Two of the many such outstanding personalities produced by the deathless spirit of Islam to defend itself were Nuruddin Zangi and Salāhuddīn Ayyubī.

## The Crusades and the Zangi

Europe had been harbouring evil designs against the followers of Islam every since they had annexed the eastern wing of the Roman Empire including all the Christian Holy places. But, as the Muslims then were strong enough to defy all incursions, the Christian nations of Europe could not bring themselves to challenge them. Towards the close of the 11th century, however, the situation underwent a change, and great armies of Crusaders were organised all over the European continent to attack the Muslim countries of Palestine and Syria. The Crusaders regained possession of Jerusalem in 1099 (492 A. H.) and overran the greater part of Palestine. Describing their invasion Stanley Lane-Poole says:

Crusaders penetrated like a wedge between the old wood and the new, and for a while seemed to cleave the trunk of Muhammedan Empire into splinters “

Of the unspeakable cruelties perpetrated upon the helpless Muslims by the Christians on their entry into Jerusalem, a responsible Christian historian writes:

So terrible, it is said, was the carnage which followed that the horses of the Crusaders who rode up to the mosque of Omar were knee-deep in the stream of blood. Infants were seized by their feet and dashed against the walls or whirled over the battlements, while the Jews were all burnt alive in their synagogue.

The conquest of Jerusalem by the Christians was a momentous event. It exposed the rot that had started in the lands of Islam. Besides that it announced the awakening of Europe after the Dark Ages which had followed the decline of Rome. It threw the entire Muslim world into jeopardy. The spirits of Christians rose so high after it that Reginald, the master of Krak, began to dream of laying his hands on the holy cities of Mecca and Medina. The most calamitous hour in the history of Islam since the Tragedy of Apostasy<sup>3</sup> was struck. Right at that moment there arose, from an unexpected quarter, a new star on the firmament of Islam. It was the Zangi dynasty of Mosul, two members of which Imaduddin Zangi and Nuruddin Zangi, repeatedly defeated the Crusaders and drove them out of almost every town in Palestine except Jerusalem. Nuruddin holds a high place in the history of Islam for his administrative merit, piety, humility, justice and zest for *Jihad*. A contemporary chronicler Ibn Athir al-Jazari, all the former Sultans. I can say that but for the first five Caliphs and 'Umar bin 'Abdul 'Aziz, none among them was more religious, just and clement than he.”<sup>4</sup>

When Nuruddin died, Salahuddin took the field as the spearhead of Muslim resistance. Fighting battle after battle, he inflicted a crushing defeat on Crusaders at Hittin on July 4, 1187 A.D. The hopes of the Christians were dashed to the ground. Their armies were so totally demoralized that:

A single Saracen was seen dragging some thirty Christians he had taken prisoners and tied together with ropes. The dead lay in heaps, like stone upon

stones, among broken crosses, severed hands and feet, whilst mutilated heads strewed the ground like a plentiful crop of melons.”

Salahuddin then proceeded to retake Jerusalem. The fire that had been blazing in the breasts of the Muslims since that city had fallen into the hands of the Christians was at last quenched. K&Z<sup>1</sup> Ibn Shaddad, an intimate friend and counsellor of the Sultan, has set forth the stirring spectacle of the victory of Jerusalem in these words:

“On all sides prayers were being offered; from all sides the cries of ‘Allah u Akbar’ could be heard. After ninety years the *Jum'a* prayers were offered in Jerusalem the cross, which the Christian soldiers had mounted on the Dome of the Rock, was pulled down. It was a wonderful spectacle. The grace of the Almighty and the triumph of Islam were visible every where”<sup>2</sup>

The generosity, the magnanimity and the high sense of Islamic morality, which Salahuddin displayed in that hour of his triumph, have been universally applauded by the historians. Says Stanley Lane-Poole:

"If the taking of Jerusalem were the only fact known about Saladin, it were enough to prove him the most chivalrous and great —hearted conqueror of his own and perhaps of any age."<sup>3</sup>

Europe was furious at these reverses. In desperation, the Crusades from every European country made a great rally towards Syria and another series of bitter battles was fought between the Christians and the Muslims. Once again Salahuddin stood gallantly through the storm of concentrated Christian fury. After five years of relentless fighting, truce was signed at Ramla in 1192 A.C. The Muslims retained Jerusalem and all the other towns and fortresses they had captured, while the Christians reigned only over the small state of Acre. Thus at last, the task which Salahuddin had set himself, or rather, the mission God had charged him with, was accomplished. Lane-Poole observes:

"The Holy War was over; the five years' contest ended. Before the great victory at Hittin in July, 1187, not an inch of Palestine west of the Jordan was in the Muslims' hands. After the peace in Ramla in September, 1192, whole land was theirs except a narrow strip of coast from Tyre to Jaffa. Saladin had no cause to be ashamed of the treaty."

Salahuddin was a man of extraordinary ability and energy. His capacity for organization and leadership was astounding. After hundreds of years he had succeeded in uniting the various nations and tribes among Muslims under the banner of *Jihad*, by making them forget their feuds and jealousies for the sake of Islam:

"All the strength of Christendom concentrated in the Third Crusade had not shaken Saladin's power. His soldiers may have murmured at their long months of hard and perilous service year after year, but they never refused to come to his summons and lay down their lives in his cause

"Kurds, Turkmen's, Arabs and Egyptians, they were all Moslems and his servants when he called. In spite of their differences of race, their national jealousies and tribal pride, he had kept them together as one host-not without difficulty and, twice or thrice, a critical waver."

## **The Death of Salahuddin**

This faithful son of Islam passed away on March 4, 1193 A.C. (Safar 27, 598 A.H.). His selfless, crusading spirit had made the Muslim World safe from the tyranny of the West for a long time to come. But the Christians had derived an immense benefit from these wars and they busied themselves at once in preparing for a new assault. Their turn came in 19th century. The Muslims on their part, wavered again and allowed the ground to slip from under their feet. They began to fight among themselves. To their misfortune, they were not blessed with another leader possessing the iron purpose, glowing enthusiasm and unflinching sincerity of Salahuddin.

## **Muslim still an Obstacle in the path of Ignorance**

With all their failings, the Muslims were nearer to the path of the prophets than any other people. For this reason, whatever of their former power and prestige was left, continued to

## Opinion of the scholars regarding the scientific miracles of al-Quran.

Several scholars have expressed their points of views regarding this topic *Jawaheri* is one of them. He asks why the scholars have compiled thousands of books on Fiqh, whereas there are no more than 150 verses related to the Islamic Legal system as revealed in al- Quran. On the other hand there are more than 750 verse related to natural science. These are obviously which are related directly to these phenomenon, what about the rest which implies the scientific facts rather than speaking direct. So doesn't it look harsh that this nation remains involved in limited number of verses ignoring the majority?

Our forefathers mastered the legal studies which was prevalent at that time. But if they were alive today they would have given their lives for the study of modern science so that the nation may witness a faster pace of prosperity.

### Opinion of Dr. Muhammad Abdullah Daraz:

Addressing this issue he wrote a book entitled "Al Bina al-Azim" in the year 1933 A.D. Here he added that al- Quran contains three kinds of miracles:

One that is related to literature. The second one is related to science and the third one is related to law.

### Meaning of scientific miracles

All the messengers are sent with miracles suitable for his nation, time and message. The prophets before Muhammad (SM.) used to emerge to a particular nation for a particular nation for a particular period. So Allah has sent them with miracles that were mostly material and ephemeral. Such as, the stick of Musa (A.M.) and making the dead living again by the touch of Isa(A.M.) When the

power of these miracles diminished by the tide of time and people got astray by distorting the original message Allah used to send another messenger with new miracles fit for his age but ephemeral and short living.

But the case is quite different for the last Prophet Muhammad (S.M.) Allah decided to bestow him with messages that should be comprehensive and immortal in order to produce ever renewing guidance fit for all the times all the nations to come.

In the beginning of the 19<sup>th</sup> century science has become very much instrumental and more experimental. Scientists began to explore the secrets of the universe in and outside of the world. The more they revealed the secrets of the world the more they confirmed the truth of al-Quran which was revealed fourteen hundred years ago. To our great surprise this fact was confirmed by al-Quran at the very beginning:

“We will show them Our signs in horizons and within themselves until it becomes clear to them that is the truth” (41/53)

The signs of Allah in this verse have three meanings:

First: The creations created by Allah in the sky and the earth as Allah said:

“And of his assigns in the creation of the heavens and the earth and what he has dispersed through out them of them of creatures.”(42/29)

Second: the verses of al-Quran that describes the variations of the creation and they are so many.

Third: The evidence and miracles sent by Allah to support his prophet (S.M.) in various occasions and places reflected in the secrets of the nature intermittently,

Explaining the verse Qurtubi said in his Tafsir:

Ata said the meaning of “Horizons” in the verse that they are signs of Allah in the heaven such as the sun, the moon, the stars, the day and the night, the wind and all the things on the earth such as the cities, plants, mountains, thunders and oceans e.c.t”

Explaining the later part of the verse Jalalain said:



And the signs in themselves indicate the secrets of the harmonious creation.

So these are the signs described in the book of Allah. Their meanings are realized only now, centuries after the revelation by virtue of the scientific findings to prove that al-Quran is the truth revealed by Allah.

Some examples of the verses related to scientific miracles:

1) Extension of the Universe;

And the heaven We constructed with strength, and indeed We are its expanders.”(51/47)

Einstein has said the universe is extending with all its glittering stars. Natural scientists have discovered that the universal substances are separating from each other and the distance is increasing day by day.

So we can realize that the universe is not a substance that lies fixed but indeed it is extending day by day to the contrary of many material contents which never grow more than a certain limit.

In this regard Dr.Hubble said:

There is one common feature of the scattered stars. They move faster backward than forward, and the speed increases with the increase of the distance from each other.

### **Division of the atom:**

It said in al-Quran:

“And not absent from your lord is any part of an atoms weight within the earth or the heaven or anything smaller than that or greater than that or greater but that is in a clear register.”(10/61)

Until the 19<sup>th</sup> century it was believed that the atom could not be divided any way. But they tried hard to find some theory contrary to that. At last only few decades ago they were able to

## **Estimate of Al-Mamun : Al-Mamun, the most distinguished figure of the Abbasids, Civilization and culture, State Council of Mamun:**

Al-Mamun was unquestionably the most distinguished figure of the House of Abbas, nay of the whole Islamic World. He was not only a brave soldier but also a good administrator. He is will to work, his prudence, his clemency and judgment, his sagacity and liberalit3T the chief features of his character. His reign forms the most glorious epoch in the history of Islam. "The twenty years of his reign have left enduring monuments of the intellectual development of the Muslims in all directions of thought." The intellectual advancement was not restrictions to a particular branches but it pervaded the whole culture domain. Mathematics, astronomy, medicine and philosophy made and extraordinary progress during this period. He fully realized the truth that the actual happiness of his people lay in education and culture and he translated his realization into practice by opening schools and colleges in all directions. He made no distinction of creed or race and threw public offices open to all. Liberty of conscience and religion was given to all. He lessened the religious autocracy by establishing a Council of State of advice the Caliph. It was composed of representatives from all the communities under his rule, including Muslims, Jews, Christians and others.

### **The Mu'tazlites:**

Mamun interested himself in question of religious dogma. He had embraced the Mu'tazlite doctrines about free will and predestination and was in particular shocked at the opinion which had spread among the Muslim doctors that the Quran was the uncreated word of God. In the year 212 A.H./827 A.D., he published an edict by which the Mu'tazlite doctrine was declared to be the religion of the state and the orthodox faith was condemned as heretical. At the same time he ordered all his subjects to honour Ali as the best creature of God after the Prophet and forbade the praise of MuawiJn 218 A.H/833 A.D. a new edict appeared by which all judges and doctors were summoned to renounce the error of the uncreated word God. Most of them expressed their agreement with the views of the Caliph, but a few stood firm in there conviction among whom was Ahmad bin Hanbal(founder of the Hanbali School),who was ordered to be put into prison. Two of Mamun's successor's maintained the edict and Ahmad bin Banbal was flogged ultimately at their hands.

### **Science and literature, Assembly of learned men, Works of translation, Observatory established:**

Mamun's reign was the most glorious and brilliant of all in the intellectual history of Islam. His reign was the revival of learning both in the East and in the West. At this Court were munificently entertained men of science and letters, poets, physicians and philosophers. Besides being an age of the philologist and a collectors of traditions, such as the great Bukhari and of historian as al-Waqidi". Moreover, the 17the Christians were welcomed at the court not only for their learning but for being well versed both in Arabic and the language and literature of Greece. He completed the works of translation started

9.2

by his grandfather Mansur. Under his guidance Sanskrit books, Greek Mathematics and philosophy, science of Euclid and Ptolemy were translated into Arabic. Costa, son of Luke, was appointed for the translation of Greek and Syrian; Yahya bin Harun, of Persian; and Duban the Brahman, of Sanskrit works into Arabic. "It was through the labours of these learned men", says W. Muir, "that the nations of Europe, then shrouded in the darkness of the Middle Ages, became again acquainted with their own proper but forgotten patrimony of Grecian science and philosophy", the Persian language received a great impetus in his hand. An observatory was established in the plain of Tadmör for the study of Astronomy and geometry. Astronomical observations made great stride during this reign. Abul Hasan invented the telescope from a tube. Poet Abbas, founder of the modern Persian poetry, and al-Kindi, employed at the famous 'Bayt al-Hikmah established by Mamun in Baghdad, and translator of Greek works, flourished during this period.

### **Philosophical re-union:**

Mamun was so interested in philosophical discussions that he sat apart Tuesday fully for the same purpose. The servants and scholars used to attend his chamber regularly and the Caliph satisfied them with his philosophical conversation. Thus taking all these points into consideration, the historians are of opinion that the reign of Mamun constitutes the most glorious epoch of Saracenic history and has been called the 'Augustan Age of Islam.'

### **Intellectual awakening of the Muslims:**

With the expansion of Islamic territories, the Muslims were brought to the cultural heritage of the foreign countries. It was the influence of the Persio-Hellenic culture that helped the Muslims to play an important role in the intellectual firmament of the world. In this connection P.K. Hitti says, "the awakening was due in large measure to foreign influence, partly Indo-Persian and Syrian, but mainly Hellenic and was marked by translation into Arabic from Persian, Sanskrit, Syriac and Greek".

### **Era of translation: Age of translation followed by original contributions:**

The Muslims had translated every branch of knowledge either from Greek or from Sanskrit or from Pahlavi (Middle Persian) before they had assimilated it, before the establishment of the famous Bayt al Hikmah as became the main centre of translation work as most of the translators were Aramaic speaking, many of the works during this period were translated into Aramaic (Syriac). But it was not continued for a long time. The Greek work soon began to be translated into Arabic. Harun ar-Rashid appointed learned translators of all nationalities and creeds-Hindus, Parsis, Christians, Jews and Muslims. Books and extant materials were collected by Mamun from all countries. He is said to have asked the Byzantine Emperor to send the savant Leo to Baghdad in exchange for five tons of Gold. The Muslims became acquainted with the philosophical lore and the medical literature of Greece and the scientific works of Persia and India. They translated many foreign works into Arabic and thereby preserved the culture of the ancient world. "The researches of Aristotle, Galen and Ptolemy would have been lost to the world, if the



Muslims had not kept them preserved by translation". The age of translation was soon succeeded by a period of original thinking and research. The Muslims sent their translation together with their own contributions to Europe. Modern Europe owes much to them in Chemistry, medicine and mathematics.

### **Architecture:**

With the fall of the Umayyad dynasty, the seat of the Caliphate was transferred from Damascus to Baghdad and the Persian. Influence began to have a marked effect on the manners and habits of the Muslim World. The Arabs lost their pre-eminence not only in the Army and at court, but also in the society. Their cultural life was also affected. The Hellenistic influences of Syria were replaced by the influences of Sasanian Persia and Iraq with profoundly modified the art and architecture.

### **Variation of Design:**

The Abbasid Caliphs, like the Umayyad patronized art and architecture. During the reign of more than five hundred years many buildings and places were built in different parts of the Empire. The second Abbasid Caliph, al-Mansur, founded the city of Baghdad in the year, 762 A.D. The city was noted for a good number of places, mosque and other building built by successive Caliphs and other reigning princes of Iran. It was round-shape city enclosed by a double wall of four gates, namely the Kufa Gate (S.W) the Basrah gate (S.E), the Khurasan Gate (N.E) and the Damascus Gate (N.W.). The Caliph shifted his residence to Baghdad when it was made the capital of the Abbasid empire. The main features of the newly founded city were the palaces of the Caliph, called the Golden Gates, crowned by a great dome of green colour. The palace was a square of 400 cubits and side and lay in the middle of the city. A second place was called the Khuld, was constructed after a few years and this became a favourite residence of Harun ar Rashid. Al — Mansur built the royal mosque. It was built of sun fired bricks and clay. Harun-ar-Rashid rebuilt it and Mutazid enlarged it. The mosque of Cordova (787 A.D.) The great mosque of 'Amr in Egypt (827 A.D.) The mosque of Cairowan. (836 A.D.), the great mosque of Susa (850 A.D.) The great mosque of Samara and mosque of Turns speak much of the architectural taste of the Abbasids.

### **None of the architectural monuments left to day:**

Azad-ud-Dawlah, the greatest Buwayhid Ameer, built a fine hospital on the bank of the Tigris. It was more a palace than a hospital. A new palace called the Taj was constructed by the Caliph Mutazid. It was completed by his successors. There were many other magnificent palaces and buildings and many wealthy people, princes and even Emperors of Iran had their own palaces in Baghdad. But unfortunately no trace of the architectural monument which once adorned the city of Baghdad, is left to the present day. In this connection Prof. Hitti says, "The Caliphal palace called the Golden Gate or Green Dome created by the founder of Baghdad, as well as his palace of Eternity al-Khuld) and the Rusafah palace, built for the crown prince alMahdi, the palace of the Plediades on Samara, spent 40,00,000 dinars. his adjoining palace styled the Crown (al-Taj), completed by his son al-Muqtadir, designated the Hall of Tree on account of the gold

and silver tree that stood in its pond; the Buwayhid Mansion known by the name al-Muizziyah after Muizz ud-Dawlah which cost 10,00,000 dinars all these and others like them left no remains to give us an inkling of the splendour that was theirs, "The destruction was brought about by the civil war between Amin and Mamun, by the invasion of Halagu and by other natural causes.

### **Scientific and literary activities during the Abbasid period:**

The Abbasid Caliphs were great patrons of learning and the learned. They nourished and nurtured a galaxy of brilliant scientist and scholars who made their most valuable contributions to the culture of the world. the following subjects will speak of their contributions to different branches of science.

### **Science and Medicine:**

The Umayyad Caliphs encouraged the study of medicine but real progress in Arabian medicine began with the coming of the Abbasids. The early Abbasids Caliphs established hospitals called "bimaristan". The first was opened by Harun arRashid in Baghdad. In course of time "thirty four hospitals were established in various parts of the Muslim world", other branches of medicine, such as surgery, pharmacy, ophthalmology, etc. were greatly developed during the Abbasid period. The notable medical authors of this period were Persian in nationality but Arab in language. Au al-Tabari, al-Razi, Ali ibn Abbas and Ibn Sina occupy unique places in the history of the world.

### **Al- Razi, great physician of the Islamic world:**

The next outstanding figure in the medical field was Abu Bakr Muhammad ibn- Zakaria al-Razi (European called Rhazes) who was born at Rayy near Tehran. AlRazi was unquestionably the greatest physician during the Middle Ages and one of the greatest physicians of all time. He was a student of Hunayn ibn Ishaq who was well acquainted with Greek, Persian and Indian medicine. Early in life, he learnt music and could play well on the lute. in his youth he practiced as an alchemist but in his later years when his reputation attracted pupils and patients from all parts of western Asia, he devoted himself exclusively to medicine. He wrote as many works as two hundred, half of which are on medicine. One of the most celebrated works of al- Razi is his treatise, 'on Smallpox Measles' (al-Judari al-Hadhab) which was early translated into Latin and later into various languages including English. It was printed not less than forty times between 1498 and 1866. This treatise was considered an ornament to the medical literature of the Arabs. It served to establish al-Razi's reputation as one of the keenest original thinkers and greatest clinicians not only of Islam but of the Middle Ages. But greatest of his medical works is al-Hawi (the Comprehensive Book) which was written in twenty volumes. For each disease, he first cites all the Greek, Syrian, Arabic, Persian and Indian authors and at the end he gives his own opinion and experiences. This work was translated into Latin under the auspices of Charles I of Anjou by the Sicilian Jewish physician Faraj Ibn Salim in 1279 A.D. under the title of Continens. It was printed several times from 1484 onwards. Its influence of European medicine was very considerable.



### **Al-Razi, was also mathematician:**

Al-Razi was the chief physicians at Bagdadh hospital. He is also considered the inventor of the section in surgery. Besides medicine, al-Razi left writings on theology, mathematics, natural science and astronomy. The last but one deals with matter, space, time, motion, nutrition, growth, putrefaction, meteorology, optics and alchemy. One of the principal works on alchemy was the kitab al-Asrar (The Book of Secrets) which was translated into Latin by the distinguished translator, Gerard of Cremona. Al Razi had a prominent contemporary known to the west as Isaac Judaeus who was the Fatimid Caliph of Qairowan in Tunisia.

### **All ibn al-Abbas:**

'Au ibn Abbas (Hayy Abbas) was a Persian Muslim of Zoroastrian descent. He wrote an encyclopedia named "the whole medical Art", known to the Latin's as Liber Regius (Al-kitab al-Malik.) The book deals with both the theory and practice of medicine. It begins with a criticism of previous Greek and Arabic medical treatises. This book was dedicated to the reigning Buwayhid ruler, Azad-up-Dawlah. It was twice translated into Latin but at last superseded by the Qanun of Ibn Sina.

### **Ibn Sina's reputation as a physician, Ibn Sina's Canon of Medicine was a Medical Bible:**

Abu Ali Husayn ibn Sina, more commonly known to the West as Avicenna, was the greatest intellectual giant of his age whose immortal works on Medicine and Philosophy have always remained a never-failing source of guidance and inspiration not to the students of those subjects only, but to the wider reading public as well. He achieved his greatest fame in the West as a renowned physician. While still in his teens, the young medical student earned such a higher reputation that he was summoned to treat the Samanid sultan of Bukhara, Nuh-ibn-Mansur. The latter being pleased with his treatment owed to him a library. The young scholar rapidly absorbed the immense contents of the royal library and embarked upon a career of writing the age of twenty-one. He wrote a good number of books on medicine, philology, philosophy, theology, geometry, astronomy and arts. Nearly all his works are written in Arabic except a few verses. He has composed one or two treatises in Persian. His famous work on medicine known as Canon of Medicine was the most influential medical compendium to reach Europe from the Arab World. The canon was mammoth undertaking, a careful classification and systematization of all the medical knowledge known to the Arabs in the eleventh century. This medical encyclopedia deals with general medicine, diseases affecting all parts of the body, special pathology and pharmacopoeia. As regards the importance of Ibn Sina's Canon, Prof Hitti says, "The Arabic text of the Canon was published in Rome in 1593 and was therefore, one of the earliest books to see print. "Translated into Latin by the Gerard of Cremona in the 12th century, this Canon, with its encyclopedic contents, its systematic arrangement and philosophic plan, soon worked its way into a position of preeminence in the medical literature of the age displacing the works of Galen, al Razi and al-Majusi and becoming the text book of the medical education in the schools of Europe. In the last thirty years of the century, it passed through fifteen Latin editions and one Hebrew. In recent

years, a partial translation into English was made. The book distinguishes mediastinitis from pleurisy and recognizes the contagious nature and the spreading of diseases by water and soil. It gives a materia medica considers some seven hundred and sixty drugs. From the 12th to the 17th centuries, this work served as the chief guide to medical science in the west and it is still in occasional use in the Muslim East. In the words of Dr. Osler, "it has remained a medical Bible for a longer period than any other work."

### **Advancement of medical science:**

High tribute has been paid to Ibn Sina by the Italian poet, Dante who placed him in the illustrious company of Hippocrates, Galen and Socrates. As a psychologist, Ibn Sina foreshadowed twentieth century theory on brain localization. He taught that the external senses-sight, hearing, tongue, taste and smell were centred in the brain. The Arabs emphasized upon the brain and not the heart, as the seat of reason and sense, represented an immense step forward in medical science. With Ibn Sina, Islamic medicine reached its zenith in the East.

### **Astronomy, Observatory erected by Mamun, Astrolabe:**

The next contribution of the Arabs was in astronomy and this astronomical study was begun under the influence of an Indian work, called Siddhanta. This work was translated by Muhammad ibn Ibrahim al-Fazari at the order of Mamun. During the first half of the 9th century, the first regular observations were made at Jundhi Shapur (S.W. Persia) Mamun erected at Baghdad an astronomical observatory under the direction of a converted Jew. Sind ibn 'Ali, al-Abbas Fer-Ghani, three sons of Musa ibn Shakir's Sons made special study of astronomy. They "ascertained the size of the earth, the obliquity of the ecliptic, the variations in the lunar latitudes, the precession of equinoxes, etc." Among the astronomer-mathematicians was the famous al-Khwarizmi whose Kitab Surat al-Ard' was written in explanation of maps in the first of the ninth century. Ishaq al-Fazari constructed astrolabe.

### **Mathematics:**

They made original contribution in the realm of mathematics. The science of Algebra, invention of decimal Arithmetic, discovery of plane and spherical geometry, the Arabic numerals and the use of zero are some of their inventions and discoveries.

#### **Al-Khwarizmi was a great mathematician:**

There were good number of mathematicians among the Muslims who shone like radiant stars in the horizon of intellectual firmament of Islam during the Middle Ages. Of the mathematicians, Muhammad ibn Musa Khwarizmi occupies an outstanding place in the history of great thinkers, who had enriched the diverse branches of knowledge during the era of early Islam. Being one of the greatest scientist of all time and the greatest of his age, Khwarizmi has made lasting contribution to the domain of mathematics, astronomy and geography. As a mathematician, he has left in effaceable marks on the pages of mathematical history of the world. He was undoubtedly one of the greatest and most original mathematicians the world has ever produced. About his celebrated works on algebra in Latin by Gerard of Cremona, the work of al-Khwarizmi was used until the 16

century as the principal mathematical text-book of European Universities and served to introduce into Europe the science of algebra. Al Khwarizmi's mathematical works were the principal source of knowledge on the subject to world for a considerable time, George Sarton pays him a high tribute when he considers him as "one of the greatest scientist of his race and the greatest of his time." He systemized the Greek and Hindu mathematical knowledge. The oldest Arithmetic composed in Arabic was known as Kitab al-Jama al-Tariq which is not available now. Al Khwarizmi was the first exponent of the use of numerals, including zero, in preference to letters. It was through him that Europe learnt the use of zero or cipher. His work on the Indian method of calculations was translated into Latin by Adelard of Bath in the 12th century. Al Khwarizmi has the distinction of being one of the founders of algebra and developed this branch of science to an exceptionally high degree. His greatest book, Hisab al-Jabr al-Muqabalah contains calculation of integration and equations presented through over 800 examples. He also introduced negative sign which were unknown to the Arabs. The translation of Khwarizmi's algebra by Chester marks an epoch of the introduction and advancement of this branch of science into Europe. "The importance of Rebert's Latin translation of Khwarizmi's algebra," says a modern Orientalist "can hardly exaggerate, because it marked the beginning of European algebra".

### **Al Mahani and others**

(850 A.D.) was the first writer on trigonometry, Ytikub ibn Ishaq alKindi (874 A.D.) was the distinguished scholar of mathematics, astronomy and natural philosophy. He is said to have written more than two hundred books on astronomy, optics, Euclid and meteorology. Muhammad bin Isa al Mahani (884 A.D.) is credited with the invention of modern algebra. He wrote on trigonometry, astronomy, solid geometry and cubic equations. He demonstrated methods of using algebra to solve a whole field of intermediate science problems. He made observations on the solar and lunar eclipse and planetary conjunctions.

### **Al-Beruni:**

Abu Raihan Muhammad al-Beruni (973-1049 A.D.) was one of the greatest scientist of all times. He was the most original and profound thinker that Islam has ever produced in the domain of the physical and mathematical sciences. He was not only a scientist but also a historian, philosopher, naturalist, geologist, astronomer and mathematician. He had a keen geographical sense and his conclusion in that connection deserves high merit. He has written on various subjects after close investigation. Of his 15ks (1) Chronology of ancient nations, (2) History of India (Kitab al-Hind), (3) An Astronomical Encyclopedia entitled, 'Masudi Canon' and (4) A Summary of Mathematics. Astronomy and Astrology. Born in one of the suburbs of Khwarizm (Khiva), he was captured by Sultan Mahmud of Ghazni on the fall of Khiva. His Kitab al-Hind may be regarded as one of the most significant productions in the field of regional geography. He wrote his monument work, Qanun al Masudi under the patronage of Sultan Masud. On the Mathematical and astronomical roundity of the earth, the determination of its movement and gives the latitudes and longitudes of numerous places.



## **Umar al Khayyam, Nasiruddin Tusi:**

Among the later mathematicians who were influenced by al Khwarizmi was Umar ibn Ibrahim al-Khyyam (1123 A.D.) the greatest mathematician in the 11th century. He was not only a distinguished mathematician and astronomer but also a famous poet. He had written several treatises on arithmetic, algebra and astronomy. His solution of the cubic and quadratic equations with the help of conic section is the most advanced work of Arabic mathematics. Abul Waheed Ibn Rushd (1198 A.D.), the greatest Arab Philosopher of Spain, wrote on eternity of universe, planets and eclipses. He is said to have worked on spherical trigonometry and on the theory of aeronautics also Muhammad Nasiruddin Tusi (1247. A.D.) an all round scholar with a synthetic brain, was another famous astronomer and mathematician. He worked on arithmetic, geometry, plane and spherical trigonometry and on astronomy. He gave proof of Pythagoras theorem, made observation at Maraghab in which he set up huge rings for elliptical, solstitial, armillary purposes. He edited most of the mathematical works of antiquity to the number of sixteen which practically constituted the whole scientific knowledge of the period.

## **Chemistry, Modern chemistry is the invention of the Muslims:**

**After** materia medica, astronomy and mathematics, the Muslims made their greatest scientific contribution in Chemistry. Chemistry grew out of alchemy which the Islamic scientist did much to improve and advance. Their greatest contribution to world's story of knowledge was the accumulation of scientific facts and the advancement of scientific theories and methodology. "Modern Chemistry," says Mr. Humboldt, "was admittedly the inventions of Muslim, whose achievements in this sphere were of unique interest." They conclusively proved the worthlessness of ancient chemistry. They found the chemical affinities of mercury, lead, copper, silver and gold and knew the chemical process of oxidation and calcination. The Muslims were the first to teach the world distillation, filtration and crystallization. They knew how to change a liquid into vapour. It was in Muslim Spain that chemistry was first established and had the Muslims not been defeated at Poitiers, it would have reached its zenith there.

## **Jabir ibn Hayyan is the father of chemistry:**

Jabir ibn Hayyan, known as Geber in the western world, is the father of modern chemistry. His name is the greatest in the field of medieval chemical science. He clearly recognized and stated the importance of experimentation more than any other early alchemist and made a noteworthy advance in theory and practice of chemistry. He wrote some five hundred treatises on chemistry. His works after the 14th century scientifically the two principal operations of chemistry, calcination and reduction. Jabir improved on the methods for evaporation, sublimation, melting and crystallization. He discovered for the first time nitric acid, sulphuric acid, aqua regia, silver nitrate and several other compounds and new how to produce aqua regia in which gold and silver could be dissolved. He was the prophet and forerunner of positive and dynamic science, from his studies, he was able to predict the vast part which gases would be found to play to the make-up and composition of elements and more complex substances. He brought

system and order to chemical science and made it almost a sacred art. He was followed by others whose originality and industry, profoundness of knowledge and keenness of observation evoke astonishment of the readers.

### **Al-Razi & Ibn Sina:**

Other important chemist of that era were al-Razi (Rhazes) who re-discovered sulphuric acid and aqua-vitae and Ibn Sina (Avicenna) a renowned doctor, who helped to systematize medical chemistry. Later on, al-Razi became celebrated all over Europe and was considered the foremost authority and master of chemical science by all men of learning.

In spite of overwhelming evidence to the contrary, European historians have deliberately exaggerated the so-called inferiority of Arabian science. Ignorance and superstition reigned supreme in Europe while the Arab peoples were attaining a literary and scientific renaissance. When the Arabs were making epoch-making discoveries in their world, the Europeans were placing a premium upon every conceivable kind of social and political evil. A case in point is the field of chemistry which was considered one of the most significant realms of science of the Arabs. They called it "the science of key". As the science of chemistry advanced, the other sciences progressed apace.

The Muslims savants not only kept themselves confined to the advancement of science but also they made great contributions in on other braches of knowledge.

### **Philosophy:**

The Muslims cultivated philosophy with as much zeal as the exact sciences. Al-Ghazali, al-Kindi al-Farabi was called by the Arabs a second Aristotle. He wrote various psychological political and metaphysical, works. Ibn Sina was a philosopher, physician, philologist and poet. He systematized the philosophies of his predecessors, both Muslims and Greeks. -He was the forerunner of compendium writers for the whole world" with him ended the great age Arab philosophy.

### **Geography:**

The Arab Muslims invented the "mariners' compass" and voyaged to all parts of the world in search of knowledge or in pursuit of commerce. They even penetrated as far as America". Voyage and pilgrimage gave them inspiration to the study of geography, Ibn Khurdebeh Jaihani, al-Masudi AlIstaqri, Ibn-Hawkal, Yakut, al-Bakri, al-Muqaddsi and Idrisi are the most famous of Arabs geographers.

### **Literature, Jurisprudence:**

The eminent scholars who shed lustre on Arabic and Persian literatures are Ispaham, ibn-Khalikan, Abu Nuwas, Al-Buhtari, Mutrannabi, Dakiki, Firdausi, Unsaury Jalaluddin, and Abul Firaj Muhammad Bin Isaq. It was as this period that the Muslims "after the Roman cultivated the science of jurisprudence and evolved there from an independent system". Their system, fiqh, was first based on the Quran and the Hadith. But when it could not solved the complicated problems, private interpretation became essential. The permission of private interpretation culminated in the establishment of four orthodox schools headed



## The Advent of the Ottoman Turks

Within a short time, in the 15th century (9th century AR) the Ottoman Turks made their debut on the stage of history. They shot in to the notice of the world in 1455 A.C. (853 A.H.) when their twenty four year old Sultan, Muhammad the Conqueror, took Constantinople, the hitherto impregnable capital of the Eastern Roman Empire. This victory which had been eluding the Muslims for eight hundred years in spite of repeated attempts by them, thrilled the entire Muslim World and revived its spirits. The Muslims felt that they could pin their hopes on the Ottoman Turks as the potential leaders of a Muslim revival; they could be trusted with the leadership of the Islamic World. They had sufficient endurance, foresight and strength and given ample proof of their ability in their ideals. Baron Carra De Vaux has rightly observed:

"The victory of Muhammad the Conqueror was not a gift of fortune or the result of the Eastern Empire having grown weak. The Sultan had been preparing for it a long time. He had taken advantage of all the existing scientific knowledge. The cannon had just been invented and he decided to equip himself with the biggest cannon in the world and for this he acquired the services of a Hungarian engineer, who constructed a cannon that could fire a ball weighing 300 kilogram's to a distance of one mile. It is said that this cannon was pulled by 700 men and took two hours to be loaded. Muhammad march upon Constantinople with 3,00,000 soldiers a strong artillery. His fleet, which besieged the city from the sea, consisted of 120 warships. By great ingenuity the Sultan resolved to send a part of his fleet by land. He launched seventy ships into the sea from the direction of Qushim Pasha by carrying them over wooden boards upon which fat had been applied (to make them slippery.)" The Sultan had struck so much fear in the heart of Europe that when he died, The Pope ordered continuous thanksgiving for three days throughout Christendom]

## Advantages enjoyed by the Ottomans

The Ottomans enjoyed a number of striking advantages which destined them for leadership of the Muslim World:

- (i) They were a vigorous, large-hearted and enterprising race, charged with crusading zeal. being given to a nomadic existence, they were free from the slothful and voluptuous habits that had been the ruin of the Eastern Muslims.
- (ii) They possessed great military strength and could confidently be looked upon to safeguard the spiritual and temporal interests of Islam and defend the Muslim World against its enemies. Their rule extended over three continents-Europe, Asia and Africa The Muslim World from Iran to Morocco was in their possession. Asia Minor they had subjugated, and in Europe they had advance as far as walls of Vienna. They were the masters of the Mediterranean Sea. A trusted friend of Peter the Great wrote to him from Constantinople that the Ottoman Sultans regarded the Black Sea as their private lake in which they allowed no foreigners. The Turkish navy was so powerful that the combined maritime strength of Europe could not vie with it. In 1547 (945 A. H.), the combines fleet of Rome, Venice, Spain, Portugal were badly beaten. During the reign of Suleiman the Great. the Ottoman Empire stretched over an area of 4,00,000 squire miles-from the Silver Sava in the north to the mouth of the Nile in the South and from the Caucasus in the East to Mt. Atlas in the West. Every important city of the ancient world, with the solitary

exception of Rome, was included in it. The Ottoman fleet of 3,000 ships. Many a Christian monarch solicited the favors of the Ottoman Sultans. Church-bells used to stop ringing as a mark of respect to them.

(iii) The Ottomans occupied a place of vital strategic importance on the map of the world. Their capital Istanbul (Constantinople), was unrivalled on account of its geographical and strategic situation. It stood at the meeting —point of Europe and Asia, from where the Ottomans could control all the three continents of the Old World. It was said by Napoleon at a later date that if a world-government ever came to be established, Constantinople alone would be an ideal capital for it.

The Ottomans were established in Europe which was to acquire great importance in the near future and was already beginning to throb with a new life. They had a brilliant opportunity of stealing a march on Christian Europe in heralding the new age and Guiding the world along the path of enlightened progress that Islam had chalked out for it before Europe shot forward to lead it to its doom.

### **Decline of the Ottomans Turks**

But to their misfortune, and to the misfortune of the whole Islamic World, the Turks gave themselves up to the temptations of ease and luxury; their moral deteriorated and their rulers grew tyrannical. Internecine feuds and their sinister appearance, and provincial governors and generals of the Army turned corrupt and disloyal.

The greatest error the Ottomans made was that they allowed their minds to become static. In the sphere of warfare and military organization they utterly ignored the Divine injunction, reproduced earlier, enjoining on them to keep their strength ready to the utmost of their power to strike terror into the hearts of their enemies, and allowed their magnificent fighting machine to rust and decay.

Again, the advice of the Prophet, that "Wisdom is the lost property of a Muslim; wherever he finds it, it is his," failed to influence them any more. Placed as they were in the midst of the hostile nations of Europe, it was expected that they would permanently keep before them the wise advice 'Amr bin al-'As had given to the Egyptian, , "Don't forget that you are eternally in danger. You are standing at an outpost of vital importance. Therefore, be always vigilant and ready with your arms. You are surrounded with enemies whose covetous eyes are on you and your country." But the Ottomans became complacent. While the European nations went on making rapid progress, the Turks remained where they were.

As they well-known Turkish scholar, Halide Edib, has put it in her book, *Conflict of East and West in Turkey*:

"As long as the world remained scholastic, Moslem Religious Body did its duty admirably, and the Sulemanieh and the Faith Medressehs were the centres of learning and of whatever science there was at that time. But when the West broke the chains the chains of scholasticism and created a new learning and science, the effects of which were to change the face of the world, the Moslem Religious body failed very badly in its educational function. The 'Ulama took it for granted that human knowledge had not grown

beyond what it was in the thirteenth century, and this attitude of mind persisted in their educational system down to the middle of the last century.

"The complacency of the 'Ulama in Turkey Particularly and in the Moslem World generally had nothing to do with their loyalty to the teachings of Islam, for scholastic philosophy and theology—Christian or Moslem—is Hellenic. It is more or less Aristotelian, the teaching of a Greek, a pagan philosopher. And for this reason a brief comparative review of the Christian and Islamic teachings seems necessary here. The Quran does not set out to explain the creation of the material universe in detail. It emphasizes much more the moral and social side of the human life. It is concerned with '*Ifusn*' and '*Qubh*', that is, the beautiful and the ugly, which is nothing more than the good and the evil. Hence its law. Nor is the metaphysical and spiritual side of Islam at all complicated. It is based on the recognition of Unity—a single creative Force of One Allah. Hence the simplicity of Islam and the comparative freedom of Moslems to accept the new interpretation of the material world, but this admirable simplicity and open-mindedness, which could accommodate new knowledge of matter, did not last long among the theology was definitely put into rigid frames by the great Moslem thinkers—the *Mutakailimun*; the philosophy of Aristotle was incorporated in the new Moslem theology, and the door of *Iftihad* was closed.

"Now Christian doctrine, which is the teaching of St. Paul and the Church Fathers rather than that of Christ, contains a detailed explanation of the material universe. This had been accepted as a revelation and its truth had to be accounted for. As Christian theologians could not prove everything by observation, they tried to do so by reasoning. They had recourse to Aristotle, for the reason he is almost a magician in his logical capacity.

"When the West began to study nature by observations, by analysis and experiment, the Christian Church was shocked. When the analytical methods led to great discoveries, the Church Thought that meant the ends of its authority. Hence in the West we behold an age of suffering and martyrdom for the scientist and the honest seeker after truth about the material universe.

"After a bloody conflict between Science and Christianity, the Christian Church took up a realistic attitude, and scientific knowledge was gradually incorporated in the instruction given in the college as well as the primary schools. The Universities, were like the *Madrasas* of the *Viana*, evolved into centres of new learning and science, without losing their hold over Theology and Metaphysics. The consequence was that the Christian Church preserved its authority over some section, at least, of the intelligentsia; the Catholic and the Protestant priests could discuss problems of every kind with the new youth, had could be reckoned among the scientifically-educated elite.

"The Position of the Ottoman '*Ulama* quite different. They never persecuted new learning or new truth about matter. But in the first place there was nothing in the way of new thought to persecute. As long as they were the supreme educators of the Moslem nation, nothing new could infiltrate; they saw to that, and their learning stagnated. Further, during the age of decline, they were so occupied with politics that it seemed by far the easiest thing to stick to Aristotle, to reasoning on the basis of knowledge, rather than venture on observation and analysis. Therefore, the *Madrasas* remained, up to the end of the last century, what they were in the 13th century. The '*Waqf* or Mosque Schools, which were the

sole organization for primary education, remained similarly unchanged."

## Intellectual Sterility not peculiar to the Turks

Intellectual sterility and inefficiency of the educational system were not features peculiar to Turkish life alone, but were common to the entire Muslim World. Muslims, universally, grown inert both mentally and spiritually. If we do not, for the sake of caution, trace this stupor back to the 14th century A.C., the 15th Century was definitely the last to reveal any real intellectual life among the followers of Islam. It was during this century that ibn Khaldun wrote his *Frolegomena*. In the 16th century the indolence of mind, slavish pedantry and blind imitation became complete. One does not find even one in a hundred among the 'Ulama of the last four centuries who may, with justice, be called a genius or who may have produced anything to set beside the bold and noble and intellectual activities of the earlier centuries. Only a few of them were above the low intellectual level of their age, and, incidentally, they all belonged to India. One of this eminent personalities was that of Shaikh Ahmad Sirhindi Mujaddid Alf Thani (17th century). He left a lasting impression on the whole Muslim World. His letters make a valuable contribution to Islamic religious thought. Another prominent name in this connection is that of *Shah Wail Uilah Diharvi* (18th century A.C.). His *Hujjatullah-il-Baiigha*, *Izaiaf-ai-Khafa*, *a! Fauz-ul-Kabir*, and *Insaf* were unique on their own subjects. The third prominent personality in this field was that of his son, Shah Rafi Uddin Dihlavi, who in the 19th century, wrote *Takmil-ul Azhan* and *Asrar-ul-Mahabbat*. Then there was Shah Ismail Shabid, whose *Mansab-i-Imammat* and *'Aba qat* are to this day works of outstanding merit. Similarly, the 'Ijarna of Farangi Mahal and of some of the educational centres of the eastern areas, who were worthy of note for the high degree of their learning and scholarship, did a lot to improve the educational standards of their time. But their talents were confined largely to scholastics, the only exception being that of Shah Waliullah who wrote on ethics, politics, economics, mysticism, history, sociology etc.

Excessive conservatism and servility to tradition also robbed poetry and literature of its freshness. Language became heavy with embellishments. Even personal letters, official notes, memoranda and royal edicts were not free from this defect. The Madrasas and other institutions of learning were afflicted with an inferiority complex which degraded literature and thought. Classics were gradually expelled from the syllabi and their place was taken by the compilations of the latter-day writers who lacked originality of thought and were just the blind imitators or interpreters of the old masters. Text-books were replaced by cheap annotations and commentaries, in the compilation of which the authors practiced extreme economy of paper and reduced them to more notes.

## Europe's Scientific and Industrial Progress

Europe, meanwhile, had been making a colossal scientific and industrial progress. It was conquering hidden forces of matter, unveiling new secrets of nature and discovering 'unknown' lands. During the 16th and the 17th centuries, it produced a large number of outstanding men in all the fields of creative activity. Scientist like Copernicus, Bruno, Galileo, Kepler, and Newton, revolutionized the world of physics, while Columbus, Vasco da Gama and Magellan discovered the New World and many other lands and sea-routes.

The destiny of mankind was being re-cast in the West. The world was changing at a breath-taking pace. He who lost a moment in idleness, lost a great deal. The Muslims, alas! neglected not minutes but centuries, whereas the European nations realized the value of time and covered the distance of \_\_\_\_\_ centuries in \_\_\_\_\_ years.

The Turks lagged so much behind in the field of industry that ship-building could not be started among them before the 16th century. The Printing Press, the Health Services and the Defense Academic were introduced in Turkey only in the 17th century. Towards the end of the 18th century, a balloon was seen flying over Constantinople and the Turks thought that it was a magic trick. With imperial Turkey lagging so far behind, what could have been the plight of those Muslim Countries that were under its suzerainty? They did not possess even minor industries. A French traveler, Volney, who traveled in Egypt in the 18th century and stayed for four years in Syria, wrote that "this country (Syria) is so backward in the matter of industry that if your watch goes wrong here, you will have to go to a foreigner to get it mended."

In their heyday the Turks were unmatched in the world for military proficiency. But now in this department, too, the Europeans had pushed them into the rear. In 1774, the Ottoman Empire suffered a crushing defeat at the hands of Europe. The shock of this defeat somewhat helped to open the eyes of the Turks to the ugly realities of their situation and some efforts were made by them to set their house in order. Military re-organisation was taken in hand with the help of foreign experts. The real work of national reconstruction was, however, undertaken by Sultan Salim III, who had, incidentally, been brought up outside the place. He opened new-fashioned schools including an Engineering College in which he himself taught. He also laid the nucleus of a modern army called the 'New Order' and introduced political reforms. But stagnation had got so firmly entrenched in Turkey that before any substantial headway could be made, the old army rebelled against the Sultan and he was slain. After him, Mahmud II and his successor, 'Abdul Majid I, devoted themselves to the task of nation-building and the country took some steps forward during their reigns.

But this stray attempts at reconstruction were nothing as compared with the mighty strides of Europe. The fate that befell the Muslims in Morocco, Algiers, Egypt, India, Turkistan and elsewhere in the 18th and the 19th centuries could have well been prophesied in the 16th and the 17th centuries.



## Industrial and Military Self-sufficiency:

The work of the regeneration of Islam does not end here. If the Muslim World really wants to turn its way upwards and make Islam once again the instrument of realizing human destiny as has already happened, it cannot afford to ignore any more its educational, scientific and industrial development and the organization of its military strength. It must quickly make itself independent of the West and attain a position wherein it can work its natural resources, manufacture its weapons and feed and clothe its people without having to look to others for assistance. It must build up its economic and military strength so that it may not have to join this or that power bloc for security and protection.

So long as the Muslim countries continue depending on the West for economic and military aid, the West will not cease to suck their blood and keep them weak and disorganized. In the past, the Muslims were neglectful of their duty to themselves and to the rest of the world, and they were condemned to a long period of servitude and *misery*. The rule of the West was clamped down upon them, which proved to be the starting point of the degeneracy of man in modern times. If they do not pay immediate attention to their intellectual and economic re-birth, the period of their suffering will be extended and the world will be damned indefinitely.

## Educational Reorganization:

The educational set-up of the Islamic World will have to be thoroughly over-hauled in the light of the Islamic Ideals and precepts. To learn from the Western countries which are scientifically and technologically advanced is one thing, but the moment Muslims forget that their roots are in Islam, and become the intellectual camp-followers of others, their creative energies are damped. In former times the intellectual leadership of the Muslims was accepted all over the world. Their culture and learning had made their way in to every sphere of human life all over the globe. For a long time the world continued to think in the Islamic way and draw inspiration from Islamic life. Arabic was the vehicle of learning in the Western world and every writer of note used this language to say what he had to say. Sometimes the original book was brought out in Arabic and a summary of it was produced in another language like Imam Ghazzali's *Kimiya-i-Saadat*. Though the educational system introduced by the Abbasids was more Greek and Iranian in its essence than Islamic, and had a number of defects from the academic point of view, it had gained currency almost everywhere.

Then the times changed, and there dawned the epoch of Western Ascendancy. It brought with it a new attitude towards learning, which was the product of Europe's own cultural experiences and exigencies. The world began blindly to follow the new structure. The Muslim countries, too, on account of their intellectual sluggishness succumbed to the illusion that their salvation lay only in a slavish submission to the West and to its educational system.

Ground was thus prepared for not merely intellectual adoration but also for actual imitation of the Western civilization by the Muslim intelligentsia. Religious skepticism, self conceit, discontent and all other characteristics of the modern Western mode of living began steadily to replace the cultural ideals of the rising generations of the Muslims. The spiritual civilization of Islam began systematically to be replaced by the material culture of Europe.

It is vital for the regaining of world-leadership for Islam now that the Muslims should re-establish their intellectual superiority over the West. For this the Islamic culture will have to re-assert itself. Crusading endeavours will have to be made in all branches of learning. This obviously, is not the work of a few individuals associations. The Muslim states should take the task of intellectual regeneration seriously in hand. High-powered committees and institutions should immediately be setup for the purpose of evolving an educational structure that should fully confirm to the spirit of the Quran and the *Sunnah* without over looking the requirements of modern learning and scientific research. Muslim educationists and scientist ought to apply their own force of speculative reasoning to the empirical sciences so that they can save the coming generations of Muslims from developing a feeling of contempt for their own past and a despair for their future. This is the way in which the Muslims can spread the light of Islam to lands far away and save mankind from the stark ruin that is starting in the face. Leadership is not an easy job. It calls for tremendous faith, labour and sacrifice.