**Note on An Elementary Study of Islamic History**

Table of Contents

[Introduction 8](#_Toc67252715)

[Historical Consciousness in Islam 9](#_Toc67252716)

[Role of The Quran and The Hadith 9](#_Toc67252717)

[Role of Pre-Islamic Poems and Genealogical Tables 10](#_Toc67252718)

[Evolution of Muslim Historiography 11](#_Toc67252719)

[The Maghazi 12](#_Toc67252720)

[Ibn Ishaq 13](#_Toc67252721)

[Sirat-i-Rasulullah 13](#_Toc67252722)

[Ibn Hisham 14](#_Toc67252723)

[Ibn Sad 15](#_Toc67252724)

[Al Waqidi 16](#_Toc67252725)

[Criticism 16](#_Toc67252726)

[Ibn Qutaiba 18](#_Toc67252727)

[The Age of Tabari and Masudi 19](#_Toc67252728)

[Tabari Merits 19](#_Toc67252729)

[Criticism 19](#_Toc67252730)

[Cause of Tabari's Weakness 20](#_Toc67252731)

[Masudi 21](#_Toc67252732)

[Ibn Khaldun 23](#_Toc67252733)

[Kitab al-Ibar and Muqaddima 23](#_Toc67252734)

[Ibn Khaldun's Philosophy of History 25](#_Toc67252735)

[Influence of Climate 25](#_Toc67252736)

[Group Mind and Other Factors in The Formation of State 26](#_Toc67252737)

[In Modern Times 26](#_Toc67252738)

[Different Stages of Civilization 26](#_Toc67252739)

[Criticism of Other Historians 27](#_Toc67252740)

[The Jews of Madinah 28](#_Toc67252741)

[Political Institutions 28](#_Toc67252742)

[Provisions of The Charter 29](#_Toc67252743)

[Importance of The Charter 29](#_Toc67252744)

[History of Treaty of Hudaybiah 30](#_Toc67252745)

[Terms of Treaty of Hudaybiah 31](#_Toc67252746)

[Importance of Treaty of Hudaybiah 31](#_Toc67252747)

[Treaty of Hudaybiah Violated by Quraysh 32](#_Toc67252748)

[Muhammad (S.M.) Enters Makkah 33](#_Toc67252749)

[Conquest of Makkah Unparalleled 33](#_Toc67252750)

[Farewell Pilgrimage 33](#_Toc67252751)

[Sermon on Mount Arafat 34](#_Toc67252752)

[Completion of Hajj and Ethical Value of The Sermon 35](#_Toc67252753)

[Expedition of Syrian Frontier and The Death of The Prophet 36](#_Toc67252754)

[Evaluation of Muhammad (S.M.) as a Reformer 37](#_Toc67252755)

[Political 37](#_Toc67252756)

[Religious 38](#_Toc67252757)

[Economic 38](#_Toc67252758)

[Social 39](#_Toc67252759)

[Abolition of Slavery 39](#_Toc67252760)

[Administration Under the Prophet 40](#_Toc67252761)

[The Provinces 40](#_Toc67252762)

[The Revenue System 41](#_Toc67252763)

[Zakat 41](#_Toc67252764)

[Ushr 42](#_Toc67252765)

[Jizya 42](#_Toc67252766)

[Kharaj 42](#_Toc67252767)

[Ganimah 43](#_Toc67252768)

[Al-Fay 43](#_Toc67252769)

[The Army 43](#_Toc67252770)

[Educational System 44](#_Toc67252771)

[Abu Bakr and The Riddah Wars 45](#_Toc67252772)

[Causes for Riddah Wars 45](#_Toc67252773)

[Abu Bakr and The Apostasy Movement 46](#_Toc67252774)

[Commanders of War 47](#_Toc67252775)

[Sajah and Musaylimah 47](#_Toc67252776)

[Battle of Yamama 48](#_Toc67252777)

[Result of Riddah War 48](#_Toc67252778)

[Administration of Umar I 49](#_Toc67252779)

[Constitutional Reforms of Umar 49](#_Toc67252780)

[Division of Empire 50](#_Toc67252781)

[Agriculture and Pension 50](#_Toc67252782)

[Revenue Administration 51](#_Toc67252783)

[Distribution of Surplus Money 51](#_Toc67252784)

[Judicial Department 52](#_Toc67252785)

[Army 52](#_Toc67252786)

[Navigation Under the Orthodox Caliphs 53](#_Toc67252787)

[Under Uthman 54](#_Toc67252788)

[Society Under the Rightly Guided Caliphs 55](#_Toc67252789)

[Education 55](#_Toc67252790)

[The Dhimmis 55](#_Toc67252791)

[Religious, Judicial and Civil Rights of Dhimmis 56](#_Toc67252792)

[Social Life 57](#_Toc67252793)

[The Umayyads and The Abbasids 58](#_Toc67252794)

[Evils of Monarchy 58](#_Toc67252795)

[Philosophical Hair-Splitting 59](#_Toc67252796)

[Religious Innovations 60](#_Toc67252797)

[Revival and Restoration 60](#_Toc67252798)

[The Crusades and The Zangi 61](#_Toc67252799)

[The Death of Salahuddin 63](#_Toc67252800)

[Architecture 64](#_Toc67252801)

[Dome of The Rock 64](#_Toc67252802)

[The Aqsa Mosque 65](#_Toc67252803)

[The Umayyad Mosque 65](#_Toc67252804)

[Medical Science 67](#_Toc67252805)

[Al Razi 67](#_Toc67252806)

[Ibn Sina 68](#_Toc67252807)

[Mathematics 69](#_Toc67252808)

[Al – Khwarizmi 69](#_Toc67252809)

[Geography 71](#_Toc67252810)

[Industrial Activities During the Abbasids 72](#_Toc67252811)

[Textiles and Fabrics 72](#_Toc67252812)

[Glass Industry 73](#_Toc67252813)

[Paper Industry 73](#_Toc67252814)

[Mineral Sources 74](#_Toc67252815)

Introduction

* No clue why I’m adding this part. It’s not actually a part of the note.
* Read history for instruction and delight
* Build up our own patterns for an understanding of the past
* Historiography important
* While adding to knowledge, style can be developed and attitude towards meaning and purpose of history can be defined
* General comparison of the works of great historians and detailed study of them can be useful
* Systematic record and interpretation of the past depend upon development of art of writing and accumulation of written records, development of sense of history (awareness of change and development through time) and development of critical attitude towards sources and unchecked authorities (evolution of historical method)
* Before Arab historians, Greek historians like Herodotus and Thucydides attained fame in writing history
* Herodotus (484 – 425 B.C.) had habit of not checking all sources and being inaccurate, but was famous due to his wide and varied interests
* Undertook tours to Egypt, Syria, Babylonia, Persia, Greece and Southern Italy to collect data
* Arab historian Masudi resembled him in this way
* Thucydides (330 – 399 B.C.) was a rationalist in outlook
* His method was objective and critical
* Strove to be impartial and tried his utmost to ascertain facts

Historical Consciousness in Islam

Role of The Quran and The Hadith

* Islam has strong sense of history
* Two great sources of human knowledge and experience are nature and history
* Third source is intuition
* God himself told stories about the peoples of the past
* Quran full of warnings from lessons of history
* Quran describes stories of the people called ‘Ad and Thamud, the Israelites, the people of Noah, the people of Sodom and Gomorrah and many others to tell us about the activities which brought them to grief, so we may be cautious
* Quran draws attention to nations of the past who suffered for their misdeeds and violation of Allah’s commands
* Quran provides incentive to study history
* Spirit of Quran is conducive to historical research and development of history
* Universal history given to Muslims in the form of religious teaching

Role of Pre-Islamic Poems and Genealogical Tables

* Pre-Islamic description of the Battle Days of The Arabs in Arabic poems and genealogical tables at best indicate line of interest and a technique of narration but give no idea of history
* History loomed very large in the Prophet’s thinking
* Quran made Muslims history-conscious
* Arabs had historical tradition from before beginning of Islam called the Ayyam al-Arab or Battle Days of The Arabs, describing in real detail campaigns between two or more tribes and the historic deeds of their leaders
* This kind of historiographical reports were largely mythical, but their proximity to life, interest in the feeling of the masses and their sense of real and possible detail made them suitable as a base for real historiography reports
* Description of heroic deeds of the tribes and clans in Arabic poems of Pre-Islamic times provided Muslims with stimulus to record and preserve the heroic exploits and noble deeds of the Prophet and his companions and of the early heroes of Islam.
* The cultural and economic level of the nomad population was too low to support any literary effort
* The Arabs did not have a word for history
* Earlier writers used the term Khabar, but that form of history made it difficult to convey the continuity of a historical process
* Deep interpretation of facts is also ruled out because of the tendency to look at life as a series of separate events, without looking into their interaction
* Khabar was narration. It told a vivid short story, sometimes containing a few verses to show a point of give dramatic quality
* It was like dramatic dialogue

Evolution of Muslim Historiography

* Muslim historiography began after rise of Islam.
* Study of genealogy of pre-Islam Arabs imparted knowledge about technique of narration through not very definite idea about history.
* Even Umayyads described using poetry.
* Under them, tribal feeling was strong among Arabians.
* Abid bin Shariyya summoned by Muawiya, found of Umayyad Caliphate, to relate history of Kings of Yama.
* Abid bin Shariyya composed book of kings and past history. Very famous in first century of Islam.

The Maghazi

* Genre of Prophetic biography
* Not much attention paid by western scholars.
* Contains information like list of expeditions, aim of each, results, leader, number and names of participants. Given by Ibn Ishaq and al Waqidi without Isnad (legal proof).
* Only few expeditions mentioned in Quran.
* Work likely by students of Maghazi, who went through large number of people and huge amount of information.
* Process continued after Ibn Ishaq.
* Ibn Ishaq knew of expeditions he could not give the dates for. Improved by al Waqidi.
* Ibn Hisham also improved upon previous work. Often added to Ibn Ishaq's account of the men left in charge of Madinah when Prophet was absent.

Ibn Ishaq

* Muhammad Ibn Ishaq.
* Most famous writer on Maghazi and Sira (study of life of someone?? Prophet??)
* Regarded as highest authority, only matched by Waqidi.
* More accurate and trustworthy.
* Had seen Anas bin Malen, companion of the Prophet, and was taught by Imam Zuhri.
* Imam Malik question authenticity since some facts came from Jews.
* Depended on Ahl-i-Kitab for information about pre-Islamic Arabia, for his book Sirat-i-Rasulullah.
* Accused of inserting fabricated poems in his Sira.
* Mistakes in genealogy.
* Some false references.
* Shite tendencies and leanings.
* Qadarite (??) in belief and conviction.
* First book on biography of Prophet written by Ibn Ishaq for al Mansur, the Abbasid Caliph.

Sirat-i-Rasulullah

* Written by Ibn Ishaq in 767 A.D.
* Not available in original form
* Ibn Hisham wrote elaborate and enlarged edition called Sirat-i-Ibn Hisham
* First book on the campaigns written by Musa bin Uq'ba. Died in 758 A.D.
* Ibn Ishaq says Ali was first Muslim.

Ibn Hisham

* Abdul Malen bin Hisham
* Born in Basra
* Died in Fustat in Egypt in 213 or 218 A.H.
* Handled his materials better than Ibn Ishaq
* Greater critical insight
* Tested sources. Expressed opinion on authenticity
* Corrected false riwayet (reports) in first part of Ibn Ishaq's book and dropped fabricated poems.
* Brought his book closer in style to Muhaddithin (Traditionists).
* Philologist of some repute. Synate thought highly of him.

Ibn Sad

* Great work on biography
* Secretary of al Waqidi
* Renowned historian of Muslim conquests
* Tabaqat-i-Kabir, Tabaqt-i-Saghir, Tarikh-i-Islam regarded as more reliable than work by al Waqidi
* Praised for comprehensive and elaborate work on the lives of the Prophet and his companions.
* Hashemite. Born in Basra. Settled in Baghdad.
* Famous historian Baladhuri was his disciple.
* Passed away in 844 A.H.
* Tabaqat (8 Volumes) deals with life of Prophet and his companions.

Al Waqidi

* Master of Ibn Sad
* Wrote Kitab-al-Sirah and Kitab-al-Tarikh-al-Maghazi
* Thoroughly unreliable. Depended on Jewish sources.
* Stupendous literary and historical output
* Showed notable advance upon his criticism of his forerunners in the handling of his materials
* Work gives impression of connected, coherent historical work, replying with Sunni humor, resplendent with a lively style
* More particular is respect of Isnad than Ibn Ishaq
* More critical and scientific in his investigation of facts and dates
* Also supplied topographical and geographical details with regards to the battlefields of the link between Ibn Sad’s Tabaqat-i-Kabir and Tabari’s history
* Early historians prepared the way for great historians like Tabari and Masudi

Criticism

* Ansab al-Ashraf (genealogies of nobles) written in biographical pattern
* Only two volumes
* In spite of Baladhuri’s merits, his value as a historical source is sometimes over estimated
* He does not always give the original texts which later writers embellished and expanded
* He most likely abridged material in a number of cases, though he did remain faithful to his sources
* Aims at conciseness, sometimes at the expense of artistic effect
* Seldom gives long stories
* Wrote a history of Muslim conquests which left out minor details but showed excellence of method, tact and taste of a cultivated mind accustomed to the best society, free from the bondage of traditionists
* Certain passages of Futuh al-Buldan are mutilated and ambiguous
* Free from exaggeration and imagination
* Sincere attempt to get to facts as they happened and record it as it was
* Baladhuri quoted freely by historians and geographers
* Yaqut (in Mujam al-Buladan), Maqdisi Hamadani and Masudi extensively used him as a source

Ibn Qutaiba

* 276 A.H. or 89 A.D.
* Wrote Kitab al-Maarif (Book of Knowledge)
* Short and compact
* Begins with creating. Author cites Biblical passages referring to it and the creation of man and his fall
* Follows the history of the patriarchs according to Biblical and Arab legends
* Deals with old Arabs who renounced Pre-Islamic heathenism
* Section on genealogy of Arab tribes supplemented by biographies of the Prophet, his kinsmen, his followers, his companions and the Caliphs up to the time of the author
* Accounts of the famous men of the Muslim world
* Concludes with history of the South Arabian dynasties of Pre-Islamic times and of the Persian kings
* Old traditional view is greatly discarded and replaced by a wide intellectual vision
* History of the Prophet forms only a part of the whole work and non-Muslim nations claim attention
* History studied from a different angle
* Tendency to look at events of the past not merely from a religious point of view
* Passion for history increased
* History also brought along archaeology, geography and ethnography
* Historical vision widened because of Muslim contact with other races following conquest of many non-Muslim countries

The Age of Tabari and Masudi

Tabari Merits

* Ushered in golden age of Muslim historiography.
* Muhammad Jarir Abu Jafar al-Tabari
* Kitab al Muluk-wa-Rasul - exhaustive commentary on Quran and chronology of Apostles and Kings till 298 A.H. Famous for contribution to tradition, reading of the Quran and history.
* First great Muslim historian to deal with the subject comprehensively and chronologically.
* Kitab al Muluk-wa-Rasul informative and reliable.
* Maintained sequence till end.
* Dealt with history of pre-Islamic period in 2 volumes. Dealt with life of Prophet, the pious Caliphs, the Umayyad and the Abbasids up to 915 A.D.

Criticism

* Some based work off of Tabari's, like Ibn Maskawaih and Ibnul Athir.
* Ibnul Athir’s Al-Kamil fit-Tarikh comes up to 1123 A.H. and is an abbreviation of Tabari's work with additional content.
* Future historians did not re-investigate Tabari's work, but either borrowed from it or continued where it had left off.
* Poverty (low quality?) of Tabari's latter work signaled traditionist approach was no longer sufficient.
* Bureaucratic government made officials and courtiers responsible for political history, above religious leaders.
* 3rd century was end of a stage in Arabic historiography,
* Tabari wrote Muslim's conquest of Spain in 6 lines, showing his lack of sense of proportion.

Cause of Tabari's Weakness

* Tabari depended on non-reliable sources like Saif bin Umar, an Akhabari, more than reliable ones like al-Waqidi, simply because the latter took information from Jewish sources as well.
* Besides his authority and comprehensiveness, Tabari also possessed sense of time and accuracy in dating events.
* Collected as many versions of an event as he could and arranged all events chronologically.
* Tabari had to other motives and wrote history as is, without being influenced by particular interests or objects.
* Tabari born in Anmul in Tabaristan.
* Went to Rayy. Here, teacher Muhammad bin Humaid Razi taught him 1 lakh traditions (?)
* Went to Baghdad to attend lectures of learned.
* Baghdad to Wasit to Basra to Kufa
* At Kufa, Sheikh Abbu Kuraib taught him another 1 lakh traditions.
* Went back to Baghdad and started studying law and the Quran.
* Travelled west, stopped at Syrian cities and went to Fustat in 253 A.H.
* Fustat - hospitable Savant Ali bin Sarraj admired Tabari for his knowledge in religious science and poetry.
* Went back to Baghdad. Went to Tabaristan. Went to Tabaristan again in 290 A.H.
* Returned to Baghdad. Displeased Hambalities due to remark he made about their founder.
* Also did not visit Tabaristan again since he did not support the cursing of the 3 caliphs from the pulpit of the mosque.
* Broad-minded and tolerant in his view.
* Memorized Quran by age 7. Lead prayer by age 13. Took down the tradition (?) by age 9.
* Died in 923 A.D.

Masudi

* Renowned historian, geographer and philosopher.
* Born in Baghdad.
* Travelled in Spain, Russia, China, India, Syria and Egypt.
* Took extensive tours to get first-hand information for his work on history and geography.
* Kitab Akhbar-uz-Zaman - 30 Volumes. Supplemented by Kitab-al-Awast, a chronological sketch of general history.
* Substance of two parts gathered in Muruj-us-Dhahabwa Maadin-al-Jawahir (Meadows of Gold and Mines of Precious Stones), a history of the universe from creation to 947 A.D. Embraces social and literary history and discussions as well as geographical descriptions.
* Unlike Tabari, Masudi arranged events around dynasties and empires. Created own style of history writing.
* Encyclopedic and historio-geographical work includes research on Indo-Persian, Roman and Jewish history and religions as well as the history of Islam.
* Muslim historiography developed under Masudi and Tabari.
* Followed by Miskawih Ibn Khallikan, Abul Fida and Ibn Khaldun.
* Famous works: Muruj-uz-Zahab, Kitabul Tanbih and Risalat-Zaman.
* Masudi equally interested in Muslims and non-Muslims.
* Called Muslim Herodotus due to his wide interest and humanistic attitude.

Ibn Khaldun

* 1332 - 1406
* Thoughts influenced by Tabari and Masudi. Regarded Tabari as one of the few good historians.
* Leans heavily on Tabari's work. Draws material from his work for history of non-Arabic people and illustration of his own socio-philosophical views (?).
* Masudi ignored old school of historiography, which followed the traditionist method. He acknowledged society and social aspects of human life in his work.
* Ibn Khaldun followed in Masudi's footsteps. Made scientific and analytic study of history. Established history as a science which is to be studied to understand the causes of the rise and fall of States and nations, not just a record of the past.
* Muqaddima (prologue) forms his social and political philosophy.

Kitab al-Ibar and Muqaddima

* Muqaddima (Volume 1). Long introduction to larger book, Kitab al-Ibar.
* Discusses phenomena of society and State.
* Expands on Ibn Khaldun's sociological and philosophical views.
* Second book (Volumes 2 to 5) - history of ancient nations like Islamic Arabs, Babylonians and Nebateans, Copts, Israelites and Jews, early Christians, Persians, Greeks, Romans, Goths, Turks and Franks up to 8th or 14th century.
* Deals with history of Islam, Umayyads, Abbasids and other dynasties until 14th century.
* Third book (Volumes 6 and 7) - History of Berbers up to 14th century.
* Concluded with autobiography. Consists of Ibn Khaldun's origin and genealogy (family history), early education, his teachers, books he read, activities in political sphere of North Africa and Spain, various posts and positions he held under almost all of the leading rulers of the Maghrib of his time, his visit to Granada, mission to the Christian King Pedro the Cruel, retirement into fortress of Qatat Ibn Salama to write, return to Tunis, departure to Egypt in 1382 A.D.
* Thoroughly described relationship with Mamlul Sultan Barquq in Egypt, various academic appointments to al-Ashar, appointment as Malekite chief judge, plots against him, resignation from post of Qazi, pilgrimage to Makkah and return to Egypt.
* Volume 5 (Ibar) - Tarters, Chengiz Khan and his sons, early campaigns and expeditions of Timur up to 1395 A.D.
* Autobiography continued Timur's biography and activities up to 1401 A.D. Valuable since Ibn Khaldun was in direct contact with Timur and had intimate knowledge of his personality.
* Ibn Khaldun regarded as one of the greatest historians of Islam. Forerunner of modern sociology.
* Bunch of reviews by other people. Is this important?
* Kitab al-Ibar - greatest work of its kind ever.
* Ibn Khaldun - traced deeply hidden forces of events and exposed moral and physical forces beneath the surface. Stood far above his age. Countrymen admired him. Excellent arrangement, presentation, clearness, precision in division of subjects and in making tables of contents by considering everything as a function of man and human social organization.

Ibn Khaldun's Philosophy of History

* History is record of human society, world civilization, changes that take place in the nature of that society (savagery, sociability, group solidarity), revolutions and uprisings, resulting kingdoms and States with various ranks of different activities and occupations of men (for livelihood and various sciences and crafts). In general, the transformations that society undergoes (Muqaddima, Volume 1, Page 56)
* Ibn Khaldun for the first time took into account physical facts like climate and geography as well as moral and spiritual forces at work.
* Attempted to find and formulate laws of natural progress and decay. Discoverer of true scope and nature of history.
* Used to just be record of events and chronicles of kings and dynasties. Ibn Khaldun saw stages of growth of social and political lives of nations. Studied effects of geography upon growth and evolution of civilization and culture.

Influence of Climate

* Ibn Khaldun examined influence of climate on character, temperament, taste and culture of individuals and nations.
* People living in extreme cold like Siberia or in extreme heat like near the equator cannot make much progress or contribute to human thought.
* Nations in temperate zones like Romans, Greeks, Persians and Arabs contributed most to civilization.
* Now, we see English and French, living in not so cold areas, made most progress.
* Ibn Khaldun also said countries in extreme climates are inferior in civilization and culture. He even believed man's common sense, wisdom and habits were affected by location.

Group Mind and Other Factors in The Formation of State

* One of the factors in the formation of a State is the sense of oneness (Asabiyah).
* Group mind and religion are two of the most important factors at the root of the evolution of states.
* Did not give religion a place of importance as a formative element in civilization. In this respect, his view mirrored that of the West 500 years later. (Bit confused about what this is about? Seems contradictory?)

In Modern Times

* Group mind trumps religion or any other factor now. Like in the formation of states like USA.

Different Stages of Civilization

* Ibn Khaldun says civilization goes from pastoral and nomadic, to urban and city life, to imperial dominion.
* The simple rude nomadic life is replaced by luxury which leads to laziness, which leaves people unable to defend themselves from foreign aggression.
* At that point, the ruler must hire mercenaries to protect the state. The state cannot last long like this and dies out.
* Alternatively, the ruler is overthrown by the people, making the state stronger.
* Ibn Khaldun says state has organic growth. Birth, youth, old age, decay and death. Thus, he has a very modern thought process.

Criticism of Other Historians

* Historian should try to grasp the truth and be careful of slips and errors. If he trusts his information and does not try to ascertain the truth or authenticity, he may be deviated from the truth.
* Historians should never accept information without re-evaluating them.
* Masudi and others said Bani Israil (Israelites) were 600,000 strong after their fight from Egypt. Yaqoob (Israel) -> Levi -> Kohath -> Imran's son was Moses. Yaqoob, and his children and their children entered Egypt with 50 people. Numbers cannot increase so much in just 3 generations. Information was faulty. Came from Jewish sources.

The Jews of Madinah

* Initially welcoming to the Prophet Muhammad (SM)
* Prophet initially acknowledged divine authority of their religion. Rested his claim upon evidence of their Scriptures. Adopted some of their ceremonies and customs in order to maintain friendly relations.
* Jews thought they would be able to win over the Prophet. When they realized this was not true, they gradually withdrew their support.

Political Institutions

* Prophet organized the State. Old inhabitants of Madinah, Aws and Khasraj, were hostile to each other. There was no peace or order.
* Prophet removed tribal distinction and grouped everyone under one name, Ansar (Helper).
* Established brotherhood between Ansar and Muhajirun (emigrants) to unite them. Brotherhood was based on their faith.
* Foundation of Islamic empire would be weak unless based on goodwill and cooperation of all sections of people. Others' religions must be tolerated when different races live together. His policy was 'Live and let live others'. Wanted to organize the State in a way so that Muslims and Jews cooperated. Created a Charter where common obligations for both parties were outlined.

Provisions of The Charter

* All communities signing the Charter would form the common nationally.
* If one was attacked, others would defend with combined forces
* No one should form treaties, give shelter or help Qurayshites in their designs against the Medinites.
* Everyone was free to perform their own religious ceremonies.
* The offence of an individual non-Muslim would not be treated as an offence by the community
* Oppressed should be protected
* Bloodshed, murder and violence forbidden.
* Muhammad (SM) would be President of the Republic and would be the highest Court of Appeal.

Importance of The Charter

* First written constitution in the world
* Magna Charta of early Islam.
* Announced great principles of civic equality, freed of worship and religious tolerance.
* Muhammad (SM) first realized the importance of cooperation and goodwill of the people in the administration of the country.
* Proves that Muhammad (SM) was also one of the greatest statesmen.
* He strengthened his stand against the Quraysh and established his paramount position in Madinah.

History of Treaty of Hudaybiah

* Muslims had left Makkah 6 years ago. Could not perform Hajj.
* After battle of the Ditch, Muslims eager to return home.
* 628 A.D. Prophet started for Makkah with 1400 companions to perform Hajj.
* Month of Dhul Qa'da, war was unlawful throughout Arabia. Quraysh still attempted to opposed the Prophet.
* Prophet took alternate route. Halted at Hudaybiah, 9 miles from Makkah, and attempted to inform the Quraysh that he had only come for Hajj.
* Quraysh told him to go back and come in the following years, when they would give him 3 days.
* Hazrat Uthman sent to talk with Quraysh. (He sent Uthman because he was from the Quraysh family. This bit isn't in the note. There's a long story there.)
* Rumor spread that Uthman had been murdered. Commotion.
* Prophet called followers to a tree and asked them to offer an oath of allegiance (Bay'at ar-Ridwan). They submitted, declaring their resolve to fight for Islam to the end.
* Uthman came back
* Also not mentioned in the note is the fact that an ayat of the Quran was revealed during the commotion that basically told everyone to not attack Makkah because there were people there who were secretly Muslim and people who would become Muslims in the future and you know, you aren't allowed to kill Muslims. This very casually proves that terrorism is very much forbidden in Islam.

Terms of Treaty of Hudaybiah

* Quraysh scared. Agreed to come to terms.
* War would be suspended for 10 years.
* Anyone who wanted to join the opposition or form a treaty with them could do so.
* Any Quraysh who came to Muslims without permission from Quraysh would be sent back. Any Muslim who went to Quraysh without permission should not be sent back.
* Muslims would leave that year without going to Makkah. The next year, they could come for 3 days during which the Quraysh would not be there. Muslims would not be allowed to have weapons on them, other than those of the travelers. (What does this mean?)

Importance of Treaty of Hudaybiah

* Great victory for Islam.
* Muslims initially disappointed. Verse of the Quran revealed. 'Verily, we have given unto thee a clear victory.'
* Terms show greatness of Prophet and superiority of his cause.
* Though outwardly humiliating, gave great advantages.
* Political status as an independent power acknowledged.
* 10-year peace gave time to expand and force its claims. Led to a huge number of people joining Islam.
* 2 years later, in the attack on Makkah, he was followed by 10,000 Muslims.

Treaty of Hudaybiah Violated by Quraysh

* Khuza tribe converted to Islam. Banu Bakr tribe went to Quraysh.
* Banu Bakr tribe collaborated with Quraysh to attack Khuza tribe.
* 40 men from the Khuza tribe approached the Prophet for help. He helped.
* Prophet sent proposals to Quraysh to either pay indemnity to Khuza tribe, cut off contact with Banu Bakr tribe or declare Treaty of Hudaybiah null and void. Quraysh accepted the last one.
* Prophet went to war.
* Abu Sufyan went OH SHIT and tried to go back to peace negotiations.
* Prophet ordered followers to march on Makkah.
* January 1, 630 A.D.
* 10,000 men. Largest force Madinah had seen.
* Abu Sufyan came out of Makkah with two companions and was arrested and brought to the Prophet.
* Pardoned. Accepted Islam.

Muhammad (S.M.) Enters Makkah

* Entered city of his birth without opposition and planted great banner of Islam at the door of his tent.
* Rebellious city lay at the command of the abused, rejected and exiled Prophet.

Conquest of Makkah Unparalleled

* Conquest made without bloodshed.
* Forgiveness show to the vanquished.
* Oppressed and persecuted for 13 years, leading to migration to Madinah.
* Yet forgave everything and extended general amnesty to Makkans, their bitterest enemies.
* Decided struggle for supremacy in Arabia and elevated Prophet to paramount position over the whole peninsula.

Farewell Pilgrimage

* 10th year of Hijrah, Prophet felt his mission was complete and he was nearing death. Decided to make final pilgrimage to Makkah.
* 23rd February, 632 A.D.
* Accompanied by large number of Muslims and all his wives.
* 100 animals taken to be sacrificed at Mina.
* Reached Dhul Hulaifa and made camp for one night.
* Put on Ihram next morning.
* Entered Makkah on 11th day.
* Went to Ka’ba immediately and made 7 circuits.
* Prayed at station of Ibrahim (A.S.).
* Went to make 7 runs between hills of Safa and Marwa.
* Those who had no presents to offer shaved their heads and were free from restrictions of Ihram for the time being.

Sermon on Mount Arafat

* 8th of Dhul-Hijjah Prophet with to Mina and spent night.
* Next morning, he rode the camel Caswa and went to Arafat, accompanied by followers.
* Addressed followers from top of Jabal-Ul-Arafat.
* Exact Words (note skips a lot of stuff, and these aren’t actual the exact words):
  + “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 clothe 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.”
* Summary:
  + May not be here next year.
  + Reminder that we must appear before Allah and answer for all actions.
  + Treat wives kindly. Taken them on security of Allah. Rights on each other.
  + Feed and clothe slaves like yourselves. If they have faults, leave them but do not treat them harshly.
  + All Muslims brothers. Do not take your brother’s belongings/
  + Retell to those who are absent. They may remember better.
* Revelation after speech:

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

Completion of Hajj and Ethical Value of The Sermon

* Immediately recited this verse to all present. (FYI, he had to do this for all verses of the Quran. No choice.)
* Left Arafat about evening and passed the night in prayers together.
* Arrived at Masha’ril Haram next morning and went on to Mina, passing Jamarat (stone-throwing station).
* Sacrificed 63 camels, one for each year of his life and another hundred camels.
* Shaved his head, completing Hajj.
* In farewell sermon, briefly pointed out duties and responsibilities of Muslims.
* Later history of Islam molded based on these teachings.
* Women got unique position in society.
* Status of slaves raised to unparalleled degree.
* Islam teaches no difference between master and servant.
* Slave of today may be king of tomorrow. Slave Dynasty of India clear proof of this.

Expedition of Syrian Frontier and The Death of The Prophet

* Two months after pilgrimage, Prophet gave order of expedition to Syrian frontier.
* Usamah, son of Zayd appointed as commander.
* Could not see conquest till end.
* Fell ill in 10th year of Hijrah.
* Went to house of A’ishah on 5th day of illness, and passed away.
* Buried 8th June, 632 A.D.

Evaluation of Muhammad (S.M.) as a Reformer

* Greatest reformer ever.
* World was steeped in vice (wickedness), superstition, barbarism, social inequality, degradation of women, slavery, drunkenness, debauchery (sex, alcohol and drugs), gambling, rapacity (greed), blood thirstiness.
* People of Arabia were lowest ever.
* Idolatry was most deep-rooted.
* Attacked these problems till they were gone.

Political

* Tribal feuds and raids made Arabia land of constant unrest.
* Political disunity prevailed over the Peninsula.
* Prophet united warring tribes, welding then into mighty nation.
* Forgot days of mutual killing, disputes, raids, plunder and butchery.
* Political miracle.
* Brought Arabs under single government established in Madinah.
* People given equal voice in determination of government policy.
* Framed systematic code and ensured peace and prosperity in country.

Religious

* Arabs were corrupt in religious life.
* Idol-worshippers.
* Steeped in superstition.
* Divided gods into male and female.
* 360 idols in Ka’bah removed by Prophet.
* Inspired idea of one God.
* Arabs forgot deities and worshipped one God.
* Transformed impious Arabs into religious nation within 23 years.

Economic

* Great socialist.
* Found people were being exploited by some who practiced usury.
* Usury was haram. Introduced system of Zakat, Sadkah and Fitr.
* Distribution of wealth ended capitalism.
* Encouraged people to turn to trade and agriculture, which contributed to building the national economy.

Social

* Removed social inequality.
* Had the most important and far-reaching consequences of all his reforms.
* Could not find any distinction between men based on family or country.
* Broke down all artificial barriers fortifying privileges of wealth, work or color.
* Said, ‘Highest rank was his who was the most obedient to Allah and most useful to mankind.’
* Established world-wide brotherhood that put high and low, rich and poor, white and black into one fraternity.
* Aim was to bring whole of humanity onto one common platform with the same ideals and sharing equal privileges.

Abolition of Slavery

* Took steps to abolish slavery system.
* Slavery was common among Arabs, Greeks, Romans, Jews and Christians.
* They treated the slaves inhumanely and possessed the power of life and death over them.
* Christians adopted slavery as recognized institution; did nothing for welfare of salves.
* Prophet did all that was possible to raise status of slaves.
* Said liberation of slaves was most acceptable service to God.
* Purchased slaves to give them kindness and justice.

Administration Under the Prophet

The Provinces

* Divided country into provinces on the basis of past history and geographical location.
* Madinah, Makkah, Tayma, Janad, Yaman, Uman, Najran, Bahryan and Hadramawat.
* Madinah capital of entire Islamic State.
* Administration of provinces under direct control of Prophet.
* One Wali (governor) for each province appointed by Prophet and responsible to him for his work.
* Wali performed same functions in his region as Prophet did in Madinah, except those in connection with Prophetic work.
* Wali was Imam of congressional prayer, Commander-in-Chief, judge and administrator.
* Prophet appointed Amils (collectors) to collect Zakat and Sadaqah in each tribal area.
* Prophet was Qazi (judge) of Madinah. The Qazi of other provinces either appointed directly by him or the Wali of the province was directed to appoint persons selected by him.

The Revenue System

* No central authority in Pre-Islamic days.
* Nobody knew about income and expenditure of government.
* Prophet first established central government in Arabia.
* Prophet first instituted public treasury in Madinah.
* 5 sources of revenue – Zakat (poor-tax) and Sadaqah (voluntary alms), Jizya (capitation-tax), Kharaj (land-tax), Ghanimah (spoils of war) and Al-Fay (state lands)

Zakat

* In order of importance, Zakat given second place in Quran.
* Compulsory for all well-to-do Muslims.
* Zakat imposed based on animals (camels, cattle), agriculture (grains, fruits, dates etc.), gold and silver and merchandise.

Ushr

* An-Nisab – minimum amount of property which must be owned to be liable to pay Zakat.
* E.g. Gold and silver below 200 dirhams free from Zakat.
* Zakat on land, if watered by stream or rain, collected at 10%. This is Ushr.
* Zakat on land must be paid when yield exceeds five ass-loads (no. just. no. donkey loads.)
* For merchandise and gold and silver, a Zakat of 2.5% was imposed.

Jizya

* Imposed on non-Muslims instead of military service and for protection of their lives and properties.
* Muslims would return Jizya if they failed to protect the lives and properties of non-Muslims.
* In the days of the Prophet, every male member capable was required to pay 1-dinar Zakat per year.
* Tax not new. Existed before as Gezit in Persia and Triburtirem Capitis in Rome.

Kharaj

* Non-Muslims paid Kharaj (land-tax) for possessing land.
* Prevalent among Persians and Romans.
* Came into Arabia after conquest of Khaybar by Muslims.
* Prophet fixed half the produce of the land as Kharaj.

Ganimah

* Also known as Khaums
* Weapons, horses and other movable property
* Left by kaafirs in the battlefield.
* 4/5th distributed among soldiers
* 1/5th deposited in treasury
* Treasury used according to instructions of Quran, to pay for support of Prophet’s relatives, the needy and way-farers and general good of Muslim community

Al-Fay

* Lands in conquered territories which came under possession of the State
* Certain crown lands under the Prophet
* Income utilized for general good of Muslim community

The Army

* Commander-in-Chief – the Prophet
* Prophet took part in 26 or 27 battles and expeditions
* Led Muslim forces in all important battles and campaigns such as battles of Badr, Uhud and Hunayn and the conquest of Makkah.
* Smaller expeditions led by military commander appointed by him.
* No regular army.
* When required, allied tribes and Muslims in general were summoned
* Initially, Muslims were small bands, but in later years they became a vast army.
* In the first battle of Islam (Battle of Badr), Muslims were 312 soldiers
* In the last campaign under the Prophet (Tabuk Expedition), 30,000 soldiers
* Strict discipline among soldiers
* Everyone had to maintain high standard of morality
* Break of discipline rigorously punished

Educational System

* Prophet had no institutional education
* Prophet was ardent advocate of pursuit of knowledge, irrespective of gender and rank
* Encouraged Muslims to acquire knowledge
* Educational institution established in Madinah under his initiative
* Qurayshites arrested in Battle of Badr who could read and write were released on condition that they would teach writing and grammar to 10 Muslim children each.
* Literacy and education began to spread rapidly among Madinites.
* Madinah became center of religion and education
* 9 mosque-schools established in Madinah
* Mosque-school of Quba was most important. Prophet would go there to talk and discuss with students.
* Women were taught alongside men.
* Prophet – even slave-girls must be educated and then set free
* City primary schools established in each colony to educate young children
* When Islam gained ground in Arabia, Prophet arranged to send Mu’allims (teachers) to teach the Quran to Bedouin tribes.

Abu Bakr and The Riddah Wars

* Short caliphate, mostly spent in Riddah wars
* Riddah – apostasy; abandonment of religious or political beliefs
* When Prophet died, Arabs began relapsing to their old faith
* Revolted against Prophet’s successor, Abu Bakr
* Time was critical for Islam
* Hazrat A’ishah (wife of Prophet) said – Islam exposed to attack of Arabs, Christians and Jews; Muslims united under Abu Bakr
* Leaders of rebellious tribes and false prophets organized movement against Islam, to return to idolatry; known as Apostasy Movement
* War waged against them by Abu Bakr; Riddah War
* False prophets made own tribes
* Other Arab tribes also apostatized based on other grounds

Causes for Riddah Wars

* Makkans did not want supremacy of Madinah
  + Presence of Prophet stopped Makkans from doing anything
  + Death of Prophet gave Makkans opportunity to overthrow influence of Medinah
  + National characteristics of Arabs, held in check by Prophet, returned
* Democratic views entered tribes
  + Tribes of Arabia followed their leaders blindly
  + When leaders became Muslims, tribes followed
  + Democracy started to come, and tribe members refused to follow leaders
* Protest against changes brought by Prophet
  + Prophet had thoroughly changed social, political and religious conditions in Arabia
  + Tribes were not accustomed to this, and protested by going to open rebellion
* Many Arab tribe leaders thought prophetic office was profitable
  + Leaders made false promises to their people to inspire them to stand up against Muslims
* New Muslims did not have strong faith
  + Some people had just joined Islam
  + They did not have enough time or opportunity to strengthen their faith
  + They were ignorant and thus relapsed into tribal customs, again challenging the authority of Islam
* Strict rules of Islam were difficult for Arabs
  + Arabs loved the license of indulgence of old pagan ways
  + They had no restrictions upon drinking and other pleasures
* Unwilling to pay Zakat

Abu Bakr and The Apostasy Movement

* Abu Bakr was alarmed
* Did not lose heart
* Faced situation courageously
* Launched campaign against movement
* Islam re-established throughout peninsula within a year

Commanders of War

* Abu Bakr collected troops of Madinah; divided them into 11 battalions
* Placed each battalion under command of an experienced commander
* Sent to 11 parts of Arabia
* Instructed commanders to first invite revolting tribes to Islam
* If they did not comply, attack
* Some submitted without fighting, others fought wars
* Khalid Bin Walid sent against Tulayha
* Defeated Tulayha in Battle of Buzaka
* Many other rebellious tribes including Banu’ Asad submitted to Islam

Sajah and Musaylimah

* False prophetess Sajah entered Arabia to incade Madinah
* Secured support of some tribes to war against caliph
* Khalid marched against her; she did not have courage to meet Muslim army in the open field
* Turned against rival prophet Musaylimah
* Musaylimah won her over by matrimonial alliance
* Stayed 3 days with Musaylimah and went back home to Mesopotamia

Battle of Yamama

* Musaylimah most powerful of false prophets
* Abu Bakr sent Ikrima and Shurahb against him; they failed
* Khalid was sent to Yamama; defeated Musaylimah in 633 A.D.
* Enemies took shelter in walled garden
* Thousands of Banu Hanifa including Musaylima were killed
* Garden called ‘Garden of Death’
* Campaign against apostates came to an end
* Pretenders Aswad Ansi and Musaylimah were defeated and killed
* Pretenders Tulayha and Sajah embraced Islam
* All expeditions successful within a year
* Abu Bakr and commanders crushed all forces
* Showed wonderful courage and ability in suppressing the revolt
* Islam would have perished without Abu Bakr

Result of Riddah War

* Solidarity of Islam was preserved
* Victories over rebel tribes paved the way for advance of Islam
* Success gave Muslims new hope and encouragement to fight Byzantines and Sasanians
* Technique of warfare used and the forces collected in campaigns were powers

Administration of Umar I

* 10 years of Caliphate
* Conquered vast empire
* Consolidated it by a great system of administration
* Model administrator for all great Muslim rulers
* Republic lasted 30 years
* Policy derived its character chiefly from Umar, during his life and afterwards
* Framed constitution of State based on democracy
* Seed of democracy planted by Abu Bakr was most prominent under his reign
* Consultative bodies – Majlis-us-A’m and Majlis-us-Khas; called the Shura or Council of Advisors
* Sought help of Shura in important affairs
* Umar said (paraphrasing) – There can be no Caliphate except by consultation
* Position of Caliph was position of common subject
* Umar said (paraphrasing) – I am one amongst you. I do not want you to follow anything that comes from my impulsive decision

Constitutional Reforms of Umar

* Umar took steps to make the Peninsula a purely Muslim state to ensure national integrity
* Jews of Khaybar and Christians of Najran could either stay in Arabia without interfering in the affairs of the State or migrate elsewhere with compensation money
* They left Arabia, with compensation and facilities for migration
* Umar also maintained the military aristocracy of the Arabs
* He did not allow them to hold land in the conquered countries, because it would impair the military power of the Arab soldiers
* Forbade soldiers from living with the settled people in cities and ordered them to live in military cantonment

Division of Empire

* Umar I was the founder of the political administration of Islam
* For convenience, he divided empire into provinces, each under an efficient governor (Wali or Amir)
* Makkah, Madinah, Jazirah, Basrah, Kufah, Egypt and Palestine
* Wali was ruler, military head and religious head of province
* Wali was responsible to the Caliph for his administration
* Provinces divided into districts under district officers (Amil)
* Caliph watched movement of Amil through spies

Agriculture and Pension

* Umar took special care of welfare of agriculture and agriculturists
* Made it law that no Arab should acquire lands from natives in conquered territories
* Lands were properly surveyed and assessment done
* Canals were dug and police forces were organized (I’m guessing to protect land)
* Umar introduced the Muslim era of Hijrah (What?)
* He also introduced pension system
* Pension system unparalleled in the world
* Granted allowance from public treasury for weak and disabled
* Founded schools and mosques in different parts of the empire

Revenue Administration

* Umar established a department of finance (Diwan) in charge of revenue administration of the Central government and provinces
* Diwan regulated the receipt and disbursement of revenue of empire
* Revenue came from poll tax (Jizya), poor-tax (Zakat), land-tax (Kharaj), spoils of war and the Fay (income for crown land).
* Umar instituted new taxes, al-Ushr (1/10th of the produce taken from big estates), a commercial tax on foreign non-Muslim merchants and Zakat on horses exempted during time of Prophet and Abu Bakr

Distribution of Surplus Money

* After meeting expenditure of general administration and warfare, surplus money was distributed among Muslims
* Distribution was determined by 3 principles, relationship with the Prophet, priority of conversion to Islam and military service to Islam.
* On the basis of the 3 principles, every Muslim male and female was to receive the amount of (???) and close relations of the Prophet received 10,000 dirhams each per year.
* The warriors of Badr received 5,000 dirhams each
* Warriors of Uhud got 4,000 dirhams each
* People who accepted Islam before conquest of Makkah received 3,000 dirhams per year
* Ordinary soldiers who joined the great conquests of Umar received 500 – 600 dirhams.
* Even slaves, women and new born children and dependents of the Muslims had shares in the Public Treasury (Bayt al-Mal)

Judicial Department

* Umar entrusted Qazi with judicial functions
* Qazi was completely independent of the provincial government and received a fixed pay for his duties

Army

* Caliph maintained well-disciplined army
* Caliph was commander of his army at Madinah
* Generally, delegated his authority to his generals
* Army was divided into two classes, cavalry and infantry
* Particularly careful of welfare of soldiers
* In every sphere of administration, he stands unparalleled in the history of Islam

Navigation Under the Orthodox Caliphs

* Arabia surrounded on three sides by water
* Persian Gulf on east, Indian Ocean on south, Red Sea on west
* Arabia known for dryness and barrenness
* People of such a country are naturally a commercial community
* Arab merchants have always been busy moving by land and water
* Geographical conditions of Arabia made Arabs a sea faring nation
* When storm of persecution broke on the Muslims in Makkah, Prophet asked his followers to migrate to Abyssinia for safety
* In the 5th year of the call, a party of 15 men and women left Makkah and found 2 merchant ships in Jeddah ready to sail for Abyssinia
* Quraysh followed them but they were out of their reach
* Islam did not spread beyond the frontiers of Arabia
* Islam penetrated into Persia, The Persian Gulf, Egypt and Alexandria
* Oballah was an old port in The Persian Gulf
* Ships carried cargo and merchandise from here to India and China
* Alexandria, Spain, North Africa and Europe occupied the prominent positions in the Mediterranean Sea
* A small force sent across the Red Sea was completely lost, causing Umar I to give up the idea of naval expedition
* Mu’awiyah, governor of Syria, wanted to attack Romans by sea, but Umar refused
* Severe famine broke out in Arabia by land
* Canal of 69 miles dug from the river Nile to the Red Sea
* 20 ships of corn sailed from the river Nile to the Red Sea and anchored safely in Iar, the port of Madinah
* First Muslim expedition by sea undertaken by Al-Ala bin al-Hadrami against Persians across the gulf without previous sanction of Caliph

Under Uthman

* Real age of Arab navigation began under Uthman’s reign
* First Arab admiral, Abdulah Bin Qays Harith, made 50 naval raids against Romans
* Romans were afraid of him, but did later manage to kill him
* Arabs invaded Cyprus in 28 A.H.
* Mu’awiyah led Syrian navy and Abdullah led Egyptian navy
* Arabs gradually occupied most of the islands in the Mediterranean Sea
* Uthman’s brother Hakam was made Vice Regent in Bahrayn
* He prepared a fleet which he dispatched to India
* Thana raided by Hakam’s battle-ships
* Another assault upon Bahroch
* Mughirah Bin Abi al-A sent to attack Dabul (Thattaa), the port of Sind
* No other important naval expeditions until Umayyads came into power

Society Under the Rightly Guided Caliphs

Education

* Education system of the Prophet was continued with more elaboration and extensive application
* No formal public schools, so studies carried out in both mosques and private houses
* Only a few branches of learning recognized – Quranic Interpretation (Tafsir), Tradition of The Prophet (Hadith), Jurisprudence (Fikah) and The Study of Pre-Islamic Poetry
* Muslims quickly enriched their studies by introducing other subjects
* Caliphs were patrons of education
* They organized education in different parts of the empire
* Umar appointed learned men to lecture on Islamic teaching in mosques in Kufah, Basrah and Damascus

The Dhimmis

* Dhimmis – Subject people who enjoyed protection of Muslims
* Islam never intolerant towards people of other faiths; clear from treatment by Prophet of Islam to non-Muslims who entered into treaties with Muslims
* Instead of treating them as vanquished people, took them as equals and granted them such generous terms so they could live honorably and peacefully in Muslim lands

Religious, Judicial and Civil Rights of Dhimmis

* Orthodox Caliphs followed liberal and tolerant policy of Prophet
* Granted privileges and rights to Dhimmis
* Exempted from compulsory military service which was binding upon every Muslim; instead they paid Jizya
* If Muslims failed to protect them, they returned the Jizya
* Dhimmis lived in perfect peace and amity
* Entitled to enjoy equal rights and privileges in the State
* Umar had keen eye over the advantage of non-Muslims and spared no pains to promote their welfare
* Umar helped poor and destitute among non-Muslims by giving them pensions from the Bayt al-Mal
* Caliphs protected the churches, cathedrals, synagogues and other holy places of non-Muslims
* Freedom of conscience and free of court and law
* Allowed jurisdiction of their own canon laws as administered by the respective heads of their religious communities
* Enjoyed security of honor, life and property
* Policy of Muslim state towards Dhimmis in the days of the Orthodox Caliphs was liberal and generous

Social Life

* Caliphs led simple and honest life
* Monarchs of vast empire, led life of a hermit
* No kingly palaces for their residence, no magnificent buildings for their council hall
* Took pride in the cottages they lived in, working and laboring for their daily bread
* Not ashamed of doing household work
* Did not feel it necessary to post bodyguards at their doors for personal safety, even though many were assassinated
* Doors were open for the poor and they listened to the complaints of the public in person
* 30 rupees (INDIAN CURRENCY KOI THEIKA ASHCHE EITAR MAJHE) from treasury each month for maintenance of their family
* Hearts dedicated to the love of Allah at night and their bodies to the service of man at day

The Umayyads and The Abbasids

* Successors of Caliphate after first 4 sucked.
* Did not have moral spiritual caliber expected of Muslim leaders.
* Were unable to wear down pagan attitudes and habits of their race.
* None, except Umar bin Abdul Aziz, came up to standards of Islam.

Evils of Monarchy

* Division began between religion and the State
* Caliphs, not proficient or interested enough in religion, addressed political and administrative matters only
* Turned to Ulama when religious need arose, but only accepted advice that they preferred.
* Secular activity became independent of religion
* Ulama, except those who gave into worldly gains from alignment with Imperial Court, revolted within the Empire from time to time, or retired into religious establishments to work on individual improvement and reform
* Hold of religion weakened, causing standards of morality among Muslims to deteriorate
* Perverse influences of demoralized Caliphs inevitably affected moral structure of society as a whole
* The vigilance of religion having ended, the un-Islamic tendencies worked their way into Muslims and ruined the rugged simplicity of their faith.
* Muslims settled down into life of ease and pleasure; grew slothful and self-indulgent
* Under such circumstances, it cannot be expected that they would fulfill their duties as followers of the Prophet and carry forward the message he had bequeathed to them.
* This caused the good impression Islam had made upon non-Muslims to be lost
* Non-Muslims naturally related failings of Muslims to their faith and lost confidence in Islam
* Decline of Islam began when people started to lose faith in sincerity of its representatives.

Philosophical Hair-Splitting

* From natural sciences, Muslim thinkers shifted towards metaphysics and Greek theology, which was just a revised edition of their mythology.
* Greeks had ingeniously imparted scholastic look to their mythology by phrasing it philosophically. The philosophy was speculative.
* Quran is anti-classical. Muslims had no need to enter into theoretical disputations regarding being and attributed of God when they had been given the Quran
* Did not appreciate its value
* Instead of concentrating on solid spiritual and material welfare of Islam, wasted energy in profitless metaphysical discussion

Religious Innovations

* Pagan beliefs had infiltrated Muslim society
* Superiority of Muslims came solely from their religion
* Secret of greatness of Islam lay in it being the Revealed Law
* If Divine law is polluted by human intervention, it will not be what it was meant to be – guarantee of success in both worlds, and it cannot win over mind of man

Revival and Restoration

* So far, basic values of religion remained intact and undistorted
* Remained free from innovation, interpolation, misconstruction or suppression
* Islam never ignored lapses of its followers, always alert, correcting, mending and admonishing, the Quran and Sunnah ever present to guide and judge during doubt or dispute
* Kept alive spirit of defiance against libertinism of ruling classes and un-Islamic influences.
* Whole of Islamic history lighted by crusading endeavors of conscious, determined, brave men who, like the successors of the prophets, faces the challenges of the time and restored, revived and kept moving.
* Jihesd and Ijz’ihad kept Islam alive. Lots of poetic shit here. No clue what this means.
* Someone always came to defend the Faith during critical times of need.
* Two such people were Nuruddin Zangi and Salahuddin.

The Crusades and The Zangi

* Europe had be making evil designs against Muslims ever since they annexed the eastern wing of the Roman Empire, including all Christian holy places.
* Muslims were strong enough to defend themselves, so Christian nations could not challenge them.
* Towards the end of the 11th century, things changed.
* Great armies of Crusaders were organized across Europe to attack Muslim countries Palestine and Syria.
* Crusaders repossessed Jerusalem in 1099 and overran greater part of Palestine.
* Conflict was horrible; historian wrote of knee-deep blood in mosques, infants seized by feet and dashed against walls or thrown over battlements, Jews burnt alive in their synagogue.
* Momentous event; exposed rot started in lands of Islam; announced awakening of Europe after Dark Ages; threw Muslim world into jeopardy
* Spirit of Christians rose so high that Reginald, master of Kark, dreamt of laying claim to Makkah and Medina.
* Most tragic time since apostasy
* Zangi dynasty of Mosul; Imaduddin Zangi and Nuruddin Zangi repeatedly defeated Crusaders and drove them out of nearly every town of Palestine except Jerusalen
* Nuruddin famous in Islamic history for administrative merit, piety, humility, just and zest for Jihad
* After his death, Salahuddin lead Muslim resistance
* Crushing defeat of Crusaders at Hittin on July 3, 1187
* Christians demoralized; dead lay in heaps, broken crosses, severed hands and feet, mutilated heads
* Salahuddin retook Jerusalem; fire of Muslims since city had fallen into Christian hands finally quenched
* Prayers all around; Jumah in Jerusalem after 90 years; cross on Dome of the Rock pulled down
* Generosity (where?? He mutilated people?!), magnanimity and high sense of Islamic morality (umm….) displayed by Salahudding universally applauded by historians
* Europe furious; Crusaders from all around rallied towards Syria leading to series of bitter battles
* Salahuddin stood once again
* 5 years of fighting; truce signed at Ramla in 1192
* Muslims retained Jerusalem and all other towns and fortresses they had captured
* Christians reigned over Acre
* Salahuddin had extraordinary ability and energy; astounding capacity of organization and leadership
* Succeeded in uniting carious nations and tribes among Muslim for Jihad, making them forget feuds and jealousies for sake of Islam; all came when he called

The Death of Salahuddin

* March 4, 1193
* Selfless, crusading spirit made Muslim world safe from tyranny of West
* Christians busy preparing for new assault which came in 19th century
* Muslims wavered again, fighting amongst themselves
* Were not blessed with another leader with iron purpose, flowing enthusiasm and unflinching sincerity like Salahuddin

Architecture

Dome of The Rock

* Jerusalem
* Built by Abdul Malik
* In 691 AD
* One of the most beautiful specimens of early Muslim architecture
* Earliest Muslim mosque covered by a dome
* Dome made of timber, but covered outside with lead and painted inside with plaster
* Walls built with semi-circular stones
* Special to Muslims.
* Prophet Muhammad’s ‘Night Journey’ said to have started accession on the occasion from this Rock
* More than just a place of archaeological and artistic value. Living symbol of faith.
* Materials taken from Christian buildings.
* Initially materials taken from old buildings, even old places of worship like Christian churches, Jewish synagogues and heathen temples.
* Traces of Byzantine style
* Syrian architecture influenced by Christian Syrio-Byzantine style

The Aqsa Mosque

* Built by Abdul Malik
* Near Dome of The Rock
* Destroyed by earthquake in 769 AD
* Rebuilt by Al-Mansur, the Abbasid Caliph

The Umayyad Mosque

* Mosque of Damascus
* Next important building in Syria
* Built by Walid bin Abdul Malik (Not the same guy; bin so its his son)
* Beginning of 8th century
* Niche for prayers
* Arches of horse-shoe pattern
* Interior decorated with marbles and mosaics
* Mosque shows traces of ideas borrowed from Syrio-Byzantine architecture
* Al-Maqdisi, famous geographer, visited in latter part of 10th century and spoke eloquently of its architectural beauty
* Trouble befell in 1069, 1400, 1893 but Mosque remained as fourth wonder of the world in Moslem imagination
* Walid I (different Walid) rebuilt the Mosque of Madinah and made a number of schools and places of worship in Syria and endowed institutions for lepers, the lame and the blind. First ruler to introduce the Mihrab and Minar for call to prayer in the Prophet’s Mosque
* Non-Muslim craftsman and Masons employed in construction but architecture remains essentially Muslim since it was built according to Muslim religious and social needs, taste and general directions.
* The peculiarity of Muslim architecture as far as Mosques and sacred places are concerned, is in the absence of pictorial representations in them, such as the carving for statues and images and the substitution of various shapes and domes of different sizes.

## Medical Science

* Progressed during Abbasids, established hospitals
* Al Razi, Ibn Sina, Al Rabari, Ali ibn abbas
* With ibn Sina Islamic medicine reached its zenith in the east

### Al Razi

* Abu Bakr Muhammad Ibn Zakaria Al Razi
* Born at Rayy near Tehran
* Greatest physician in the middle ages
* Wrote 200 books, half of them are on medicine
* His treatise on small pox measles
* Greatest work- Al Hawi, written in 20 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.
* Chief physician at Bagdadh hospital
* Inventor of the section in surgery
* Also wrote on theology, mathematics, natural science and astronomy
* Book on alchemy- Kitab Al Asrar (book of secrets)

### Ibn Sina

* Abu Al Husayn Ibn Sina
* While in his teens was summoned to treat the sultan of Bukhara
* Wrote good number of books on medicine, physiology, philosophy, theology, geometry, astronomy and arts
* Canon of Medicine- medical encyclopedia, about general medicine, diseases affecting all parts of the body and special pathology. Text book in medical schools. Because of its encyclopedic contents, systematic arrangements and philosophic plan it worked its way into a position of preeminence in the medical literature. The book recognizes the contagious nature and the spreading of diseases by water and soil. Wrote about 760 drugs. In the words of Dr Osler- it has remained a medical bible for a longer period than any other work.

Mathematics

* Muslims made original contributions to realm of mathematics
* Science of Algebra, invention of decimal Arithmetic, discovery of plane and spherical geometry, Arabic numerals and use of zero

Al – Khwarizmi

* Muhammad ibn Musa Khwarizmi
* Occupies outstanding place in history of great thinkers
* Enriched the diverse branch of knowledge during the era of early Islam
* One of the greatest scientists of all time and the greatest of his age
* Made lasting contribution to the domain of Mathematics, Astronomy and Geography
* Left effaceable marks on the pages of mathematical history of the world
* One of the greatest and most original mathematicians the world has ever produced
* Work was used as principle mathematical text book of European universities until the 16th century
* Introduced algebra to Europe
* Principle source of knowledge on the subject for a considerable time
* Systemized the Greek and Hindu mathematical knowledge
* Oldest Arithmetic composed in Arabic was known as Kitab Al-Jama Al-Tariq; not available anymore
* First exponent of the use of numerals, including zero, in preference to letters
* Europe learnt use of zero through him
* One of the founders of Algebra and developed this branch of science to an exceptionally high degree
* Hisab al\_Jabr al Muqabalah, his greatest book
* Contains calculation of integration and equations presented over 800 examples
* Introduced negative sign; previously unknown to Arabs
* Multiple translations brought work to Europe

## Geography

* Arab Muslims invented mariners’ compass
* Journeys of Sulaiman the merchant gave the first Arabic description of china and coast lands of India
* Yaqut’s monumental geographical dictionary Mujamul Buldan- whole fund of geographical knowledge, valuable information on history, ethnography and natural science. He was the greatest eastern Muslim geographer
* Al Khawarizmi composed Suratul Ardh or image of the earth
* Al Istarkhi produced Masalik Wal Mamalik with colored map for each country

## Industrial Activities During the Abbasids

### Textiles and Fabrics

* Hand industry flourished in various parts of the empire
* In western Asia it centered chiefly in manufacture of rugs, silk, cotton, woolen fabrics, brocade, sofa and cushion covers as well as other articles of furniture and kitchen utensils
* The many looms of Persia and al Iraq turned out carpets and textiles maintained at a high standard
* The Muslim fabric was imitated by Arabs of Spain and became popular in France, Italy and other lands of Europe
* Khurasan and Armenia were famous for their spreads, hangings, sofa and cushion covers
* Bukhara was specially noted for its prayer rugs
* Transoxiana exported soap, carpets, copper lamps, furs, ambers, scissors, knives, swords, bows etc.
* Tables, sofas, lamps, chandeliers, vases, earth wares and kitchen utensils were also made in Syria and Egypt
* The Egyptian fabrics termed dimyati, dabiq and tinnisi were world renowned

### Glass Industry

* The glass of Sidon, tire and other Syrian towns was proverbial for its clarity and thinness
* In its enameled and variegated varieties Syrian glass became the forerunner of the stained glass in the prominent buildings of Europe
* Glass and metal vases of Syrian workmanship were in great demand as articles of utility and luxury
* Damascus was the center of an extensive mosaic industry
* The square of hexagonal glazed tiles sometimes figured with conventional flowers were named An Qashani that were used in exterior and interior decoration of buildings

### Paper Industry

* The paper of Samarqand which the Muslims captured was considered matchless
* Baghdad saw its first paper mill in 704, gradually Egypt, morocco and Spain followed
* From Muslim Spain and from Italy the manufacture of paper worked its way into Europe

### Mineral Sources

* The leading mineral sources of the empire included gold and silver from Khurasan, which also yielded marble and mercury
* Rubies and other precious stone from Transoxiana
* Lead and silver from Iran
* Pearls from Bahrain
* Iron from mount Lebanon
* Kaolin and marble from Tabriz
* Antimony from the vicinity of Isfahan
* Bitumen and naphtha from Georgia
* Marble and Sulphur from Syria, Palestine
* Mercury, pitch and tar from Farghan