

HISTORY OF ISLAMIC CIVILISATION



Prof. Dr. Seyfettin Erşahin

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Prof. Dr. Seyfettin Erşahin

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PREFACE

History of Islamic Civilisation is a compulsory course in line with the objective of the Faculty of Divinity or Faculty of Islamic Sciences to produce graduates who are truly knowledgeable, generally in the field of Islamic studies, and specifically in Islamic history, and who are able to use their knowledge to guide society. Through this course, the faculty would be able to produce society which truly understands Islam, possesses sound ways of thinking, awareness and realization as well as feelings of responsibility to the country, Islamic World as well as all mankind.

This is a compiled textbook that contains writings, notes, articles and extracts from various works. The purpose of the text is to give a glimpse of the importance of learning History of Islamic Civilisation for human capital building and identification of the Muslim societies in the World history. Having carefully chosen subjects, its aim is to educate graduates who are conversant in this field in order that they may utilise it in their professional and daily lives regardless of whichever field they venture into.

There is no consensus on the system for transliterating Islamic words into English, so I followed Encyclopedia of Islam. As for dates two calendars is applied, Islamic one and the so called "common era" dating system that actually derives from Christian calendar.

Islamic Civilisation has been an amalgam of a wide variety of cultures and geography made up of polities and countries from North Africa to the western periphery of the Pacific Ocean, and from Central Asia to sub-Saharan Africa. The vast and sweeping Islamic empire was created during the 7th and 8th centuries CE, reaching a unity through a series of values

and conquests. That initial unity disintegrated during the 9th and 10th centuries, but was reborn and revitalized again and again for more than a thousand years. Throughout the period, Islamic states rose and fell in constant transformation, absorbing and embracing other cultures and peoples, building great cities and establishing and maintaining a vast trade network. At the same time, Muslims ushered in great advances in philosophy, science, law, medicine, art, architecture, engineering, and technology.

Prof. Dr. Seyfettin Erşahin

I. THE CONCEPT OF ISLAMIC CIVILISATION

In this subject there are two main concepts: Islam and civilisation. Our priority is to find out and demonstrate relations between civilisation and religion i.e Islam. Through history, how Muslim perceived religion and civilisation? Why and how Muslims built up a civilization and what are the characteristics of it? To what extent Islam motivated and influenced the Muslims and the non-muslims living under its rule to form a civilisation? What have been the contributions made by Islamic civilisation to other civilisations, more specifically Western ones?

Concept of Islam

“Islam” as an Arabic term means “surrender, peace, salvation, submission, to submit one’s will to the will of God”. It is the last divine religion that was revealed by Allah the Omnipotent through the last nabi/rasul/prophet *Muhammad b. Abdullah al-Quraishy al-Hashimy* (pbuh) of Arabia to all mankind. Since the seventh century A.D., the cultures of the Arabs and some other nations have been dominated by the last of the three great monotheistic religions to have emerged from the region: Islam. Islam, faith of the vast majority of human beings, is more than just a religion; it is the focal point of society for Muslims and non-Muslims alike, permeating their culture at every level - political, social, economic, as well as private. To appreciate the enormous force of Islam in the Muslim world, one must understand the basic tenets of the faith - how it emerged and grew. While the Islamic community throughout the world is united by the two essential beliefs in

1. the Oneness of God and: Islam is a monotheistic religion that teaches that there is only one divine being, one supreme Creator of the universe. Muslims believe that Islam is the

true religion of God revealed to mankind. It is a universal religion that can be practiced by anyone at any time and in every place. The central concept of this way of life is total submission to God.

2. the divine mission of His Prophet, there developed shortly after the Prophet's death a debate within the Islamic community over who should succeed the Prophet as leader of the faithful.

Islam is a complete, holistic way of living that covers every aspect of life. Islam teaches mankind on how to behave in every area of life: individual, social, material, moral, ethical, legal, cultural, political, economical, and global. It is the fastest growing religion with over 1.8 billion followers all over the globe.

The emergence and establishment of Islamic civilisation from Spain to the Oxus marks one of those periods in history when man loses his contact with his ancestors, and when the psychological continuity appears almost, even totally, broken. The new civilisation, which represents the means and the goal of recovering lost bearings, creates a common memory constituted by a selection of shared memorabilia, largely historical events and judgments on the one hand, human and doctrinal assumptions on the other. The speed of the Muslim expansion, and the speed of the growth of Islamic civilisation, prevented fundamental social changes below the highest level and apart from the arrangements which followed logically from the basic rationale of Muslim community structure.

Concept of Civilisation

The word "civilisation" is derieved from the Latin root *civ-*. Seen in such Latin words as *civis* (citizen) and *civitas* (city). Thus, cities appear crucial to our sense of what civilisation is.

The Greek vocabulary is similarly revealing. *Polis* (city) gives us our words for *politics* and *po*.

To be "civilised" essentially meant being a townsman, governed by the constitution and legal statutes of that community. Civilisation is defined as highly organized society marked by advanced knowledge of government, trade, arts, science and written language. There are eight key elements that make a society advanced enough to be considered a civilisation:

1. Advanced cities,
2. Organized central government,
3. Public works,
4. Organized complex religions,
5. Organized social classes,
6. Specialized jobs,
7. Arts, Architecture and Infrastructure
8. Writing.

The development and progress of a civilisation requires many factors such as

- geographical and economic factors, and
- psychological factors such as religion, language and education.

The collapse of a civilisation stems from factors which are the opposite of those which lead to its rise and development; the most important of these destructive factors include

- moral and intellectual decadence,
- lawlessness and breakdown of social systems,
- the spread of oppression and poverty,
- the spread of pessimism and apathy and
- the lack of competent and sincere leaders.

The story of civilisation began when man first appeared, and it is a long chain which one civilized nation passes on to those who come after it. Civilisation is not unique to any one land or race, rather it stems from the factors we have men-

tioned above. There is hardly any nation that has not written some of the pages of the history of civilisation, but the thing that distinguishes one civilisation from another is the strength of the foundation on which it is built, the great influence that it may have, and the benefits that mankind may enjoy as a result of its rise. The more universal a civilisation is in its message, the more humane it is in its inclination, the more moral it is in its direction and the more realistic it is in its principles, the more lasting will be its impact on history, the longer it will endure and the more it will deserve to be honored.

Ten Influential Civilisations in History

In the course of human history, the practice of living in a group with mutual understanding and dependency has become a very useful and practical lifestyle, and from small isolated groups, larger communities have formed. Then came societies which became civilisations in time. Development of human being is still a popular topic and discussion among historians and anthropologists. We have records about some of the most influential civilisations to have ever existed in the world. Here is a list of the top ten oldest civilisations:

1. The Mesopotamian Civilisation (3500 BC–500 BC)

The first civilisation to have ever emerged is the Mesopotamian Civilisation. Mesopotamia is generally credited as being the first place where civilized society truly began to take shape. It was somewhere around 8000 BC that people developed the idea of agriculture and slowly started to domesticate animals for both food and to assist in farming. People had already been creating art well before the Mesopotamians, but this was part of human culture, not human civilisation. They prospered in the regions of modern-day Iraq, then known as Babylonia, Sumer, and the Assyria Highlands.

2. The Indus Valley Civilisation (3300 BC–1900 BC)

This civilisation flourished in areas extending from what is today northeast Afghanistan to Pakistan and northwest India. Along with Ancient Egypt and Mesopotamia, it was one of three early civilisations of the ancient world. A sophisticated and technologically advanced urban culture is evident in the Indus Valley civilisation making its capital the first urban center in the region. The people of the Indus Valley civilisation achieved great accuracy in measuring length, mass, and time, and based on artifacts found in excavations, it is evident that the culture was rich in arts and crafts as well.

3. The Ancient Egyptian Civilisation (3150 BC–30 BC)

Ancient Egypt is one of the oldest and culturally rich civilisations on the earth. The ancient Egyptian civilisation, a majestic civilisation from the banks of the Nile, is known for its prodigious culture, its pharaohs, the enduring pyramids, and the Sphinx. The civilisation coalesced around 3150 BC with the political unification of Upper and Lower Egypt under the first pharaoh. But this would not have been possible had there not already been settlers around the Nile valley in early 3500 BC. Ancient Egypt gave us the pyramids, the mummies that preserve the ancient pharaohs to this day, hieroglyphics, and much more.

4. The Maya Civilisation (2600 BC–900 AD)

The ancient Maya civilisation flourished in Central America and has been much talked about because of the calendar it introduced. According to them, the world was created on August 11, 3114 BC, which is the date from which their calendar begins. The supposed end date was December 21, 2012. The ancient Mayans were culturally rich compared to many of their contemporary civilisations, and the Mayans and Aztecs both built pyramids, many of which are larger than those in Egypt. But the sudden decline and abrupt end of the Mayans has long

been one of ancient history's most intriguing mysteries. The Maya people did not disappear completely however; their descendants still live in parts of Central America.

5. The Chinese Civilisation (1600 BC–1046 BC)

The Yellow River civilisation is said to be the beginning of the entire Chinese civilisation as this is where the earliest dynasties were based. It was around 2700 BC that the legendary Yellow Emperor of the Xia dynasty became the first to rule the whole of China. From then on, there were a number of dynasties that held control during different periods of time until the end of the Qing dynasty in 1912 AD with the Xinhai Revolution. This marked the end of more than four millennia of ancient Chinese civilisation. By this time, however, the Chinese had given the world some of its most useful inventions and products such as gunpowder, paper, printing, the compass, alcohol, cannons etc.

6. The Ancient Greek Civilisation (2700 BC–479 BC)

The ancient Greeks may not have been the oldest civilisation, but they are doubtlessly one of the most influential. The history of this civilisation is spread over such a long period of time that historians have divided it into different periods, the most popular of them being the Archaic, Classical, and Hellenistic periods. The Greeks invented the ancient Olympics, and formed the concept of democracy and the Senate. They laid the foundations for modern geometry, biology, and physics. The history books are full of names whose inventions, theories, beliefs, and heroics have had a significant impact on subsequent civilisations.

7. The Persian Civilisation (550 BC–331 BC)

There was a time when the ancient Persian civilisation was, in fact, the most powerful empire in the world. Though only in power for a little over 200 years, the Persians conquered lands that covered over two million square miles. From

the southern parts of Egypt to parts of Greece and east to parts of India, the Persian Empire was known for its military strength and wise rulers. But this all changed, Alexander the Great, brought the whole Persian Empire to its knees and effectively ended the civilisation in 331 BC.

8. The Roman Civilisation (550 BC–465 AD)

The Roman civilisation emerged around the sixth century BC. Even the story behind the foundation of ancient Rome is the stuff of legend and myth. At the height of its power, the Roman Empire ruled over a huge chunk of land, and all the present-day Mediterranean countries were part of ancient Rome. Early Rome was governed by kings, but later, the people took control over their own city and ruled themselves. They introduced a council known as the Senate. From this point, Rome was referred to as the Roman Republic. But eventually, the empire became so vast that it was simply not possible to bring it under single rule. In the end, the Roman Empire was overrun by millions of barbarians from the north and east of Europe.

9. The Western/European Civilisation

It traces its roots back to Europe and the Mediterranean. It is linked to ancient Greece, the Roman Empire and with Medieval Western Christendom which emerged from the Middle Ages to experience such transformative episodes as the Renaissance, the Reformation, the Enlightenment, the Industrial Revolution, scientific revolution, and the development of liberal democracy. The civilizations of Classical Greece and Ancient Rome are considered seminal periods in Western history; a few cultural contributions also emerged from the pagan peoples of pre-Christian Europe, such as the Celts and Germans, as well as some significant religious contributions derived from Judaism and Hellenistic Judaism stemming back to Second Temple Judea, Galilee, and the early Jewish diaspora; and some other Middle Eastern influences. Western Christianity has played a

prominent role in the shaping of Western civilization, which throughout most of its history, has been nearly equivalent to Christian culture. (There were Christians outside of the West, such as China, India, Russia, Byzantium and the Middle East). Western civilization has spread to produce the dominant cultures of modern Americas and Oceania, and has had immense global influence in recent centuries in many ways.

10. The South American Civilisations

a. Aztec Civilisation (1345 AD–1521 AD)

The Aztecs came on to the scene around the time when the Incas were emerging as powerful contenders in South America. In the 13th century the Mexican people lived in three big rival cities and around 1325, but these rivals created an alliance and the new state came to dominate the Valley of Mexico. The people preferred the name Mexica to Aztecs. The rise of the Aztecs was within a century of the fall of another influential civilisation in Mexico and Central America – the Mayans. In the early 1500s, the Aztec civilisation was indeed at the height of its power. But then, the Spanish arrived, eventually led to the fall of the Aztec Empire at the battle of Hernan Cortes in 1521

b. The Incan Civilisation (1438-1532 AD)

The Incan Empire was the largest empire in South America in the pre-Columbian era. This civilisation flourished in the areas of present-day Ecuador, Peru, and Chile and had its administrative, military, and political center at Cusco which lies in modern-day Peru. The Incas were devout followers of the sun god Inti, and their king was referred to as “Sapa Inca” meaning the child of the sun. When the king died, his son would get all the power, but his wealth would be distributed among his other relatives, who in return would preserve his mummy and maintain his political influence. This led to a significant rise in the power of the Incas who went on to become great builders, con-

structing fortresses and sites like Machu Picchu and the city of Cusco that still stand to this day.

Human civilisation has come a long way from an age when there were no defined means of communication and hunting was the primary source of food. Gradually, agriculture took over from foraging, animals were domesticated, societies were created and developed, and eventually led to the societies that we live in today. Each individual civilisation listed here contributed in many ways: new inventions, new ideas, new cultures, philosophies, lifestyles, etc.

Islamic Civilisation

It was in the same area i.e the Middle East that the three great monotheistic religions—Judaism, Christianity and Islam — originated, in time spreading to all corners of the world. The followers of those faiths lived in harmony throughout the centuries in the Muslim homelands, since all considered themselves the people of one God.

The Prophet Muhammad was delegated by Allah as the last prophet in the seventh century A.D. with the message of Islam. His Arab followers soon spread the new faith in the West, across North Africa into Spain and France, and in the East, to the borders of China. These Muslim believers rapidly founded a new and dynamic civilisation that for centuries was the only bright light in an otherwise culturally and intellectually stagnant world. Indeed, while Europe was experiencing its "Dark Ages" the Arab/Islamic civilisation was at its apogee. It was this same Islamic civilisation, with its many contributions to science and the humanities, that paved the way for the rise of the West to its present prominence.

Civilisation is the manifestation of beliefs in every aspect of human life. Thus the Islamic civilisation can also be defined,

namely the manifestation of Islamic faith (tawhid) in every aspect of Muslim life.

Concept of Civilisation in Muslim culture

The definition of Islamic civilisation differs from an academician to another. Generally, a civilisation is deemed as upswing to art, knowledge, and culture. However, each field refers to only two sources that are Al-Quran and al-hadith. Muslims have been using a few words to correspond civilisation such as *Hadharah*, *Madaniyyah*/*Tamadun* and *Umran*.

Hadara means to settle down in Arabic, the opposite of the word “bedouinism” or, respectively, savageness and barbarism. *Badawah* has got the meaning of nomadism. Thus, urban life stands against Bedouin life and vice versa. People, who live in cities, towns and villages are urban dwellers, whereas, people who lead a Bedouin life are those who live in the deserts sheltered by tents. The Bedouins are notorious for their stiffness, harshness, hardness of heart and the prevalence of ignorance and illiteracy among them. Commonly Arab World uses the term *hadara*, as *al-Hadara al-Islamiyyah*, *al-Hadara al-Arabiyyah*

Tamaddun-Maddana-Madaniyyah-Medeniyet: To build, to civilize, to humanize. *Tamadun*: Material element system of value & ethic Spirituality element. Pioneer of the term *tamadun* was Christian Arab, Jurji Zaydan (d. 1914) meanings: *civitas*, *civis*, developing and civilising. His book called *al-tarikh al-Tamaddun al-Islami*.

Umran: ‘urbanization’, ‘town planning’, “nation”, “prosperity”, ‘peculiar to human’ and ‘society peculiar to human’.

Some Islamic Views on Concept of Civilisation

Most probably in the history of Islam Abu Nasr al-Farabi (d. 950) was the first thinker to use “*madaniyyah*” in his books

“al-Madinah al-Fazila (The Virtuous City). Farabi sketches out what the correct opinions about the universe, human beings, and the city should be and shows what is wrong with other kinds of cities as well as with some of the opinions held by those in wrongly guided cities. The term al-madinah al fddilah also brings to mind the actual city of Madinah (Medina). It was in Medina that the Prophet established the first community of Muslims. Moreover, it came to be known among Muslims as the city of the Prophet (madinat al-nabi).

Ibn Khaldun (d. 1406) in “Muqaddimah” uses two words as far as civilisation concerned *hadara* and *umran*. He implement the word ‘*umran*’ is key concept to analyze and understand the humanity, society and history. He considers “*umran*” the science of human community as significance the psychology of group or become socialized. Ibn Khaldun put human into place the center of his the imagination of civilisation. According to him, human is civilized as required his nature. Human is found civilisation and is develop it and also play a part in recession of civilisation. Consequently, Allah did not send down a prophet from among them. Instead, all the prophets He had sent were urban dwellers: of villages and towns. Allah said to His Prophet what means: “*And We have not sent before you, any but from among the people of the towns We revealed to them.*” (Yusuf 12:109)

In the modern Arab world academicians such as Muhammad Rida and Muhammad ‘Abduh perceive ‘Madaniyyah’ in debating concerning civilisation or Islamic culture thoroughly. Ahmed Essa and Othman Ali in “Study in Islamic Civilisation: The Muslim Contribution and the Renaissance” (2010) explains that Islamic civilisation is defined as religious rules that produces culture based on its revelation where it act as a torch that lights all field of human needs. While Seyyed Hossein Nasr writer of “Islam Religion, History and Civilisation” (2003)

stressed that civilisation is referred to activities that assist the community's culture are based on religion that act as a basis to the growth of civilisation. On the other hand, Ali A. Alawi through his work "The Crisis of Islamic Civilisation" (2009) addresses Islamic Civilisation as matters that contribute to civilisation which stresses to the balance of physical and spiritual means. The word 'Hadarah' is also used to explain about civilisation. This term is used by Ali Husni al-Khurbutuli through his work "al-'Arab wa al-Haradah" (1966) which focuses on Islamic Civilisation. Writers like Kurd Ali, in his book titled "al-Islam wa al-Hadarah al-'Arabiyyah" (1968), Mustafa al-Siba'i in "Muqaddimat Hadarah al-Islami" (2000) accept the term 'Hadarah' in explaining the concept of Islamic civilisation while a contemporary Arabian writer Sayyid Ismail' Ali in his book "A'alam Tarbiyyah fi al-Hadarah al-Islamiyyah" has the tendency to analyze the term 'Hadarah' as a concept related to the world of Islamic civilisation. Wahbah Zuhayli (1998), claims that 'Madaniyyah' is closer to the meaning of civilisation that fills physical, spiritual, ideological, and moral needs.

Relation Between Tamadun/Civilisation and Religion

One of the common definitions of religion is that "the belief in a god or in a group of gods, an organized system of beliefs, ceremonies, and rules used to worship a god or a group of gods, or an interest, a belief, or an activity that is very important to a person or group" (Merriam-Webster.) In other way religion is a set of beliefs and practices that generally pertain the worship of one or more than one spiritual beings or representations of a spiritual power. Religion can be personal belief or an organization or group of people who have similar beliefs and values. Therefore, the religions became the cornerstone of many civilizations. Even today many countries, especially those in the Middle East, have religious leaders who work with the

government to enact laws and “guide” the spiritual aspect of the lives of their citizens. As made evident throughout history, religion has been a curcial element of civilization since the beginning of time. Religion, or belief systems, has paved the way for mankind by guiding us in thought and action. Even our present day laws reflect the influence of the social contracts, morals, and beliefs formed by religion.

Religion forms a bidirectional relation with civilisation. The values brought by faith/religion have the capacity to build a civilisation that incorporates way of life & world view. There is a type of civilisations that shapes religions based on the values it has accumulated over its lifetime, such as the civilisations of the West, of India etc. Another type of civilisations separates the religion from public life and state affairs, for instance the contemporary civilisations of the West, of China, of ancient Egypt.

Relation Between Civilisation and Culture

In daily talks and conversation, we often use the terms ‘culture’ and ‘civilisation’ interchangeably. Even in the Anglo-French tradition, the concept of culture was often used synonymously with civilisation. Moreover, in German and Russian usage both concept has the same meaning. Civilisation is the manifestation of society of its high culture • Human procedures to act on their environment • The behaviour that is studied by human which is generally considered as tradition Culture. High cultural society refinement and perfection of moral character High & noble cultural society Civilized life The form of culture that inherited by society / nation Customs, dress, behaviour, values, etc.

On the other hand sociologists differentiate culture and civilisation in two different levels of phenomena as follows:

1. Culture is by definition smaller than a civilisation. Civilisation in theory is bigger than culture in which an entire civilisation can encompass one single unit of culture. Civilisation is a bigger unit than culture because it is a complex aggregate of the society that dwells within a certain area, along with its forms of government, norms, and even culture. Thus, culture is just a spec or a portion of an entire civilisation. For example, the Egyptian civilisation has an Egyptian culture in the same way as the Greek civilisation has their Greek culture.

2. A culture ordinarily exists within a civilisation. In this regard, each civilisation can contain not only one but several cultures. Comparing culture and civilisation is like showing the difference between language and the country to which it is being used.

3. Culture can exist in itself whereas civilisation cannot be called a civilisation if it does not possess a certain culture. It's just like asking how a nation can exist on its own without the use of a medium of communication. Hence, a civilisation will become empty if it does not have its culture, no matter how little it is.

4. Culture can be something that is tangible and it can also be something that isn't. Culture can become a physical material if it is a product of the beliefs, customs and practices of a certain people with a definite culture. But a civilisation is something that can be seen as a whole and it is more or less tangible although its basic components, like culture, can be immaterial.

5. Culture can be learned and in the same manner it can also be transmitted from one generation to the next. Using a medium of speech and communication, it is possible for a certain type of culture to evolve and even be inherited by another group of people. On the other hand, civilisation cannot be transferred by mere language alone. Because of its complexity and magnitude, you need to transfer all of the raw aggregates of a civilisation for it to be entirely passed on. It just grows, de-

grades and may eventually end if all its subunits will fail. Culture can be transmitted through symbols in the form of language whereas an entire civilisation cannot be transmitted by mere language alone.

There is another aspect of differences between civilisation and nation: Civilisation can exceed the limits of national / geography e.g.: Islamic Civilisation e.g.: Western Civilisation. Nation has relation with history, tradition & geography area of particular culture e.g.: The Arabs have their own customs and culture.

In the reform era (19.-20.th centuries) Muslim societies faced a dilemma between modernization and keeping their Islamic identity. So they have been discussing the concepts of culture and civilisation. While the first one representing identity the second one appears as modernization, more precisely Westernisation. For example, at this crossroad, Ziya Gökalp (d.1924) made a great contribution to the matter. He was not only an important thinker of the Ottoman-Turkish modernization process but also one of the most distinguished figures who had a great influence on the ideological paradigm of the Republic of Turkey. Gökalp made a distinction between culture and civilisation. He translated culture as "*hars*" and "*tahzib*" and civilisation as "*madaniyat*". In other words Gökalp differentiates culture from civilisation by taking civilisation as the scientific and technological plane and hars as the plane that distinguishes the Turkish nation from other nations and thus should be protected from Western influence. As mentioned, culture has two meanings in Turkish: hars and tahzib. For him, hars consists of '*people's traditions, conventions, oral or written literatures, language, music, religion, morals, and aesthetic and economical productions*'. On the other hand, tahzib is used '*for those people who have high education and are refined*.' Hars is democratic, where as tahzib is aristocratic. Hars represents a

nation's characteristic values and way of life while tehzip is rather related to educational refinement.

Gökalp, by reducing civilisation to a technical term, assumed that Turkish culture did not impede Western civilisation; on the contrary, it includes the values of this civilisation. According to him, culture belongs to nations but civilisation has international characteristics; which created by different nations. Culture and civilisation, these two concepts are closely related and complementary traits of social reality. More specifically, culture constitutes a system whose elements have an integral connection with one another on the basis of a peculiar logic which constitutes the ethos; civilisation is a product of detachment from that logic. Civilisational elements assume meaning and function in human life only when they serve culture. Without a cultural basis, civilisation becomes merely a matter of mechanical imagination. As a matter of fact Gökalp would differentiate between culture and civilisation so it would help him overcome the problems of merging modernization with Turkism and Islam.

Bases of Islamic Civilisation

Islamic Civilisation has main bases which produced it. The primary bases are the Qur'an and Sunnah. Secondary bases are consensus/ijma, the exact nature of which bears no consensus itself; analogical reason/qiyas; pure reason/aql; seeking the public interest/maslahah; juristic discretion; the rulings of the first generation of Muslims; and local customs/urf.

Primary Bases

The Qur'an

The Qur'an is the first and most important base of Islamic Civilisation. It is the direct word of God as revealed to Muhammad (pbuh) through archangel Gabriel in Mecca and Medina,

the scripture specifies the moral, philosophical, social, political and economic basis on which a society should be constructed. The verses revealed in Mecca deal with philosophical and theological issues, whereas those revealed in Medina are concerned with socio-economic laws. The Qur'an was written and preserved during the life of Muhammad, and compiled soon after his death.

The verses of the Qur'an are categorized into four fields:

- "principles of Aqidah",
- "principles of worships to Allah/ibadah"
- "principles of ethics"/Ahlaq" and
- "principles/rules of human conduct"/muamalat".

The Holy Qur'an is considered a source of thought and origin of understanding, knowledge, legislation and civilisation; besides, it is a measure which can be used to determine error and correction on which Muslims can build their thought, civilisation, culture, sciences and knowledge; in the field of jurisprudence, legislation, belief, philosophy, ethics, art, literature and all other kinds of knowledge, thought and culture. The descending of the angel Gabriel, on the Arabian Peninsula, unto the Noble Messenger, Muhammad (a.s.), was a beginning of change and an all- inclusive social, civilisational and ideological conversion of beliefs.

"Is it not come to their important news about people who were before them, (namely) of Noah, 'Aad, Thamud, of Abraham, the people of Midian and the countries that have been destroyed? Came to them messengers with a real explanation, then God is not ever wrong them, but they who wronged themselves."
(Qur'an: Tawba 9: 70)

The Qur'anic capacity, amplitude and comprehensiveness that is found in its text, concept, and wide variety of the matters it addresses is considered an abundant source of ideas and a

basic ingredient in making, directing and evaluating human knowledge to direct it to the straight path. Therefore, the relation between the Qur'an and Islamic Thought can be summed up in the following two fundamental aspects:

1. The Holy Qur'an is a fountainhead and source of Islamic civilisation, culture and thought in view of the capacity and comprehensiveness that it contains along with its scientific, cultural and ideological matter. Therefore, it can lay down the general principles and rules, as well as, the total framework of the Islamic thought and knowledge; equally, the whole way of life. The revelation addressed the wide horizons of the Qur'an and its general treatment and comprehension of the subjects by including all rules of Islamic legislation, idea and knowledge.

2. In addition to this, the Holy Qur'an is a source of thought and knowledge; most surely, it is, also, a standard for Islamic Thought and a balance for adjusting the correctness and to set up the thought rightfully. So, according to the Qur'an the reformation of thought, knowledge and culture has been carried out to be distinguished between correctness and error. So, as it is surely a source of thought and culture, it is a standard of rightness and originality, as well.

The Sunnah

The Sunnah is the next important base, and is commonly defined as "the traditions and customs of the prophet Muhammad" or "the words, actions and silent assertions of him". It includes the everyday sayings and utterances of Muhammad, his acts, his tacit consent, and acknowledgments of statements and activities. Justification for following the Sunnah can be found in the Qur'an. The Qur'an commands Muslims to follow Muhammad. During his lifetime, Muhammad made it clear that his traditions (along with the Qur'an) should be followed after his death. Much of the sunnah is recorded in the Hadith.

The *sunnah* is the Qur'an in action, or the Qur'an implemented, at the hands of the infallible and most trusted person, Prophet Muhammad (pbuh). The *sunnah* thus cannot be observed and rightly understood except through the prism of the Qur'an. The *sunnah* owes its very existence to the Qur'an.

Both of them, with clearly outlined respective roles and positions, have been revealed by Allah to people to support each other in guiding people to the accomplishment of their divine purpose on earth. The Qur'an and *sunnah*, therefore, constitute the first and second source of Islam in religion, culture and civilisation of Muslims. To Muslims, while discharging their earthly vicegerency mission (*khilafah*), the Qur'an and *sunnah* are the fountains of all wisdom and goodness. From their infinite treasures, every idea, plan and enterprise in Islam originates and, once accomplished, returns to the same sources for authentication and approval.

The roles of the Qur'an and the *sunnah* in shaping the identity of Islamic civilisation are as follows:

1. The Qur'an and *sunnah* afford a perfect guidance on how Muslims are to perceive the creating, using and possessing of civilisation. The two holy sources also educate on the importance of civilisation and its purpose in life. The goals of civilisation are seen as closely linked to man's life purpose and goals, and are treated as such. The two in fact complement each other.

2. The Qur'an and *sunnah* afford sets of general values and principles which are central to the body of Islamic civilisation: from the ideological and abstract aspects concerning the philosophy of Islamic civilisation to the practical and tangible ones concerning the functions of many of its components. If one expects to find in either the Qur'an or the *sunnah* a concrete formula for designing a dwelling or a mosque, for example, one is then seriously misguided.

3. The Qur'an and sunnah speak of many examples of some past nations' experiences in relation to quite a few aspects of for instance architecture, thus furnishing us with many invaluable lessons. Those examples cover virtually the total human history from the first man and prophet on earth, Adam, to the events related to the prophetic mission of the second last prophet, 'Isa (Jesus). The examples of past nations' experiences at times focus on believers and at other times on the wicked. The Qur'an proclaims: *"There is, in their stories, instruction (lesson) for men endued with understanding. It is not a tale invented, but a confirmation of what went before it, a detailed exposition of all things, and a guide and mercy to any such as believe."* (Qur'an Yusuf, 111)

4. The *sunnah* and to a much lesser extent the Qur'an shed light on how the Islamic broad vision of civilisation, and the notion of development in general, was translated onto reality when Prophet Muhammad (pbuh) and the first generation of Muslims developed the city of Madinah, the prototype Islamic city, from an oasis with a few loosely interrelated settlements to a cohesive and dynamic city. This was the case because notwithstanding its simplicity, the physical form of the city of Madinah presented to the Prophet (pbuh) and the first Muslims the first physical locus of the first actualization of the Islamic message.

5. The roles of the Qur'an and the Prophet's *sunnah* in shaping the identity of Islamic civilisation can be summarized in the following concepts: education, guidance, inspiration, thrust, point of reference and contentment.

Primarily, the Quran establishes the bases and principles of legislation, whereas the Sunnah provides theoretical interpretation as well as example and practical application. The Prophet's Sunnah is not only the second source, right after the Quran, but also the second source, again right after the Quran, of which both knowledge and civilisation flow. The Prophet's

guidance as exemplified in the Sunnah guides Muslims to three basic inseparable aspects of civilisation, namely:

- civilized Fiqh (Jurisprudence),
- civilized conduct, and
- civilized structure.

As we know Islam is represented by both the Quran and the Prophet's Sunnah and we can see in them a persistent determination to transfer those people into a systematized urban civilisation. Islam aimed at elevating them financially, scientifically, artistically, and socially as well as spiritually and morally. This aim required Islam to educate and purify them according to a wise and gradual instructive discipline that was to be carried out by Prophet Muhammad (peace and blessings be upon him) himself.

Among the targets of the Hijrah (immigration of the Prophet from Makkah to Medinah), which was prescribed upon the Arab tribes before the conquest of Makkah, was giving a chance for the Bedouin to learn and absorb the new Islamic culture which considers the congregational Prayers as an essential rite. Moreover, it encourages them to attend instructive meetings, to embrace Islamic discipline which covered all aspects of life: eating, drinking, wearing clothes, walking, sitting down and all other major as well as minor aspects of life.

Undoubtedly, Islam was a message of civilisation. Its target was to elevate the life of man and set him free from the bonds of "bedouinism" to the freedom of civilisation.

It is necessary to emphasize that the civilisation that Islam wants to build is unlike any other civilisations, which focus on the materialistic aspects of life as well as the bodily and sensuous side of man. Moreover, these civilisations concentrated on the immediate pleasures of life, making worldly affairs their primary concern and the destination of their knowledge, and

left no room for Allah or the Afterlife in their philosophy or in their cultural and educational system.

Contrary to them, the civilisation of Islam has united man to Allah and earth to heaven. It has dedicated life to preparation for the Afterlife. It has mingled spirit with matter, has struck a balance between the mind and the heart, has wedded science to faith and has cherished ethical sublimity as much as materialistic development.

It is justifiable to describe it as a spiritual, materialistic civilisation. It is idealistic and real, holy and human, ethical and populational, and individualistic as well as general. Truly, it is the civilisation of balance and moderation which was the basis on which a just and distinguished Nation. Almighty Allah described it saying what means

"And so We have appointed you as a just and distinguished Nation." (Qur'an 2:143)

Secondary Bases

There are four secondary bases: Reason *aql*, Consensus *ijma*, Jusristic discretion *Istihsan* and Opinions of observed Islamic thinkers

Reason

Muslims maintain that if a solution to a problem can not be found from the primary sources, then *aql* or reason should be given free rein to deduce a proper response from the primary sources. The process, whereby rational efforts are made by the jurist to arrive at an appropriate ruling, when applied is called *ijtihad* (literally meaning "exerting oneself").

The reason was the main source in the centers of Islamic learning (such as Baghdad, Nishapur, and Bukhara) had fallen into the hands of the Mongols.

Allah distinguished the human being with the great blessing of "Reason". Through reason alone he can realize facts and differentiate between the right and falsehood.

Allah laid in the human mind huge potential and abilities for understanding, contemplation and realization. This enabled it to excell all other creatures who lived with him on earth.

All the prophets whom Allah the Al-Mighty sent were provided with proofs and intellectual indications. They urged their people to resort to reason and contemplate Allah's creatures as well as His wonders, so that they may be able to bear the responsibility which Allah bestowed upon them.

Islamic Jurisprudence gave top priority to reason. It made it the resort for any mission and its essence. A human being without reason cannot be charged with any mission according to Islamic Sharia. This is supported by the Prophet: "Responsibility does not apply to three...., and the mad man till he becomes sane"

Historian al-Mas'udi (d. 956) in a famous historical work al-Muruj al-Zahab, maintained that the Byzantine Christians of his time had gone into a civilisational decline because they had rejected the pagan Greek sciences as basically incompatible with Christianity, whereas Muslim civilisation was prospering because it had successfully assimilated the learning of the ancients and continued to build on it. In other words, it was the Muslims who had successfully blended faith with reason and had thus left the Christians behind.

To set the record straight on a number of points raised by the pontiff in relation to Islam, it is important to point out that Muslims through time have subscribed to a spectrum of views on the dialectical relationship between faith and reason. Two main trends remain influential within Sunni Muslim thought today. One is represented by the Ash'ari school of thought and is fideistic so that faith or revelation always trumps reason. The

other is represented by the Maturidi school of thought which holds that reason independently of revelation can arrive at the same truths. Both schools of thought are considered equally "orthodox" within Sunni Islam, with Maturidi thought gaining ground. The Mu'tazila (known as the Rationalists) in an earlier period claimed that there was no incompatibility between faith and reason and the Shi'a have also historically emphasised the rational basis of their school of thought. One cannot, therefore, simplistically and reductively portray Islam as preferring one over the other i.e faith over reason or vice versa, nor can one portray Christianity, or perhaps any other faith tradition, in this manner either.

Consensus

The *ijma'* or consensus amongst Muslim jurists on a particular legal issue, constitutes the third source of Islamic Civilisation. Muslim jurists provide many verses of the Qur'an that legitimize *ijma'* as a source of legislation. Hz. Muhammad himself said: "My followers will never agree upon an error or what is wrong", "God's hand is with the entire community".

In history, it has been the most important factor in defining the meaning of the other sources and thus in formulating the doctrine and practice of the Muslim community. This is so because *ijma'* represents the unanimous agreement of Muslims on a regulation or law at any given time.

Analogical Reason

Qiyas or analogical reason is the fourth source of Islamic Civilisation. It aims to draw analogies to a previously accepted decision.

The success and expansion of Islam brought it into contact with different cultures, societies and traditions, such as

those of Byzantines and Persians. With such contact, new problems emerged for Islamic law to tackle. Moreover, there was a significant distance between Medina, the Islamic capital, and the Muslims on the periphery on the Islamic state. Thus far off jurists had to find novel Islamic solutions without the close supervision of the hub of Islamic law (back in Medina).

Juristic discretion

Abu Hanifa developed a new source known as juristic discretion called *istihsan*. Juristic discretion is defined as:

- A means to seek ease and convenience,
- To adopt tolerance and moderation,
- To over-rule analogical reason, if necessary.

It involves giving favor to rulings that dispel hardship and bring ease to people. The doctrine was justified directly by the Qur'anic verse stating: "Allah desires you ease and good, not hardship". This doctrine was useful in the Islamic world outside the Middle East where the Muslims encountered environments and challenges they had been unfamiliar with in Arabia.

Public interest

Malik developed a tertiary source called *al-maslahah al-mursalah*, which means that which is in the best interests of the general public. According to this source, rulings can be pronounced in accordance with the "underlying meaning of the revealed text in the light of public interest".

Local custom

The term *urf*, meaning "to know", refers to the customs and practices of a given society. Islam recognizes customs that prevailed at the time of prophet Muhammad but were not ab-

rogated by the Qur'an or the tradition (called "Divine silence"). Practices later innovated are also justified, since Islamic tradition says what the people, in general, consider good is also considered as such by God. According to some sources, urf holds as much authority as ijma (consensus), and more than qiyas (analogical deduction). Urf is the Islamic equivalent of "common law"

Previous Holy Scriptures

The "previous scriptures" are the Hebrew Torah, the Psalms of David, and the Gospels of Jesus Christ (Qur'an 4:163; 5:44-48). The Qur'an accepts these books as divinely inspired and even encourages us to test its claims by these "previous scriptures." "If you have any doubt regarding what is revealed to you from your Lord, then ask those who read the previous scripture." (Qur'an 10:94).

Nature of Islamic Civilisation

Islamic civilisation is what evokes most positive values. It is humane in nature compatible to mankind's intuitions and habits. The basis implied on the era of Islamic civilisation is as compatible as it is to our current era. How lenient as it may be, it shouldn't contradict to individuals' selfishness and are forbidden to breach religious beliefs. It was figuratively born due to revelation that urges mankind to secure the interactional seams between mere being and The Almighty, between man, as well as nature. Our faith is what requires us to educate, train our hearts to preserve noble values such as esteem, honor, love, justice, responsibility etc. Partisans are required to live systematically in order to conserve civilisation. They are open to experience and external influences as long as it does not contradict the principle of the religion, good values are absorbed and assimilated into their constitution. It crosses ethnic bor-

ders, ideology, and the significance of those of other races and social level.

Islamic civilisation has got some fundamental principles such as:

1. Faith and piety in Allah
2. Just and trustworthy government
3. Freedom and independence to the people
4. Mastery of knowledge
5. Balanced and comprehensive economic development
6. Good quality of life for all
7. Protection of the rights of minority groups and women
8. Cultural and moral integrity
9. Protection of the environment
10. A strong defence policy

Thus, Islamic Civilisation calls for Muslim to be progressive, modern and dynamic (in thinking and practice), which essentially encompasses the sphere of economy, politics, social, cultural, educational, defense, astronomy, astrology, and so on, to the exploration of space (if the needs arise). Yet, Muslims are taught to be moderate in their behavior and attitude, such that they should not indulge in excessive actions (or extremism) in their zeal to be the best of example for mankind - 'Moderation in behavior and attitude, yet dynamic and progressive in thinking and practice.'

"Thus, We have made of you an ummah justly balanced, that ye might be witnessed unto others..." (Quran, 2:143)

Unique Characteristics of Islamic Civilisation

Islam was destined to become a world religion and to create a civilisation which stretched from one end of the globe to the other. Already during the early Muslim caliphates, first the Arabs, then the Persians and later the Turks set about to create classical Islamic civilisation. Later, in the

13th century, both Africa and India became great centers of Islamic civilisation and soon thereafter Muslim kingdoms were established in the Malay-Indonesian world while Chinese Muslims flourished throughout China.

Islam is a religion based upon knowledge for it is ultimately knowledge of the Oneness of Allah combined with faith and total commitment to Him that saves man. The text of the Quran is replete with verses inviting man to use his intellect, to ponder, to think and to know, for the goal of human life is to discover the Truth which is none other than worshipping Allah in His Oneness. The Hadith literature is also full of references to the importance of knowledge. Such sayings of the Prophet as "Seek knowledge even in China", "Seek knowledge from the cradle to the grave", and "Verily the men of knowledge are the inheritors of the prophets", have echoed throughout the history of Islam and incited Muslims to seek knowledge wherever it might be found. During most of its history, Islamic civilisation has been witness to a veritable celebration of knowledge. That is why every traditional Islamic city possessed public and private libraries and some cities like Cordoba and Baghdad boasted of libraries with over 400,000 books. Such cities also had bookstores, some of which sold a large number of titles. That is also why the scholar has always been held in the highest esteem in Islamic society.

Islamic civilisation is a link in the chain of human civilisations; some civilisations came before it and others will follow. There were factors that contributed to the rise of Islamic civilisation, and there are reasons for its decline, but this is not the topic under discussion here. Rather, before we examine the wonders of this civilisation, we should discuss the serious role that it played in the history of human progress, and how much it contributed to the fields of belief, science, ethics, rule, art and

literature, and how it had a lasting impact on humanity of all peoples and in all places.

The most important thing that attracts the attention of the one who studies Islamic civilisation is that it is distinguished by the following features:

1. Tawhid: It is based on a foundation of absolute oneness in belief. It was the first civilisation that proclaimed the message of One God Who has no partner or associate in His rule and dominion; He is the Only One Who is worshipped and He is the Only One Who is sought: *"It is You we worship and You we ask for help."* (Quran 1: 5) He is the One Who honors and humiliates, Who gives and withholds, and there is nothing in the heavens or on earth that is not subject to His dominion and held in His grasp.

This sublime understanding of the concept of oneness has a great effect in raising the level of mankind and of liberating the masses from the oppression of kings, nobles, powerful men and the clergy; in reforming the relationship between rulers and subjects; in guiding people to Allah Alone, Who is the Creator of the universe and the Lord of the worlds. This belief also had a great effect on Islamic civilisation which is virtually unique among all civilisations before or since in that it is free from all forms of idolatry and of idolatrous literature and philosophy in its beliefs, rule, art, poetry and literature. This is the reason why Islamic civilisation refrained from translating the Iliad and the best of idolatrous Greek literature. It is also the reason why Islamic civilisation fell short in some of the arts of sculpture and image-making, despite its prominence in the arts of inscription, engraving and architectural adornment. Islam, which declared war on idolatry and its manifestations, did not permit any expressions or relics of idolatry from ancient times to exist in its civilisation, such as statues of great men, righteous men, Prophets or conquerors. Statues are one of the most

prominent features of ancient and modern civilisations, because none of them took belief in oneness to the extent that Islamic civilisation did.

This belief in oneness has an impact on all the foundations and systems produced by our civilisation. So there is unity in its message, unity in its legislation, unity in its general aims, unity in humanity in general, unity in the way of life and pattern of thinking. Researchers studying the Islamic arts have noticed a unity of style and taste in different kinds of art, so that a piece of Andalusian ivory, a piece of Egyptian textile, a piece of Syrian pottery and a piece of Iranian metalwork, despite the differences in their forms and ornamentation, all have the same style and character.

2. Dignity and Wellbeing of Humanity: The Quran declared the oneness of mankind despite the differences in their races, places of origin and abodes:

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allaah is the most righteous of you. Indeed, Allaah is Knowing and Acquainted." (Qur'an 49: 13)

When the Quran declared this universal oneness of mankind with regard to truth, goodness and dignity, it made its civilisation the factor that brought together all the brilliant minds of all nations and peoples over whom the banner of Islam flew. Hence, whilst every civilisation may be able to boast of its brilliant sons of one nationality, only Islamic civilisation can boast of the brilliant minds from all nations and peoples who built it. For Abu Haneefah, Maalik, Ash-Shaafi'i, Ahmad, Al-Khaleel, Sibawayh, Al-Kindi, Al-Ghazaali, Al-Faraabi, Ibn Rushd and their like were all of different origins but they were among the brilliant minds through whom Islamic civilisation gave to humanity the marvelous intellectual products of sound human thought.

3. Ethics and Moral Values: Islamic civilisation is the way in which it gave prominence to moral principles in all its systems and fields of activity, and never abandoned these principles or used them as means of benefitting a state, a group or an individual. In ruling, in science, in legislation, in war, in peace, in economy, in the family; it paid attention to these moral principles in legislation and in implementation of laws. In this field it reached a high level that has never been attained by any civilisation before or since. The Islamic civilisation left behind a legacy in that field which deserves to be admired for it alone, among all civilisations, guaranteed the happiness of man in the purest sense, not contaminated with any misery.

4. Ilm/Knowledge/Science: Islamic civilisation believes in knowledge in the truest sense, based on belief in the purest principles. So it addressed the rational mind and the heart at the same time, it provoked emotions and thought at the same time. This is an advantage that has not been shared by any other civilisation in history. The reason why this particular characteristic of Islamic civilisation is to be so admired is because it was able to establish a state system based on principles of truth and justice, based on religion and belief without religion becoming an obstacle to the development of the state and the progress of the civilisation. Rather religion was one of the greatest factors in its development. From the mosques of Baghdad, Damascus, Cairo, Cordoba and Granada the rays of knowledge shone into all parts of the world. Islamic civilisation is the only one in which religion was not separated from the state even though it was spared the misery that resulted from the mixing of the two as happened in Europe in the Middle Ages. The head of state was the Caliph and a leader of the believers (*Ameer Al-Mu'mineen*), but he ruled in accordance with the truth, and legislation was left to those scholars who were specialized in that field. Each group of scholars had its field of spe-

cialization, and all of them were equal before the law. Superiority was determined by one's level of *taqwa* (piety) and service to people:

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most piety (taqwa) of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (Qur'an 49: 13)

This is the religion on which Islamic civilisation is based; no special privileges and immunities are there for a chief (Caliph, President, Prime Minister), a clergyman, noble or rich...

Allah Says: *"Say, 'I am (the prophet) only a man like you'..."* (Qur'an 18: 110)

The Prophet (sas) said: *"By Allah, if Fatimah the daughter of Muhammad were to steal, Muhammad would certainly cut off her hand."*

5. Tasamuh/Tolerance: Islamic civilisation is has got amazing religious tasamuh/tolerance which has never been seen in any other civilisation that was based on religion. If a person does not believe in any religion or any god, it is not strange for him to regard all religions as being equal and to treat the followers of all religions fairly; but if a person follows a religion and believes that his religion is true and that his belief is the best of beliefs, then he wields the sword and conquers cities, taking power and sitting in the position of a judge, but his belief in his religion and his pride in his belief does not cause him to be unfair in his judgments or to deviate from the path of justice, or force people to follow his religion... it is strange to find such a man in history, so how about an entire civilisation which is based on religion but was the most tolerant, just, compassionate and humane civilisation known to history! This is how Islamic civilisation was, and we will mention dozens of examples later on. It is sufficient here to note that Islamic civilisa-

tion is unique in history because it was established by one religion but it was for all religions.

6. Contribution and Common Heritage of All Muslims
Ummah: Islam was destined to become a world religion and to create a civilisation which stretched from one end of the globe to the other. Already during the early Muslim caliphates, first the Arabs, then the Persians and later the Turks set about to create classical Islamic civilisation. Later, in the 13th century, both Africa and India became great centers of Islamic civilisation and soon thereafter Muslim kingdoms were established in the Malay-Indonesian world while Chinese Muslims flourished throughout China.

Islam is a religion for all people from whatever race or background they might be. That is why Islamic civilisation is based on a unity which stands completely against any racial or ethnic discrimination. Such major racial and ethnic groups as the Arabs, Persians, Turks, Africans, Indians, Chinese and Malays in addition to numerous smaller units embraced Islam and contributed to the building of Islamic civilisation. Moreover, Islam was not opposed to learning from the earlier civilisations and incorporating their science, learning, and culture into its own world view, as long as they did not oppose the principles of Islam. Each ethnic and racial group which embraced Islam made its contribution to the one Islamic civilisation to which everyone belonged. The sense of brotherhood and sisterhood was so much emphasized that it overcame all local attachments to a particular tribe, race, or language--all of which became subservient to the universal Brotherhood and sisterhood of Islam.

The global civilisation thus created by Islam permitted people of diverse ethnic backgrounds to work together in cultivating various arts and sciences. Although the civilisation was profoundly Islamic, even non-Muslim "people of the book" par-

ticipated in the intellectual activity whose fruits belonged to everyone. The scientific climate was reminiscent of the present situation in America where scientists and men and women of learning from all over the world are active in the advancement of knowledge which belongs to everyone.

The global civilisation created by Islam also succeeded in activating the mind and thought of the people who entered its fold. As a result of Islam, the nomadic Arabs became torchbearers of science and learning. The Persians who had created a great civilisation before the rise of Islam nevertheless produced much more science and learning in the Islamic period than before. The same can be said of the Turks and other peoples who embraced Islam. The religion of Islam was itself responsible not only for the creation of a world civilisation in which people of many different ethnic backgrounds participated, but it played a central role in developing intellectual and cultural life on a scale not seen before. For some eight hundred years Arabic remained the major intellectual and scientific language of the world. During the centuries following the rise of Islam, Muslim dynasties ruling in various parts of the Islamic world bore witness to the flowering of Islamic culture and thought. In fact this tradition of intellectual activity was eclipsed only at the beginning of modern times as a result of the weakening of faith among Muslims combined with external domination. And today this activity has begun a new in many parts of the Islamic world now that the Muslims have regained their political independence.

Supremacy of Islamic Civilisation

These are some of the unique features of Islamic civilisation when compared to the history of other civilisations. Hence, it was admired by the whole world and loved by free and intelligent people of all races and religions, at the time when it was

strong and when it was ruling, directing, educating and teaching people. When it collapsed and was succeeded by another civilisation, the way in which people looked at it changed. Some began to look down on it and others admired it. Some spoke of its virtues and some went to extremes in criticizing it. Thus, the views of western researchers differ concerning our civilisation. They would not have done that were it not for the fact that they — the ones who set the standards and whose opinions are followed are in a position of strength and are behind the steering wheel of civilisation nowadays, whereas those who are being judged, along with their civilisation, are in a position of weakness and are the ones whom the strong are planning to rob of their resources and to rule their country with avarice. Perhaps this is the attitude of the strong towards the weak, whom they despise and belittle. This is what the strong have always done throughout history, apart from us when we were strong, for we were fair towards people, strong and weak alike, and we acknowledged virtue in easterners and westerners alike. Islamic history of exemplary characteristics includes fairness in judgment, purity of intention and sincerity of conscience.

It is unfortunate that we did not really notice the bias of the strong against us, or their unfairness in judging our civilisation. Many of them were either religious fanatics whose prejudice blinded their eyes to the truth, or nationalist fanatics whose nationalistic pride made them refuse to attribute anything good to anyone who was not of their nation. But what is our excuse for being influenced by their view of our civilisation? Why do some of our own people look down on a civilisation to which the whole world bended the knee for many centuries?

Perhaps the excuse of those who belittle the worth of our civilisation is that it is nothing when compared with the wonders, inventions and scientific marvels of modern civilisation.

Even if this is true, it does not justify looking down on our civilisation for two reasons:

1. Every civilisation consists of two elements: a spiritual and ethical element, a material element.

With regard to the material element, undoubtedly each civilisation supersedes those that came before. This is one of the laws that Allah has decreed for the development of life. It is nonsense to expect an earlier civilisation to have reached the level of material development of a subsequent civilisation; if that were acceptable, then it would be permissible for us to look down on all the civilisations that came before our own, because of the things that our civilisation has invented and the means and manifestations of civilisation that were not known to any of the earlier civilisations. So the material element of civilisation can never be the basis for differentiating between them.

It is the spiritual and ethical element that makes civilisations endure and enables them to bring happiness to mankind and save mankind from fear and pain. Our civilisation surpasses all previous and subsequent civilisations in this regard, and it reached a level that has never been matched in any age of history. This is enough to give Islamic civilisation a lasting impact.

The purpose of civilisation is to enable man to reach the highest degree of happiness, and in this regard Islamic civilisation managed to do what no other civilisation in the east or in the west managed to do.

2. Civilisations are measured by their impact on human history, not by materialistic standards or by quantities or areas, or by luxurious standards of living, food and clothing.

The same applies when we speak of battles and kingdoms; they are not measured by the size of the battlefield or the numbers of soldiers. The decisive battles of ancient times or of the Middle Ages cannot be compared to the battles of the

Second World War, for although the numbers of soldiers and the means of fighting may appear insignificant, they are still regarded as important historical battles because of their far-reaching effects. The battle of Cannae in which the famous Carthaginian general Hannibal defeated the Romans is one of the battles that are still studied in the military colleges of Europe to this day. The battles of Khalid ibn al-Waleed in the conquest of Syria are still studied and admired by western military experts, and for us they are golden pages in the history of military conquest in our civilisation. The fact that the battles of Cannae, Badr, Al-Qadisiyah and Hit-teen happened so long ago does not make people ignore that they were decisive historical battles.

Islam was destined to become a world religion and to create a civilisation, which stretched from one end of the globe to the other. Already during the early Muslim caliphates, first the Arabs, then the Persians and later the Turks set about to create classical Islamic civilisation. Later, in the 13th century, both Africa and India became great centers of Islamic civilisation and soon thereafter Muslim kingdoms were established in the Malay-Indonesian world while Chinese Muslims flourished throughout China.

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Reading Text

Role of the Holy Qur'an in Building Islamic Civilisation¹

There is no book, at all times, like the Holy Qur'an, which has been the basis of intellectual and spiritual radiation for human civilisation throughout history. Among its achievements are the building of civilisation and the development of various disciplines of knowledge and science. It is not strange that Napoleon, Emperor of France, was astonished at discovering that Islam conquered, through mercy and guidance, half of the Old World in half a century. Had he studied the Holy Qur'an and its meanings, he would not have been astonished, and his wonder would have faded.

The Qur'anic method of cultivating the mind and purifying the soul is the secret that Napoleon and others were ignorant of. It is the secret that raised backward peoples, saved them from ignorance and paganism, liberated them from oppression and colonisation and joined them all as brothers and sisters regardless of colour or otherwise.

Through the Qur'anic school that cares for mind and soul until they reach wisdom and purity, many nations and peoples of different ethnicities, languages and beliefs turned into the best community ever raised for humankind, unified in hopes and pains, in accordance with the tradition of the Prophet (pbuh), who did not speak of his own accord: 'Believers are similar to one body in their love, sympathy and feeling for one

¹ Inamullah Khan, Secretary General of Organization of Islamic Conference, Karachi, Pakistan 17-19 November 1967

another. If one part of it feels pain, the whole body suffers from fever and lack of sleep.' Sahih Muslim.

If we look at the borders of the Muslim world, we find its east at the remotest islands of Indonesia and its west at the suburbs of Paris with the army led by Abdul Rahman Al-Ghafiqi and at the walls of Vienna, which were besieged by the Muslim army led by Muhammad Al-Fatih.

At a time when Islam covers two thirds of Africa with its wings and raises the flag of the Holy Qur'an on the hills of Siberia, we are surprised nowadays to find it penetrating North America and implanting the Holy Qur'an in the hearts of about 8 million African Americans out of 25 millions who are so close to accept Islam that they only need some qualified and open-minded heralds, i.e. callers in the true lively Qur'anic sense, who introduce this religion to them.

Anyone who reflects on the Muslim world with its widespread borders will indeed discover that, were it not for the Holy Qur'an's extraordinary care for the mind and heart, great numbers of people would not have embraced Islam, especially in our modern time and particularly in America. Once I met an American Muslim leader who told me that African American Muslims have so far built tens of mosques in northern America.

Whoever considers the need of humans for life sciences and civilisation before the Holy Qur'an was revealed and looks at the great achievements of the Muslim mind under its care and guidance and the way this mind developed by seeking knowledge and wisdom wherever they were; and whoever reads the books of science and knowledge such as medicine, chemistry, agriculture, astronomy, philosophy and other disciplines written in the language of the Qur'an, filled with the thoughts of its followers and taught in the universities of Europe for about six centuries; whoever considers and knows

these facts will be certain the Qur'an had a great influence in developing and reviving the human mind.

When people enjoy looking at the gardens of the Holy Qur'an and reflect on its verses, their astonishment will increase, especially when they consider the way Islam creates harmony between faith and reason, and when they recognise how it makes Islamic doctrine a living and practical commitment made evident by advancements and progress in civilisation. More surprisingly, and distinctively from other religions, the Holy Qur'an makes reflection on the universe and the quest for knowing the laws of natural life a great and lofty kind of worship. This feature is found exclusively in Islam where in its lush gardens mind and soul, intellect and emotion, body and soul, religion and state and the present and next life all meet in harmony and coherence, and not in contradiction or chaos.

Let us listen for a while to the Holy Qur'an, which develops mental abilities and motivates intellectual potential towards knowledge, understanding, science, strength, progress, happiness and glory. It makes out of this motivation a daily prayer that we perform for our Creator five times a day. Muslims, in prayer, draw themselves closer to Allah by enriching their intellect with different disciplines of knowledge. Where does that happen? — During prayer, at the prayer niche, where mind and soul meet in abundant purity, devotion and humility. Almighty Allah says:

"Verily, in the creation of the heavens and the earth, in the alternation of night and day, in the ships that sail the sea with what benefits people, in the water which God sends down from the sky, and with which He revives a land after its death, dispersing over it all manners of creatures, and in the veering of winds and clouds that are employed between sky and earth, surely, there are signs for people who understand." (Qur'an, 2:164)

Is not there, when a worshipper recites such a verse in prayer, a motive to study the creation of heavens and to seek knowledge of astronomy? Is not there, in such verses, an urge for Muslims to seek knowledge of the earth's formation and a clear direction from the Holy Qur'an to know the reasons for the change from night to day? Does not this verse urge Muslims to study sea transportation, the mechanism behind rain and its divine natural laws, biology, and the system of wind movements and the laws that govern it?

This divine revelation urges humans to reflect on these universal systems and asks worshippers to move their minds and intellect from studying the universe and its marvellous laws to the intellectual and scientific search to know its Creator. Is not this an urging from the Holy Qur'an, in every prayer, to seek knowledge and understanding? Is not this a Qur'anic hint to develop our minds and enlighten our thoughts so that humans can reach perfect scientific, intellectual and civilisational maturity?

This Qur'anic method makes prayer, for devoted Muslims, in addition to purifying the soul and cleansing the heart, a universal lesson, both intellectually and culturally, which equips them with different kinds of scientific and intellectual knowledge linked to the powers of the universe and its natural treasures. These treasures could be used for humans' best interests when they know how to manage them.

Let us also listen to the Holy Qur'an developing the industrial thinking of Muslims when they recite it even in prayer. Almighty Allah addresses His two prophets David and Solomon saying:

"And We made the iron soft for him, saying, 'Make perfect coats of mail, balancing well the rings of chain armour, and work you all righteousness. Verily, I am All-Seeing of what you do.' And to Solomon We made the wind obedient, its morning was a

month's journey, and its afternoon was a month's journey (i.e. in one day he could travel a two-month journey). And We caused a fount of molten brass to flow for him." (Qur'an, 34:10-12.

He also says:

"They worked for him what he desired, making elevated chambers (or places for worship), images, basins as large as reservoirs, and cooking cauldrons fixed in their places. Work you, O family of David, gratefully! But few of My servants are grateful." (Qur'an, 34:13)

Do not these verses remind us of the prophets and their knowledge of minerals, melting them and manufacturing them for military and civilian purposes? The Holy Qur'an tells us how Prophet Solomon used fast flight in his travels after God subjugated the air for him. Even though the Holy Qur'an does not clarify the nature of this subjugation, reciting these verses in and out of prayer is a hint for Muslims to awaken their mental, intellectual, scientific and practical abilities and use them to revive and establish vibrant industries. This constitutes a wonderful intellectual motivation to enrich our minds and direct them towards all kinds of industry. Having clarified that, it is not strange if we say that such verses might be the motivation behind the world's first attempt at flying by a Muslim called Abbas bin Firnas.

With regard to developing agriculture and irrigation, the chapter of Sheba fulfils this need. It mentions the great dam of Ma'rib which was 800 cubits in length, 35 cubits in height and 150 cubits in width. It used to provide water for about 300 km² of land. These numbers come from a study a century ago, unfortunately not done by Muslims but by Europeans. The study proved that the Ma'rib dam turned the barren desert, before Islam, into gardens that brought wealth, stability and welfare. Recent and ancient studies have discovered that the Yemeni Kingdom of Sheba had hundreds of dams.

The Holy Qur'an tells us that Allah deprived the people of Sheba of that bounty and welfare when they showed ingratitude and disbelief in Him. They rejected His intellectual and practical methods, so their gardens turned back into desert, their houses into ruins, their orchards into barren land and their freedom into humiliation and colonisation.

Are Muslims right, after all this, if they turn such verses into stories to amuse their children? Shouldn't they take them as a motive to strengthen their research to enable them to care about agriculture and irrigation by building dams to store rain in countries that have no rivers or springs, turning the land, through the planning of the Qur'an, from barren deserts into fruitful gardens and verdant fields, vibrant with life, joy, bliss and wealth, and having rivers flowing beneath?

With regard to the Qur'anic teaching concerned with warfare and the concept of jihad (struggle) for Allah's sake, we find it demonstrated by many unprecedented Muslim figures. This teaching gives a Muslim soldier a special and powerful spirit that sees real life in martyrdom and honour after death on the battlefield. Some of the verses that belong to this teaching are as follows:

"If there are twenty of you who persevere patiently, they will defeat two hundred, and if there are a hundred of you, they will defeat a thousand of the disbelievers." (Qur'an, 8:65)

"So do not become weak against your enemy nor be sad, for you will be superior in victory if you are true believers." (Qur'an, 3:139)

"Do not consider those killed in God's cause to be dead; no, they are alive, with their Lord, enjoying His provision." (Qur'an, 3:169)

Are these verses meant to be blessed by mere recitation without reflection on their meanings? They are hints and mo-

tives for Muslims to develop and enrich their mental faculties in the field of fighting oppressors and greedy colonisers.

What do the following verses mean?

"Do they not reflect on camels, how they are created? And on the sky, how it is raised high? And on the mountains, how they are fixed firm? And on the Earth, how it is spread out?" (Qur'an, 88:17–20)

"Say: 'Behold all that is in the heavens and on earth.'" (Qur'an, 10:101)

Are not these verses and their like a kind of inspiration to develop Muslims' mental abilities and to encourage them to study zoology, geology and astronomy, and from them to make a bridge that leads us to know Allah through His creative design and to please our eyes and souls by reflecting on His laws?

Does not the Holy Qur'an invite us to reflect on the precise divine creation and the artistic and beautiful nature designed by Divine Providence? Do we not find relief, pleasure and tranquillity by doing so, filling the soul with joy, nurturing the nerves and giving them relief and composure?

We also notice that the Holy Qur'an strongly criticises those who think that religion contradicts life's delicacies, delights, beauty and decoration and who want to make religion a tool for misery, deprivation and asceticism. Is not there in this honourable verse a clear call to Muslims to enjoy the beauty of life and a condemnation of those who want it to be miserable and dull? Almighty Allah says:

"Say: 'Who has forbidden the adornment of God which He has brought forth for His servants, and wholesome, delicious and lawful kinds of provision?' Say: 'They are for the believers, in the life of this world, but exclusively for them on the Day of Resurrection.'" (Qur'an, 7:32)

Then let us listen, brothers and sisters, to those verses which call Muslims to enjoy the beauty of nature and the magic of its splendour and adornment. Almighty Allah says:

“Or, who created the heavens and the earth, and sends you down rain from the sky, with which We cause wonderful gardens to grow, full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any god besides Allah? Nay, but they are a people who swerve from justice [by ascribing equals to Him].” (Qur’an, 27:60)

“And the earth! We have spread it out, set on it mountains standing firm and made every lovely species grow there as a means of enlightenment and a reminder for every servant who frequently turns to God [in repentance].” (Qur’an, 50:7–8)

“It is He who sends down rain from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its spathes come forth clusters of dates hanging low and near, and orchards of grapes, olives and pomegranates, each similar [in kind or shape] yet different [in variety and taste]. Look at their fruits when they begin to bear, and the ripeness thereof. Verily! In these things there are signs for people who believe.” (Qur’an, 6: 99)

Let us reflect on the part which says:

“Look at their fruits when they begin to bear, and the ripeness thereof. Verily! In these things there are signs for people who believe.”

Were not these verses and the like the motive for Muslims to benefit from permissible pleasures and to enjoy watching the beauty of nature, its decoration and the grandeur of its divine creativity? However, we should transcend all this to the source of that beauty, perfection and creativity, namely Allah (glorified be He). Such verses teach Muslims that religion combines the pleasures of both body and soul, and of the life of this

world and the Hereafter so that they can live in an earthly paradise before living in that of the Hereafter.

Let us carry on with our journey to see how a Muslim's mental powers develop in history through the Qur'anic academy. What do we find?

We find a study of the different situations that afflicted many ancient peoples, like their rise and fall, victory and defeat, and progression and retrogression. Every day, during and out of prayer, we study history, and the teacher is the Creator of history, the Creator of peoples and tribes, who honours us by His teaching. This Teacher is the Designer of galaxies and nebulae, the Inventor of the limitless worlds and the Maker of their magnificent, sophisticated laws and precise mechanisms. Are not these examples that Allah provided in history a living academy, from which we can graduate as international teachers? With these teachings, we can build our community to measure up to the best global levels, raise our people to the morals of angels, equip them with all disciplines of knowledge and science, and guard them against dangers and hardships. Thus, our community will be the guide and educator of nations, consequently deserving this grand divine praise:

"You are the best community evolved for humankind."
(Qur'an, 3:110)

"So that you be witnesses over peoples." (Qur'an, 2:143)

Is not this historical global education of Islamic thought implied in this verse and the many others like it in the Holy Qur'an? Time is not enough to mention all verses, so I will remind you of just one. Almighty Allah says:

"Do they not travel in the land, and see how those before them ended up? They were superior to them in strength, and they tilled the land and populated it in greater numbers than these have done, and their Messengers came to them with indisputable

evidence. It was not God who wronged them; rather, they wronged themselves.” (Qur’an, 30:9)

I am sure you remember the first verse revealed of the Holy Qur’an addressing the first Muslim and those after him saying:

“Read in the name of your Lord who has created.” (Qur’an, 96:1)

Then it was followed by a second chapter which the Revealer of the Qur’an started by swearing by the inkpot, the pen and writing:

“By the inkpot, the pen and that which they write! You are not, by the grace of your Lord, a madman.” (Qur’an, 68:1–2)

Is not this a recommendation from the Holy Qur’an and an inspiration to Muslims to awaken their intellectual powers so that they use their abilities to eradicate illiteracy, and revive sciences and preserve them by writing and publishing?

If we want to examine the verses of the Holy Qur’an which were revealed to wake up the mind from its ignorance and sleep, we will not be able to do so in such a short time. Maybe it is enough to remind you that the Qur’anic verses which urge Muslims by saying, “that you may reflect” or “Do not you reflect!” exceed fifty in number. They are present especially in those verses that condemn those who ignore their minds, disable them and deprive them of the means of reasoning until they freeze up. As Allah says in the Holy Qur’an:

“Have not they travelled through the land, so that their hearts may understand and their ears may hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.” (Qur’an, 22:46)

“Verily! The worst of [moving] living creatures with God are the deaf and the dumb, those who understand not.” (Qur’an, 8:22)

Let us look into the Qur'anic verses containing the various examples that urge Muslims to walk on the earth and reflect on the universe, and request them to think, take morals from events and benefit from their historical lessons. Let us also follow up those verses that focus on opening the eyes and minds, warning against ignorance or negligence, and offering benefit from the experiences and knowledge of those who came before us, such as the verse which says:

"They are the ones whom God guided. So follow their guidance." (Qur'an, 6:90)

If we do all that, it will be clearly evident to us that the outcome and goal is to develop our intellectual powers. The Holy Qur'an aims at making a Muslim mature, open-minded, mentally sound and clear-sighted.

When we know, in addition to the previous qualities, that the Holy Qur'an obliges us to obtain and practise good morals and manners, we will discover the secret behind turning a Muslim into a distinguished statesman and world personality.

It has been proved to the world, with the agreement of many objective scholars and philosophers, that a Muslim who acquires the Qur'anic education has proved his worth, thanks to the Qur'anic care of the mind and purification of the soul, to become a world statesman and victorious leader. This Qur'anic education produces an honest and fair judge, an inventor, a scientist, a soldier who only knows victory or martyrdom, an engineer who does not only constructs buildings but also builds a civilised community of great minds, strong hearts and souls. As an Arab poet said:

"He builds men and others build villages.

What a difference between villages and men!"

In addition, this engineer, through the Qur'anic education to the mind and intellect, can establish a virtuous and happy

world, and achieve the goal for which Allah sent His Prophet, Muhammad.

"We have not sent you except as a mercy for all creation."
(Qur'an, 21:107)

The Holy Qur'an has proved that it has the biggest share, thanks to its scholars, in producing historical personalities and successful, global guides in all fields of life, civilisation, progress and knowledge. This fact made Claude Farier, a western author, lament and pity humanity, announcing thunderously and loudly that Charles Martel's victory over Abdul Rahman Al-Ghafiqi's army in France in 732 CE caused the spirit of reform and civilisation to be delayed by eight centuries.

The Holy Qur'an, with its true intellectual education, which encourages all disciplines of the universal sciences to be pursued, has been able to establish true human civilisation, whose seedling was planted by early Muslims.

Then for some reason, Muslim minds became separated from the Qur'anic intellectual nourishment, causing Islamic thought to freeze and fade, which deprived Muslims of the honour of completing the building of civilisation.

Western people continued the building of civilisation until it reached its apex in our modern times, owing a great debt in developing and educating their intellect to the Muslim scientific books in Andalusia, Baghdad, Damascus and Cairo.

Objective western scientists have not forgotten to acknowledge this truth. For example, the famous French historian, Louis Sédillot, in a book that took him twenty years to write, in which he researched the history of the Arabs, Muslims, their great civilisation and enormous scientific production, wrote:

"Muslims spread science, knowledge, progress and modernity east and west when Europeans were drowning in the

ignorance of the Dark Ages. The Arabs and Muslims, with their scientific inventions, were the ones who laid down the pillars of civilisation and knowledge, in addition to their scientific efforts and discoveries in medicine, astronomy, history, chemistry, pharmacy, botany, agricultural economy and other disciplines and sciences, which we Europeans inherited from them, making them indeed our teachers."

We need not tire ourselves out in searching for the proofs in the Holy Qur'an's favour that it developed and awakened the human mind to work and produce. Not only that, we can additionally say that the Holy Qur'an is plainly the biggest factor in producing the civilised, scientific, global and angelic intellect, which was and still is the wish of humanity. Renowned scientists and politicians, east and west, have acknowledged this undoubted truth on many occasions. Their acknowledgments have been clear all over the world, denoting that the Qur'an was not revealed except for this purpose. Almighty Allah says:

"[Here is] a Book (the Qur'an) which We have sent down to you, full of blessings that they may ponder over its Verses, and that people of understanding may take heed." (Qur'an, 38:29)

He also says:

"Thus God makes clear to you His Signs in order that you may give thought to this worldly life and to the Hereafter." (Qur'an, 2:219-220)

People have known that the Holy Qur'an is a book of intellect, soul, knowledge and progress at a time we were ignorant of that. They have tried with all their devilish means to anaesthetise us and distance us from it to prevent us from developing our minds and intellect with its divine nourishment. We, in turn, have added to that by restricting the Holy Qur'an, as a source of blessings, to its mere recitation or to reciting it over dead people, as if we were making it a condition that no mind should reflect on its verses. We are doing all this despite

most Qur'anic verses pushing us to gain knowledge and develop the powers of the mind and soul whereas the verses concerning ritualistic acts of worship such as fasting, prayer and pilgrimage number no more than 500.

On the other hand, the Qur'anic verses pertaining to science and reflection on the stars, space, the earth's layers and treasures, plants and animals are many. The Holy Qur'an is also full of verses that direct our minds towards studying wisdom, building thriving communities and establishing an advanced Muslim state. Unfortunately, I see that we have distanced ourselves from reflecting on such verses and translating them into actions, similar to what the Samiri did (in the story of Moses and the calf) when he distanced himself from people. As Allah tells us:

"Your [punishment] in this life will be that you will say, 'Touch me not' (i.e. you will live alone exiled away from people)."
(Qur'an, 20:97)

Thus, we have achieved the goals of our enemies, and we are considered to be among those who have believed in some parts of the Qur'an and rejected the rest. This has led to our backwardness, weakness and our lagging behind thriving and developed nations. We have indeed reached such a state, despite having thousands of mosques, religious schools, and scholars of different sciences, such as syntax, morphology, jurisprudence, resources and deduction of legislation, the Hadith (words, actions, approvals and description of the Prophet) and Qur'anic interpretation.

We have reached a situation in which Zionism, with the support of colonialism, has taken over the Holy City of Al-Quds (Jerusalem), the first qiblah (direction of prayer) and the third holiest site for Muslims. However, the full Zionist plot is to take over the tomb of your Prophet Muhammad (pbuh) and seize

the alleged property of the Jews of Bani Quraiza. This weakness of ours and its consequences arose because we failed to understand the Holy Qur'an and the nature of its true scholars. These scholars, if I may truly call them that, are the engineers, builders and designers of the Muslim personality in mind, intellect, soul and morality. They transform society and influence thinking both nationally and internationally.

The world today is threatened with destruction and annihilation because of the dispute between the East and West and the destructive nuclear weapons they possess. The link between the present world and God has been weakened. This weakness has started to influence the Muslim world. For hundreds of years now, the Muslim world, with a frozen Islam and intellect and a neglected Qur'an, has not been able to offer more than rituals such as prayers, fasting, pilgrimage and charity despite the horrifying deterioration of Muslims and the imminent danger on Islam. Is not this deterioration a natural result of the way we deal with the Holy Qur'an? Does it not correspond to the following Qur'anic warning:

"Do you believe in a part of the Scripture and reject the rest? The reward for those among you who behave like this is nothing but disgrace in the life of this world." (Qur'an, 2:85)

Is our Islam the same that conquered countries, guided people to goodness, civilised them and revived science? Is it the one that established the world Muslim State? Is not our faith charged, according to the Holy Qur'an, with spreading guidance and mercy all over the world?

I think you agree with me that true Islam is the one practised by the rightly guided caliphs and the victorious leaders. That is the international Islam to whose global results the Holy Qur'an points out when it says:

"We have not sent you except as a mercy for all creation." (Qur'an, 21:107)

What we all should know — and what I want to repeat in this conference — is that if we continue in the same situation, our celebration and conference should be seen as a funeral ceremony in which we weep and offer condolences on losing the honour and glory of Muslims. However, if we want it to be a proactive conference that results in action that returns the Holy Qur'an to its greatness and glory, which is about to fade from our souls and lives (God forbid), we have to work on planning to build those institutes that produce the Qur'anic engineers who directly work on rebuilding Islam as a new, strong, attractive and dynamic force. This vibrant Islam can, in turn, bring the world back to wellbeing, brotherhood and security.

This great project cannot be achieved except by two powers coming together and cooperating. These powers are knowledge and government: scholars and rulers. It is narrated that Prophet Muhammad (pbuh) said, 'Islam and authority are two twins, neither of which can be sound without the other. Islam is a foundation and authority is a guard. Whatever has no foundation collapses, and whatever has no guard gets lost.' (Musnad Al-Dailami)

Muslims working on producing experts and scholars of the Holy Qur'an by building mature minds and active ideas, and specialists in morals and purification of the soul can prepare the new generation as a mercy for their community and for the world in general. Thus, Muslims can produce the Qur'anic 'bomb' — the bomb of knowledge, civilisation and morality that will result in goodness, love, mercy, brotherhood and peace.

I issue the call of Islam and the Qur'an to all leaders of Arab and Muslim countries and to all Muslim scholars to exert their best efforts as soon as possible to realise this project, the fruits of which the Prophet gave glad tidings of when he said, 'The best of my community is its first and last, and in its middle there is a deviation.' (Nawader Al-Usul)

Hence, harmony would be complete between the mosque and the university, the mind and the soul and this life and the afterlife. Then we will also witness reconciliation between the sciences of jurisprudence, the Qur'anic exegesis and the Prophet's traditions and the sciences of chemistry, physics, geology, etc. Consequently, we will find the minarets of mosques hugging the chimneys of factories. When we reach this stage, we can recite Allah's Book joyfully, exemplifying the verse which says:

"Then, the believers will rejoice with God's victory."
(Qur'an, 30: 4-5)

At that time, we will reap the delicious fruits of the Qur'an, believe in ourselves and make the world believe in us when we say:

"Glory and honour belong to God, His Messenger and to the believers." (Qur'an, 63:8)

We will, then, see ourselves deserving Allah's words:

"You are the best community ever raised for humankind."
(Qur'an 3:110)

"To be witnesses over people." (Qur'an, 2:143)

II. SOCIAL STRUCTURE IN ISLAMIC CIVILISATION

Social structure, is defined in sociology, the distinctive, stable arrangement of institutions whereby human beings in a society interact and live together. Social structure is often treated together with the concept of social structure, which deals with the forces that change the social structure and the organization of society. Social structure is sometimes defined simply as patterned social relations—those regular and repetitive aspects of the interactions between the members of a given social entity.

On the base of Islamic values, Muslims established social structure and way of life to lead the human being to the happiness. This structure has got some terms and concepts that were mainly taken from Qur'an, Sannah and Muslim cultures. This section is dealth with concepts such as ummah, family, ulama and festivals.

Concept of Ummah

Ummah (أمة) is an Arabic word meaning "nation" or "community". It is distinguished from Sha'b (شعب) which means a nation with common ancestry or geography. Thus, it can be said to be a supra-national community with a common history. It is a synonym for al-ummah al-Islamiyah (the Islamic Nation), and it is commonly used to mean the collective community of Islamic peoples. In the Quran the ummah typically refers to a single group that shares common religious beliefs, specifically those that are the objects of a divine plan of salvation. In the context of PanIslamism and politics, the word Ummah can be used to mean the concept of a Commonwealth of the Believers (ummatu'l-mu'minīn)

The word Ummah refers to "the people" in Arabic, more specifically to Muslim people with a common ideology and culture. "Ummah" is also said in the Quran by Allah referring to Muslims. It is more commonly used in Islamic countries. Muslim Ummah absolutely refers to the unity of Muslims all over the world. It is a communal word which divides people into two classes: one of them is Muslim and the other is non Muslim. NonMuslims are viewed as brothers and sisters in terms of all being children of Adam. The Muslim Ummah is responsible for upholding the religion and therefore benefiting the community regardless whether the community is Muslim or nonMuslim. Apart from its strict religious connotation, the word "ummah" is used in Arabic in the general sense of "nation", as in al-umam wa al-shuub ("nations and peoples"). The Arabic term for the United Nations in Arabic al-Umam al-muttahidah ("The United Ummahs"). In its Islamic sense of the community of Muslims, the word is usually preceded in Arabic by the definite article, i.e. al-ummah.

Islamic Usage and Origin

Al-Ummah al-Wāhidah in the Quran ("One Community") refers to all of the Islamic world as it existed at the time. The Quran says:

"You [Muslims] are the best nation brought out for Mankind, commanding what is righteous (Ma'rūf, lit. "recognized [as good]") and forbidding what is wrong (Munkar, lit. "recognized [as evil]")" (Qur'an 3:110)

The usage is further clarified by the Constitution of Medina, an early document said to have been negotiated by Hz. Muhammad in AD 622 with the leading clans of Medina, explicitly refers to Jewish and pagan citizens of Medina as members of the Ummah.

There are a total of sixty two instances that the term ummah is mentioned in the Qur'an. The use of ummah in the

Qur'an almost always refers to ethical, linguistic, or religious bodies of people who are subject to the divine plan of salvation. The meaning of the term *ummah* in the Qur'an appears to transform throughout the chronology of the Qur'an. When it is first used in the Qur'an it is hardly distinguishable from the term *qawm* which can be translated to 'tribe.' The Qur'an recognizes that each *ummah* has a messenger that has been sent to relay a divine message to the community and that all *ummahs* await God's ultimate judgment. Although the meaning of the *ummah* begins simply with a general application of the word, it gradually develops to reference a general religious community and then evolves to specifically refer to the Muslim community. Before it refers exclusively to Muslims, the *ummah* encompasses Jewish and Christian communities as one with the Muslims and refers to them as the People of the Book. This is supplemented by the Document of Medina which declares all members of the *ummah*, regardless of religion, to be of 'one *ummah*.' In these passages of the Qur'an, *ummah* may be referring to a unity of mankind through the shared beliefs of the monotheistic religions. However, the most recent *ummah* that receives a messenger from God is the Arab *ummah*. As the Muslims became stronger during their residence in Medina, the Arab *ummah* narrowed into an *ummah* exclusively for Muslims. This is evidenced by the resacralization of the Kaaba and Muhammad's command to take a pilgrimage to Mecca, along with the redirection of prayer from Jerusalem to Mecca. The period in which the term *ummah* is used most often is within the Third Meccan Period followed by the Medinian period. The extensive use of the term during these two time periods indicates that Muhammad was beginning to arrive at the concept of the *ummah* to specify the genuine Muslim community. Furthermore, the early Meccan passages generally equate *ummah* as religion, whereas in the Medinian period the passages of the Qur'an refer

more specifically to the relation of the ummah and religion. The final passage that refers to ummah in the Qur'an refers to the Muslims as the "best community" and accordingly led to ummah as an exclusive reference to Islam.

Rise of of the Ummah

At the time of Hz. Muhammad, before the conception of the ummah, Arab communities were typically governed by kinship. In other words, the political ideology of the Arabs centered around tribal affiliations and bloodrelational ties. In the midst of a tribal society, the religion of Islam emerged and along with it the concept of the ummah. The ummah emerged according to the idea that a messenger or prophet has been sent to a community. But unlike earlier messengers who had been sent to various communities in the past (as can be found among the Prophets in the Old Testament), Hz. Muhammad had been given the task to develop a universal ummah and not only for the Arabs. Hz Muhammad's purpose as messenger to them was to transmit a divine message, and lead the Islamic community to salvation. Since Hz. Muhammad is the messenger for the ummah, it indicates there is a divine message, which further implies that God is directing the life affairs of the ummah. Accordingly, the purpose of the ummah was to be based on religion, following the commands of God, rather than kinship.

The Ummah in Mecca

Initially it did not appear that the new Muslim community would oppose the tribes that already existed in Mecca. The first Muslims did not need to make a break with traditional Quraysh customs since the vision for the new community included moral norms that were not unfamiliar to the tribal society of Mecca. However, what distinguished this community

from the tribes was its focus of the place of those morals within a person's life.

The Ummah in Medina

After Muhammad and the first converts to Islam were forced to leave Mecca, the community was welcomed in Medina by the Ansar, a group of Pagans who had converted to Islam. Despite Medina already being occupied by numerous Jewish and polytheistic tribes the arrival of Muhammad and his followers provoked no opposition to Medina's residents. Upon arriving in Medina, Muhammad established the Constitution of Medina with the various tribal leaders in order to form the Meccan immigrants and the Medinan residents into a single community, the ummah. Rather than limiting members of the ummah to a single tribe or religious affiliation as had been the case when the ummah first developed in Mecca, the Constitution of Medina ensured that the ummah was composed of a variety of people and beliefs essentially making it to be supra-tribal. Islam historian, Tabari, suggests that Muhammad's initial intentions upon arriving in Medina was to establish a mosque, however this is unlikely Tabari also claimed that Hz. Muhammad observed the first Friday prayer in Medina. It occurred on Friday because Friday served as a market day in Medina to enable Jews to observe the sabbath. Membership to the ummah was not restricted to adhering to the Muslim faith but rather encompassed all of the tribes as long as they vowed to recognize Hz. Muhammad as the community and political figure of authority. The Constitution of Medina declared that the Jewish tribes and the Muslims from Medina formed 'one ummah.' It is possible that the Medinan ummah was purely secular (compared to the later transformation of the ummah in Mecca) due to its variety of beliefs and practices of its members. The purpose of the Constitution of Medina was to uphold political obli-

gations and social relations between the various tribes. The community members in Medina, although not derived from the same faith, were committed to each other through a desire to defend the common good of the community. In other words, the community was united according to preserve its shared interests. The people of other religious beliefs, particularly those that are considered to be "People of the Book" were granted the special protection of God through the dhimmah contract. These other religious groups were guaranteed security by God and Muhammad because of their common religious history as being the "People of the Book." The dhimmah served as a sort of alliance between Muslims and nonMuslims. In the earlier treaties of the dhimmah, both groups were viewed as equal in status and both were obligated to help the other. However, in later treaties, after Islam had gained more power throughout Arabia, the dhimmah was perceived as the fulfilment of the religious duties of Muslims along with the payment of zakat. With the new contract of dhimmah, nonMuslims' protection by God and Muhammad became dependent on their payment.

The Document of Medina

The document of Medina is a kind of constitution put by Muhammad to regulate social and political life in Medina. It deals with various tribal issues such as the organization and leadership of the participating tribal groups, warfare, blood money, ransom of captives, and war expenditures. It is at the beginning of the document that the Muslims from the Quraysh (those from Mecca) and the Muslims from Yathrib (those from Medina) are declared to be an ummah or one community. The word ummah appears again when the document refers to the treaty of the Jews and states that the Yahūd Banī ' Awf, or Jews, are an ummah that exists alongside the ummah of the Muslims or may be included in the same ummah as the Muslims. The

document does state that the Jews who join the Muslims will receive aid and equal rights. In addition, the Jews will be guaranteed security from the Muslims, and are granted to maintain their own religion just as the Muslims will maintain theirs. This infers that the ummah is not strictly a religious community in Medina. The Constitution of Medina lists the various Medinan tribes derived from the Aws and Khazraj as well as the several Jewish tribes that are granted to keep their tribal organization and leadership. The document also reveals that each group, the Muslims and the Jews, is responsible for its own finances except during time of war the two are able to share expenses. Back to Mecca After the fall of Mecca, membership in the ummah required a commitment to Islam. This happened as a result of Islam beginning to distinguish itself not just from Paganism but also Judaism and Christianity by emphasizing a model of community based on Abraham. The membership of the ummah was now based on two main principles. The first is to worship God alone and secondly, in order to worship God properly one must be in a guided community. The essentials of the new society were the new relations between human beings and God and between human beings and one another. The society was held together by the Prophet. Feuding among Muslim clans was forbidden. Muhammad's community was designed to transform the world itself through action in the world.

Early Muslim Ummah

1. The Muhajirun

Muhajirun (the Emigrants) were the early, initial Muslims who followed the prophet Muhammad on his Hijra. The majority of the Muhajirs were from the Quraish tribe, more precisely of the Hashimi branch of Mecca.

The Muhajirun were the exiles, the original companions of the Messenger of Allah who risked life and limb to stand for

truth and justice; who left homes, families, loved ones and the sacred city itself to avoid persecution at the hands of the Mushrikuun (the Idolaters). These were individuals who broke ties of kinship in a society where kinship was all that mattered, and who chose Allah and His Messenger.

2. The Ansar

Ansar is an Islamic term that literally means "helpers" and denotes the Medinan citizens that helped the Prophet. They belonged to two main tribes, the Banu Khazraj and the Banu Aus of Yathrib. Hz. Muhammad and the Muhajirun on the arrival to the city after the migration to Medina and fought in the cause of Islam.

Many of the Ansar accepted the Prophet while not having yet seen him. They were the magnanimous hosts of the Prophet and the Emigrants, giving away not just portions of their annual income, but swathes of farm land—sources of income—to their new brothers and sisters. They gave away the shirts on their backs, and displayed the genuine love that comes with true hospitality.

After after Hz. Muhammad they mainly became an important military elements in many conquests, as indicated with the appointing of Thabit bin Qays bin Shammās, an orator of Ansar, to lead Ansaris in support of Khalid Ibn Al Walid in the Battle of Buzakha at the time of Caliph Abu Bakr. Later they also played prominent role on in the Battle of Yamama where Ansars under Al Bara bin Malik Al Ansari charging in the perilous moment of the battle and became the turning point of the battle, the battle of Yamama were also where Abu Dujana, prominent warrior of Ansar was fallen at the time In the year 24/645, during the caliphate of Uthman Ibn Affan, a prominent Ansaris were also holds major positions like Al Bara' ibn `Azib

who being made governor of alRay (in Persia). He eventually retired to Kūfā and there he died in the year 71/690.

3. The Mawali

Mawali or mawālā is a term in Classical Arabic used to address nonArab Muslims. Originally the term mawla (singular of mawali) referred to a party with whom one had an egalitarian relationship, such as a relative, ally, or friend, but the term eventually came to designate a party with whom one had an unequal relationship, such as master, manumitter, and patron, and slave, freedman, and client.

The term gained prominence during the Umayyad Caliphate (c. 661-750 CE/41-132 AH), as many nonArabs such as Persians, Africans, Turks and Kurds converted to Islam. The influx of nonArab converts to Islam created a new difficulty in incorporating them into tribal Arab society. The solution appeared to be the contract of wala', through which the nonArab Muslims acquired an Arab patron. They continued to pay a similar tax that was required from the people of the book and were generally excluded from government and the military until the end of the Umayyad Caliphate. In Khorasan and Persia, the Arabs held most of the higher positions in the armed forces and in the upper echelons of government. Therefore, many of mawali were drawn to the anti-Umayyad activities of the Kaysanites Shia.

4. The Dhimmis

A dhimmī in Arabic means “protected person”. It is a historical term referring to nonMuslim citizens of an Islamic state. According to scholars, dhimmis had their rights fully protected in their communities, but as citizens in the Islamic state, had certain restrictions, and it was obligatory on them to pay the jizya tax. Dhimmis were excluded from specific duties assigned

to Muslims, and did not enjoy certain political rights reserved for Muslims, but were otherwise equal under the laws of property, contract, and obligation. They were also exempted from the zakat tax paid by Muslims.

Under the sharia, the dhimmi communities were usually subjected to their own special laws, rather than some of the laws which were applicable only to the Muslim community. For example, the Jewish community in Medina was allowed to have its own Halakha courts, and the Ottoman millet system allowed its various dhimmi communities to rule themselves under separate legal courts. These courts did not cover cases that involved religious groups outside of their own community, or capital offences.

Dhimmi communities were also allowed to engage in certain practices that were usually forbidden for the Muslim community, such as the consumption of alcohol and pork. Historically, dhimmi status was originally applied to Jews, Christians, and Sabians. This status later also came to be applied to Zoroastrians, Mandaean, Hindus, and Buddhists.

The status of the dhimmi "was for long accepted with resignation by the Christians and with gratitude by the Jews" but the rising power of Christendom and the radical ideas of the French Revolution caused a wave of discontent among Christian dhimmis. The continuing and growing pressure from the European powers combined with pressure from Muslim reformers gradually relaxed the inequalities between Muslims and non-Muslims in the mid 19th century.

Muslim Family

We live in an era in which the nature, function, and structure of the family have been thrown into question. Many, for example, would consider an unmarried couple, a single mother,

and homosexual couples as equally legitimate expressions of the family unit. Islam takes a more conservative stance, arguing that the family is a divinely inspired institution, with marriage at its core.

Concept of Family

In the context of human society, a family (from Latin: familia) is a group of people affiliated by consanguinity (by recognized birth), affinity (by marriage), or coresidence and/or shared consumption.

Some of the definitions of “Family” offered by the Webster Dictionary are as following:

- A group of individuals living under one roof and usually under one head or household.
- The basic unit of society traditionally consisting of two parents raising their children.
- A family is a group of two people or more (one of whom is the householder) related by birth, marriage, or adoption and residing together; all such people (including related subfamily members) are considered as members of one family.

With the rise of “single parent families”, “same sex couples” and “live together outside of marriage”, traditional definitions of family are being widely broken in the western world.

Members of the immediate family may include, singularly or plurally, a spouse, parent, brother, sister, son and/or daughter. Members of the extended family may include grandparents, aunts, uncles, cousins, nephews nieces and/or siblings (kardeş) in law.

In most societies, the family is the principal institution for the socialization of children. As the basic unit for raising children, anthropologists generally classify most family organization as

- matrifocal (a mother and her children);
- conjugal (a husband, his wife, and children; also called the nuclear family);
- avuncular: kind, tolerant, babacan (for example, a grandparent, a brother, his sister, and her children); or
- extended (parents and children coreside with other members of one parent's family).

Some scholars argue that whether or not one views the family as "declining" depends on one's definition of "family". "Married couples have dropped below half of all American households. This drop is shocking from traditional forms of the family system. Only a fifth of households were following traditional ways of having married couples raising a family together."

In the Western World, marriages are no longer arranged for economic, social or political gain, and children are no longer expected to contribute to family income. Instead, people choose mates based on love. This increased role of love indicates a societal shift toward favoring emotional fulfilment and relationships within a family, and this shift necessarily weakens the institution of the family

"Family" is used metaphorically to create more inclusive categories such as community, nationhood, global village and humanism. Genealogy is a field which aims to trace family lineages through history. Family is also an important economic unit studied in family economics.

Functions of Family

One of the primary functions of the family involves providing a framework for the production and reproduction of persons,

- biologically and/or
- socially.

This can occur through

- the sharing of material substances (such as food);
- the giving and receiving of care and nurture (nurture kinship);
- jural rights and obligations; and
- moral and sentimental ties.

First Family in the History

First family came into existence with the creation of first man and woman, Adam and Hawa (Eve). Allah says, *“And (remember) when your Lord said to the angels; “I will create a vicegerent on earth.” They said: “Will You place in there, one who will make mischief and shed blood in there? While we (indeed) celebrate Your Praises and glorify Your Holy (Name)? He said: “I do know what you do not know.”* (Baqarah: 2: 30)

Then Allah created for the first man his pair (zawj) in the form of the first woman. That's how the first family of husband and wife came into being. The Qur'an says,

“O Humankind! Fear (and respect) your (Guardian) Lord, Who created you from a single person (Adam) and from him, He (Allah) created his mate of similar nature, and from both (the two of them) spread (like seeds) countless men and women -And fear Allah, through Whom you demand your mutual (rights), and revere (and respect) the wombs (that bore you): For Allah always watches over you.” [Nisa: 1]

Allah emphatically mentions that He created the first human for His vicegerency of the earth, but initially He placed the first human couple in paradise under one condition.

“And We said: “O Adam! You and your wife live in the Garden; and eat of the plentiful things in there (wherever and whenever) you want; But do not approach this tree, or you will run into harm and transgression.” [Baqarah: 35]

When that condition was broken, the first couple was sent to the earth. Again, with another condition:

"We said: "Get you all down from here; And if, surely, there comes Guidance to you from Me; Those who follow My guidance, for them there shall be no fear, and they shall not suffer."
[Baqarah: 38]

The point to be made here is, the beginning of human civilisation on this planet started through a husband and wife, in an atmosphere of high moral standard, divinely guided knowledge and wisdom. This is in sharp contrast to the hypothesis of Darwinian evolution that is being taught in schools of the western world under the guise of science. Islam categorically rejects this pseudo-science which has also been refuted within the scientific community.

Family Quotes

"Nikah (marriage) is my Sunna. He who shuns my Sunna is not of me." *Hadith*

"When a man marries, he has fulfilled half of his religion, so let him fear Allah regarding the remaining half." *Hadith*

"A man marries a woman for four reasons: for her property, for her rank, for her beauty, and for her religion (and character). So marry the one who is best in the religion and character and prosper". *Hadith*

"You don't choose your family. They are God's gift to you, as you are to them." *Desmond Tutu*

"Family is not an important thing. It's everything." *Michael J. Fox*

"In every conceivable manner, the family is link to our past, bridge to our future." *Alex Haley.*

The Muslim Family

A Muslim family consists of a legally married couple (husband and wife) and their children. It also includes their parents, siblings and other relatives. A Muslim family comes into existence through two means: blood relationship and marriage.

Allah says, *“And it is He Who has made man from water: Then He has set up relationships of family and marriage: And your Lord is ever All Powerful (over all things).”* (Furqan: 54)

Muslim family has got two fundamental distinctions;

- The basic family unit of husband and wife (man and woman) is established solely through marriage.
- Family members include blood relatives of both husband and wife, whether they live under single roof or not.

Characteristics of Muslim Family

A successful Muslim family has the following distinguishing characteristics: balancing rights and responsibilities, good leadership, and habits for success.

1.0 Rights and Responsibilities

1.1 Balance between rights and responsibilities: Each member of the family husband wife, or child, has both rights and responsibilities. Many families fail because they cannot find the right equilibrium between the two. The family will succeed if each member knows their rights and responsibilities. There should be a balance between the two. In a healthy family, members fulfill their obligations and responsibilities before demanding their rights.

1.2 Child rearing: Both parents are jointly responsible for the upbringing of their children (aqidat, emotional, physical, psychological, and social), both can undertake any responsibility but division of labor is more efficient such that each parent

does what they are best at. It is the primary duty of both parents to save the family from hell-fire. This responsibility starts with teaching of religion, character and behavior.

1.3 Division of labor: Women are emotionally and psychologically equipped for child rearing. They have traditionally been left to care for children. The traditional roles of the spouses may be changing. Traditionally men were providers and decision-makers. Women were housekeepers, preparers of meals, and caretakers of children. Women are now being involved in many societal activities outside the home. There has been no corresponding increase in men's home responsibilities with the result that the family ends up as the ultimate loser.

1.4 Conjugal rights: Each of the spouses has rights and responsibilities to the other. The husband has the right to enjoy the body of his wife. The wife has the right to sexual enjoyment, financial support, nafaqat, and good company, mu'asharat.

2.0 Leaders in the Family

2.1 Qawaamat: The husband is the legal and customary head of the family. His position of leadership, qawamat al rajul is based on having more responsibilities. He is a leader and not a dictator. His leadership means carrying more responsibility. His is not a power relationship but a relationship of service, love, and consideration. The husband should not be an overlord high above the rest of the family members. He should partake of domestic work. He must be directly involved in the happiness and sorrow of the family.

2.2 Family security: The husband is legally responsible for the financial up keeping of the family. He should provide financial security for his family within reasonable limits. Whatever the husband spends on his family is sadaqa. The husband also has the duty to protect his family both physically and emotionally.

2.3 Responsibilities outside the home: The man has more legally binding social responsibilities outside the house. If these were given to the woman the family unit as we know it would disappear because she would then have little time or energy for the family.

2.4 Wife's leadership role: There are many aspects of the family's life in which the wife's leadership must be recognized because she is the specialist. The prophet recognized this role as a caretaker of the home, *al mar at raa'iyat fi bayt zawjiha*[2]. The extent of the wife's responsibility varies by culture and custom for example women of the ansaar played a bigger role than women of the Quraish in Madina[3]. The wife is the primary educator of children. She has more impact on shaping their character and personality. The wife is better suited to assure psychological well being of the whole family. Breast-feeding and psychological bonding to mother make her a model personality. She has to live up to the expectations in order that the children will grow up well.

2.5 Obedience and mutual consultation: The wife and children must obey the head of the family in order to keep the family united and orderly. He in turn should listen to and respect the opinions and interests of all members of the family. A family cannot survive if there are two equal and competing heads. A wife who wants the success of her family and its happiness will defer to the husband's leadership role.

3.0 Success of the Family

3.1 Habits for success of the family: The family must be developed spiritually by remembering Allah often, praying in the home regularly, inculcating iman in the children, following the sunnat and reading the Qur'an regularly especially surat Baqara.

3.2 Education: The family's education must be taken care of. Both the spouses and children have to be taught. Book and

audio-visual libraries must be provided. Good and righteous persons should be invited to visit the home. Visits should be exchanged only with good families. Irreligious people or those known to be involved in sins should not be allowed into the home.

3.3 Monitoring and control: The family should be treated as a small social unit. Shura should be established by discussing family matters with the spouse and children. Problems are solved amicably and within the family. Children should not be allowed to see differences or conflicts between the parents. The head of the family must exercise control over family activities with compassion and firmness. He should monitor what the children are doing. Make sure that the family follows fixed meal and sleep times. All members of the family should cooperate in the household work. Members of the family can joke and have fun with one another.

3.4 Economy: Waste and extravagance must be avoided. Waste leads to poverty. What is wasted could have been helpful to some one else in the community. A life of hyper-consumerism is un-Islamic. The family should buy only what it needs. It is even advisable to buy less than what are thought to be the needs, because the needs are often over-estimated. The temptation to always 'want' things should be resisted. Showing off or competing must be avoided. Indebtedness must be avoided. A debt is an instrument of enslavement. A debtor soon finds himself telling lies. He will also take more debts to pay old ones and will not get out of this vicious circle. A few debts are inevitable; most others are a result of unnecessary expenditures.

3.5 Home privacy and security: In order for members of the family to interact and develop the necessary bonds, they need time together isolated from the rest of the community. This is ensured by maintaining a certain degree of privacy in

home. The privacy of the home must be guarded jealously. Family secrets should be kept within the home.

All members of the family must feel secure in their home. Involved here is not only physical and financial security but also psychological and emotional security. Members of the family may have to make sacrifices to make sure that their families are secure. The sacrifice may be time, financial or even accepting some inconveniences and humiliations.

The Ulama in Islamic Society

The ulama (pr. of alim) are learned men of religion, Islamic scholars such as *shaykh al-islam*, *shaykh*, *kadi*, *mufti*, *mudarris*, *ishan*, *vaiz*, *imam and molla*; but, they do not constitute a clergy - in the Sunni Islam - in the Western sense.

Islam has its own system including beliefs about "ultimate reality, epistemology, ontology, ethics, purpose, etc." Muslims believe that the Qur'an is the final revelation of God for the guidance of humankind. The belief that the Qur'an had prophesied scientific theories and discoveries has become a strong and widespread belief in the contemporary Islamic world; these prophecies are often offered as evidence of the divine origin of the Qur'an; see scientific foreknowledge in sacred texts for further discussion of this issue.

Role of the Ulama

The ulama has been producing knowledge, mostly religious one for Muslims. The early Islamic states had the highest literacy rates among pre-modern societies. One factor was its parent-driven educational marketplace, as the state did not systematically subsidize educational services until the introduction of state funding under the Turkish Saljuk State in the 11th century. Another factor was the diffusion of paper from China,

which led to an efflorescence of books and written culture in Islamic society, thus papermaking technology transformed Islamic society. Other factors include the widespread use of paperbooks in Islamic society (more so than any other previously existing society), the study and memorization of the Qur'an, flourishing commercial activity, and the emergence of the Maktab and Madrasah educational institutions.

Muslims have to keep on learning from the cradle to the grave. The knowledge which Muslims have to learn is called al-'Ulum al-Islamiyya (Islamic sciences), which consist of two parts: al-'Ulum an-naqliyya, al-'Ulum al-'aqliyya. Al-'Ulum an-naqliyya (also called 'religious sciences'): The 'ulama' derived these sciences from four main sources. These sources are also called al-adillat ash-Shariyya. They are al-Qur'an, al-Hadith, ijma' and qiyas. Al-'Ulum al-'aqliyya (also called 'experimental sciences') were divided into two groups: technical sciences and literary sciences. Main branches of religious sciences: Tafsir: Tafsir is interpretation of the Qur'an. Two kind of tafsir emerged in Islamic civilisation: riwayat tafsir (based on sacred sources) and diraya tafsir (based on human ratio). The ulama of Sunnism, Shiism and Mu'tazila developed their own tafsirs in line of their beliefs. Hadith: Hadith are the collections of the reports of the teachings, deeds and sayings of the prophet Muhammad. In Islamic terminology, the term hadith refers to reports of statements or actions of the Prophet Muhammad, or of his tacit approval or criticism of something said or done in his presence. The hadith was used in forming the basis of 'Shariah' law. Fiqh: Fiqh is Islamic jurisprudence. The word fiqh is an Arabic term meaning "deep understanding" or "full comprehension". Technically it refers to the body of Islamic law extracted from detailed Islamic sources (which are studied in the principles of Islamic jurisprudence) and the process of gaining knowledge of Islam through jurisprudence. Kalam: 'Ilm al-

Kalām (literally "science of discourse"), often foreshortened to kalām, is an Islamic science born out of the need to establish and defend the tenets of Islamic faith against doubters and detractors. A scholar of kalām is referred to as a mutakallim (plural mutakallimūn) as distinguished from philosophers, jurists and scientists. Major Kalām school: Ash'ari, Maturidi, Murji'ah, Mu'tazili. Tarikh/Sirah: Tarikh is an Arabic word meaning 'history,' or historiography. Muslim historical writings first began to develop in the 7th century, with the reconstruction of the Prophet Muhammad's life in the centuries following his death.

Social Position of the Ulama

Classical Islamic society, based on such criteria as occupation and lineage was traditionally bisected into ruler (*khassa*) and the ruled (*awam*). The concept of *khassa* centered on the person of ruler, but by extension also included to a degree those with whom he shared his power, allied himself through marriage, and favored with gifts of remunerative offices or revenue - bearing properties.

Despite the large number of ulama who claimed prophetic descent, their origins were overwhelmingly from *the awam*, considering *the khassa* as the political- military elite. The ulama thus had roots firmly among the *awam*; and by virtue of their education and social roles, they frequently acted as the people's agents before the government, particularly when the government consisted of foreigners.

There was a tendency for populace to look upon the ulama as their spokesmen in their relations with even native rulers, however. Furthermore, the ulama maintained links which was their participation frequently as leaders - in the popular religious brotherhoods. Since the religious establishment was perhaps the best available avenue for social and economic advancement, it was continually receiving an influx of fresh recruits

from below. The rate of which newcomers could enter the religious establishment and then rise its higher position was also not everywhere the same. In the Ottoman Turkey the upper echelons of the muslim institution became the preserve of a few families.

In Central Asian Turkish khanats such as the Buhara Emarite, the Khokand Khanate and the Khiwa Khanate, although some exceptions a few families of the ulema such as *khojas* and *sayyids* monopolised the upper posts of religious institutions and became hereditary to get such jobs.

Economic Power of the Ulama

On the other hand, their origins and contacts notwithstanding, the ulama could also reflect the qualities of a wealthy, privileged elite. Aside their modest salaries and fees, the ulama often had access to sources of great wealth. Foremost among these were the public and private endowments (*awqaf*) for which they served as trustees, receiving a percentage of the annuities. By administering only a few endowments, an alim could guarantee himself a comfortable income. Some ulama engaged in commerce or practised a craft.

Moreover, the ulama were as rule exempt not only from taxation but also from the forced loans and confiscations by which sultans periodically plundered wealthy merchants and bankers. And, unlike the other officials, the ulama could bequeath their fortunes to their sons. They became powerful religious dynasties.

In many areas, the Ottoman Turkey particularly, this dynastic factor operated in such a way as to give preferential treatment to sons of high ranking officials and to reserve for them the upper position. Thus a relative small group of families dominated the upper echelons of the religious hierarchy and

constituted the nearest thing to a hereditary aristocracy known in the Ottoman history.

Religious Festivals in Islamic Civilisation

Festivals are an expressive way to celebrate glorious heritage, culture and traditions. They are meant to rejoice special moments and emotions in our lives with our loved ones. They play an important role to add structure to our social lives, and connect us with our families and backgrounds. They give us a distraction from our day to day, exhausting routine of life, and give us some inspiration to remember the important things and moments in life. Festivals were started to pass the legends, knowledge and traditions onto the next generation.

All festivals are cultural in one way or another. There are many types of cultural festivals such as National, Religious and Seasonal. They all serve the purpose of bringing happiness to our lives, and strengthen our sense of community.

Religious Festivals are important for families. To keep this simple we can all agree that religious festivals help us to teach principles and ethics to our next generations. All different religious festivals bring the same message of love, tolerance and understanding. On these occasions we express our gratitude to Allah, for the special thing or event that originated on this particular festival.

We are dealt with In Islamic civilisation the most celebrated religious festivals in Islamic Civilisation namely are *Eid al-Adha*, *Eid al-Fitr*, *Mawlid-i Naby* and *Muharram-Ashura*. The word "Eid" appears once in Al-Ma'ida, the fifth sura of the Quran, with the meaning "solemn festival".

1. The Eid al-Adha

Eid al-Adha (Arabic) meaning "Festival of the sacrifice", also called the Feast of the Sacrifice (Turkish: Kurban Bayramı; Bosnian: Kurban Bajram; Persian: Eide qorban), the "Major Festival", the "Greater Eid", Baqr 'Eid (Urdu), or Tabaski (West Africa), is the second of two religious holidays celebrated by Muslims worldwide each year.

It honors the willingness of the Prophet Abraham (Hz. Ibrahim) to sacrifice his promised son, Ishmael (Ismail), as an act of submission to God's command, before God then intervened, through His angel Gabriel (Jibra'il) and informs him that his sacrifice has already been accepted. The basis for the observance comes from the 196th ayah (verse) of Al-Baqara.

The meat from the sacrificed animal is preferred to be divided into three parts. The family retains one third of the share; another third is given to relatives, friends and neighbors; and the remaining third is given to the poor and needy.

In the lunarbased Islamic calendar, Eid al-Adha falls on the 10th day of Dhu alHijjah and lasts for three days. In the international (Gregorian) calendar, the dates vary from year to year, drifting approximately 11 days earlier each year. Eid al-Adha is the latter of the two Eid holidays, the former being Eid al-Fitr.

Eid al-Adha begins with a Sunnah prayer of two rakats followed by a sermon (khutbah). Eid al-Adha celebrations start after the descent of the Hujjaj, the pilgrims performing the Hajj, from Mount Arafat, a hill east of Mecca. Eid sacrifice may take place until sunset on the 13th day of Dhu alHijjah. The days of Eid have been singled out in the Hadith as "days of remembrance". The takbir (days) of Tashriq are from the Fajr prayer of the 9th of Dhu al-Hijjah up to the Asr prayer of the 13th of

Dhu alHijjah (5 days and 4 nights). This equals 23 prayers: 5 on the 9th–1

2. The Eid al-Fitr

Eid al-Fitr, ("festival of breaking of the fast"), also called Feast of Breaking the Fast, Bayram, the Sweet Festival and the Lesser Eid. It is an important religious holiday celebrated by Muslims worldwide that marks the end of Ramadan, the Islamic holy month of fasting (sawm). The religious Eid is a single day during which Muslims are not permitted to fast.

The holiday celebrates the conclusion of the 29 or 30 days of dawn to sunset fasting during the entire month of Ramadan. The day of Eid, therefore, falls on the first day of the month of Shawwal.

Eid al-Fitr has a particular Salat (Islamic prayer) consisting of two Rakats (units) and generally offered in an open field or large hall. It may be performed only in congregation (Jama'at) and, has an additional extra six Takbirs (raising of the hands to the ears while saying "Allāhu Akbar", literally "God is greatest"), three of them in the beginning of the first raka'ah and three of them just before Ruku' in the second raka'ah in the Hanafi school of Sunni Islam. Other Sunni schools usually have twelve Takbirs, seven in the first, and five at the beginning of the second raka'ah. This Eid al-Fitr salat is, depending on which juristic opinion is followed, Fard (obligatory), Mustahabb (strongly recommended, just short of obligatory) or mandoob (preferable). Muslims believe that they are commanded by Allah, as mentioned in the Quran, to continue their fast until the last day of Ramadan and pay the Zakat and fitra before offering the Eid prayers.

3. The Mawlid

Mawlid (mawlid-i nabi, "Birth of the Prophet", sometimes simply called in colloquial Arabic مولد mawlid, mevlid, mevlit, mulud among other vernacular pronunciations; sometimes ميلاد mīlād) is the observance of the birthday of the Prophet Muhammad (571) which is celebrated often on the 12th day of Rabi' al-awwal, the third month in the Islamic calendar. The 12th Day of Rabi' al-awwal is the most popular date from a list of many dates that are reported as the birth date, but 12th day of Rabi' al-awwal is the only date reported as the date of death.

The origin of Mawlid observance dates back to the period of the early four Caliphs of Islam, whom Sunnis claim to be the rightly guided caliphs. The celebration of this birthday was further initiated by the Fatimids and it was celebrated in lands under their control. The Ottomans declared it an official holiday in 1588. The term Mawlid is also used in some parts of the world, such as Egypt, as a generic term for the birthday celebrations of other historical religious figures such as Sufi saints. Most denominations of Islam approve the commemoration of Muhammad's birthday, however, some denominations including Wahhabism / Salafism, Deobandism and Ahmadiyya movement disapprove its commemoration by calling it unnecessary religious innovation (bid'ah or bidat). Mawlid is recognized as a national holiday in most of the Muslimmajority countries of the world except Saudi Arabia and Qatar which are officially Wahhabi/Salaf

4. The Muharram and the Ashura

Muharram is the first month of the Islamic calendar. It is one of the four sacred months of the year. Since the Islamic calendar is a lunar calendar, Muharram moves from year to year when compared with the Gregorian calendar.

The word "Muharram" means "Forbidden" and is derived from the word harām, meaning "sinful". It is held to be the most sacred of all the months, excluding Ramadan. Some Muslims fast during these days.

The tenth day of Muharram is the Day of Ashura, which to Shia Muslims is part of the Mourning of Muharram. Muslims especially Shia Muslims commemorate the martyrdom of Hussein ibn Ali on the Day of Ashura (10 Muharram H.61/M.680).

Some Muslims fast during this day, because it is recorded in the hadith that Musa (Moses) and his people obtained a victory over the Egyptian Pharaoh on the 10th day of Muharram; accordingly Hz. Muhammad asked Muslims to pray on this day that is Ashura and on a day before that is 9th (called Tasu'a). Fasting differs among the Muslim groupings; many Shia Muslims stop eating and drinking during sunlight hours and do not eat until late afternoon. Sunni Muslims also fast during Muharram for the first ten days of Muharram, or just the tenth day, or on both the ninth and tenth days; the exact term depends on the individual.

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III. RULING BODY AND ADMINISTRATIVE INSTITUTIONS IN ISLAMIC CIVILISATION

Ruling body is a person or social class of given society that decides upon and sets that society's political agenda. Administration is the system of arranging, sorting out, organising and controlling state activities with a view to accomplish targets. The accomplishment of a state relies on the effectiveness of its administrative offices. It is the connecting link between the ruler/state and the subject/citizens. This provides order, security, justice, peace and motivation in life. Administration gives authority by affecting and directing staff. Administrators impact his subordinates to work enthusiastically to achieve hierarchical objectives. The administration is the brain of the organization where you translate all functions and reflect the reactions of orders as a system of discipline and the visible image of the achievements.

The Ruling Body in Islamic Civilisation

In the history every civilisation established ruling administrative body based on its values. Islamic civilisation has unique experience in ruling and administration mostly derived from the Qur'an and the Sunnah. Ruling body includes leadership by elected or selected successors to the Prophet Muhammad known as Caliphs, (Imamate for Shia); the importance of following Islamic law or Sharia; the duty of rulers to seek Shura or consultation from their subjects; and the importance of rebuking unjust rulers.

Principles of Islamic Leadership

In Islamic Civilisation the leadership principles practiced by Hz. Muhammad (pbuh), his Caliphs and pious followers

which if practiced will provide success principles equally useful both for Muslims as well as non Muslims. In the Holy Qur'an Allah addresses human beings as his representatives or vicegerents on the earth providing them with all the necessary skills, principles and tools to lead their lives towards glory and also to lead others towards realizing their fullest potential.

"It is He Who hath made you (His) agents, inheritors (khalaif) of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful" (Qur'an, An'am 6: 165)

The Bases of Islamic Leadership Principles

Islamic Leadership Principles are primarily depends on the following bases:

1. The Qur'an: The Qur'an is a complete Code of Life which contains guidelines on spiritual, social, economic and political aspects of human life. It teaches the success and leadership principles which can guide life towards success and highest attainment. Faith, struggle, knowledge seeking, piety, charity, decision making etc. and identical concepts which form the core of leadership principles are contained in this book.

2. The Prophet: The Quran also bears divine testimony and states that the Prophet is the best of leaders according to the following verse:

"For you the life of the Prophet is a good model of behaviour" (33:21).

It is thus through the study of Prophet Muhammad's sirah/life and Sunnah deeds, sayings and personal qualities that valuable leadership lessons can be derived. Three aspects of prophet Muhammad (pbuh) will be discussed here which will form the second source of Islamic Leadership Principles.

The Prophet has directly and indirectly explained the leadership qualities and the importance of leadership. The Prophet said:

“Each of you is a shepherd, and all of you are responsible for your flocks.”

“When three persons go on a journey, let them put one of their number in command.”

3. The Wise Caliphs and Pious Followers: al-Khulafa al-Rashidin and al-Sahaba al-Kiram: The first four Caliphs and Sahaba followed the teachings of the Qur'an and the Prophet Muhammad (pbuh) and achieved extraordinary results. In fact their time is considered as the “Age of Happiness” (Asr-ı Saadah) of Islam because total justice, prosperity, progress, development, and ideal leadership principles characterized that era.

The Caliphs were ideal leaders who guided their followers to the Right Path and discharged their duties as leaders in exemplary and extremely humane manner.

Besides the first generation of Muslims there have been many more leaders and people of great wisdom who practiced the Wisdom-based principles of Islam and followed the teachings of Prophet Muhammad. They shaped human history and achieved tremendous achievements.

4. Experience of Non-Arab Muslim: When Islam had been accepted by non-Arabs, Persians, Turks, Barbers etc. the Muslim culture developed. Especially with the Abbasid Revolution Persian and Turkish culture started to exert a greater influence on the Abbasid court and administration. The Persians and the Turks carried their administrative and bureaucratic experiences and traditions to Islamic civilisation.

5. Traditions of Non-Muslim Civilisations: After the Muslims defeated the armies of Byzantine and Sassanian empires, there came the need to administer the conquered territories. The early Muslim from Arabia did not have a sophisticated sys-

tem like that of the two defeated empires. So, the best recourse for them was to maintain the existing administrative systems just like other conquerors before and after them did. However, the early Muslims inherited two different administrative systems from the conquered two empires. Hence they had to maintain two parallel administrative systems one in the east and another in the west, which differed in their languages, culture, monetary systems and controls.

Concept of Leadership in Islamic Tradition

Leadership in Islamic tradition is considered as an *amanah* (trust) and a *mas'uliyah* (responsibility). A leader is required to meet his obligations to Allah, the Supreme Power as well as to discharge his duties towards the people (Makhluq) or his followers to the best of his abilities.

It says to the *rulers* that the authority vested in them is not their private property but is a trust and that they should discharge the obligations of that trust to the utmost, like upright and honest people, and should carry on government in consultation with the people.

It says to the *ruled*, the power to choose your rulers has been bestowed upon you as a gift from God and you should, therefore, be careful to invest only such persons with governing authority as fully deserve it, and after vesting this authority in them, you should give them your fullest cooperation and should not rebel against them, for if you do so, you are merely seeking to demolish that which your own hands have built.

Both the leader as well as the followers will be held responsible and answerable.

Meeting these duties will not only earn one the blessing of God the Almighty but will also fulfill his duty towards his fellow beings be they leaders or followers. To meet the leadership there are many laws and principles and models but grouped

together we can classify them into the following cardinal principles and values:

1. Faith and Belief: Faith lays the foundation of greatness and success and nothing happens unless one believes in its happening. One of the greatest qualities commonly shared by all great leaders who ever lived was their strong faith and belief in higher entity, themselves or their ideas.

No other religion has placed so much emphasis on faith than Islam. The Arabic word used for faith and belief is *Iman* which is at the core of Islamic teachings. In Qur'anic phraseology, *Iman* (faith) has been regarded as the starting point of everything and "good actions" without *Iman* are useless.

"God is the protector of those who have faith: From depths of darkness He leads them forth into light" (Qur'an 2:257)

2. Knowledge and Wisdom / *Ilm* and *Hikmah*: Knowledge is power and any leader who wishes to excel his/her leadership prowess must acquire knowledge. Knowledge is one of the major reasons which determine the rise and fall of civilisations and their leaders.

Leadership is a great responsibility and to fulfil this important duty the leader must continuously acquire knowledge as per the above advice put forward more than fourteen hundred years ago by the Prophet Muhammad (peace be upon him).

In numerous verses of the Holy Quran human beings are advised to seek knowledge and wisdom. "...Say: 'Are those equal, those who know and those who do not know? It is those who are endowed with understanding that receive admonition.'" (Qur'an, 39:9)

Wisdom or *hikmah* in Arabic one of the most admired, ancient, recurring and popular attributes credited to great leaders is yet another quality highly admired by God himself as quoted in the Holy Quran.

"He (God) grants wisdom to whom He pleases; and he to whom wisdom is granted receives indeed a benefit overflowing; but none will grasp the Message but men of understanding."
(Qur'an 2: 269)

The Prophet encouraged muslims: *"Seek knowledge from the Cradle to the Grave"* (the Hadith)

3. Courage and determination / Casarah and Azimah: Courage and determination are qualities which every leader must embrace, acquire, and possess. History is full of stories where ordinary people emerged as great leaders because they showed courage and determination. Courage and determination emanate from strong faith and belief and the complete satisfaction of one's righteousness.

4. Mutual Consultation and Unity / Shura and Ittihad: Mutual consultation (Shura) is a Quranic command as the above verse emphasizes and is listed with other key virtues such as worshipping God, performing prayers, and spending for the sake of God. There is a wisdom in mutual consultation as decisions taken with mutual consultation are supported by everyone and all concerns of the parties involved are addressed.

"...and who conduct their affairs by mutual consultation"
(Quran 42:38)

The Holy Prophet Muhammad himself practiced this value and in almost all important matters consulted with his colleagues and companions. The most outstanding example of the Prophet's Shura occurred on the eve of the Battle of Uhud.

Perhaps the single most important quality which must be instilled by a leader is creating a unified cadre of followers. Disunity is a cancer which destroys families, organizations, countries and the world community at large. Through mutual consultation a capable leader can prevent chaos and disunity and ensure a united force. This may only be achieved by being willing and open to views and consultation themselves.

5. Morality and Piety /Ahlaq and Taqwa: In numerous verses of the Holy Quran, morality and piety are greatly emphasized not only upon as virtues of leaders but all believers. A leader leads and as such his/her morality and piousness must serve as an example.

"O Children of Adam! Whenever there come unto you apostles of your own, conveying My messages unto you, then all who are conscious of Me and live Righteously - no fear need they have, and neither shall they grieve." (Qur'an 7:35)

Abu Bakr Siddiq's attitude was totally different:

"I have been appointed as ruler over you although I am not the best among you. I have never sought this position nor has there ever been a desire in my heart to have this in preference to anyone else... If I do right, you must help and obey me; if I go astray, set me aright... Obey me so long as I obey Allah and His Messenger. If I disobey them, then you have no obligation to follow me"

6. Superior Communication: A leader must be extremely good in communication and must be eloquent and articulate. This is required to communicate the purpose, mission, vision, and goals of an organization. Communication is an extremely important quality which must be learned, practiced and mastered by every leader of a flock. It is needed because the quality of our lives depends on the quality of our communication skills. In fact all the time we are communicating either with ourselves or others.

Indeed the Holy Quran itself is the most splendid example of superior communication where some of the most complex matters are beautifully presented. The Prophet, articulated the message of Islam in a way that was immediately accepted by a small group of people in Makkah.

7. Justice and Compassion / Adalah and Shawkah-Marhamah: Justice and Compassion are yet other qualities

which form the core of Islamic Leadership. Justice without compassion leads to tyranny, while compassion without justice creates anarchy. A leader needs to maintain a careful balance keeping the overall good of society in mind (Qur'an 5:08; 4:135; 7:29).

Prophet Muhammad as well as his wise Caliphs and companions attached great importance to justice and compassion.

In Islam the concept of justice is at such a highest standard that no other system can compete with it. The Holy Quran in explicitly commands:

"O ye who believe; stand firmly for justice as witness to God, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: For God can best protect both" (Quran 4:13)

8. Patience and Endurance / Sabır and Muqawamah: Patience and endurance is yet another hallmark of great leadership. Allah himself has praised this quality in many verses of the Holy Quran.

"O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah. that ye may prosper." (Quran 3:200)

All great leaders face tremendous challenges and enormous difficulties but with patience and endurance they persevere and achieve the noble goals and missions of their lives.

9. Commitment, Sacrifice and Endeavour: Commitment and sacrifice are yet other traits without which a leader can not be exemplary. It is through commitment to one's mission and goals and the mentality of whatever it takes that differentiates great leaders from the ordinary people.

With total commitment also comes the spirit of personal sacrifice. A Muslim leader must be seen to be making sacrifices, only then the followers will commit to the cause and make bigger sacrifices. An Islamic leader needs to be committed to the

upliftment of his people and must make personal sacrifices so the downtrodden would have more benefits and facilities. The greater the aim, the higher is the price one has to pay to realize it.

One of the most important tenets of leadership is the concept of lifelong endeavour for the good of humanity and God's good causes. The Qur'an therefore tells all believers *"And strive in His cause as ye ought to strive (with sincerity and under discipline)"* (Qur'an 22:78)

Islam does not allow inaction, passivity, stagnation in any sphere of human life. It declares that every individual has to strive for better results in his or her life. The Quran clearly states that *"Man can have nothing but what he strives for"* (Qur'an 53:59)

10. Gratitude and Prayers / Shukur and dua-salah: Human beings owe a lot of gratitude towards their Creator as without His blessings and power nothing can happen. Prophet Muhammad has said that "Gratitude (shukr) for the abundance (ni'math) you have received is the best insurance that the abundance will continue."

Health, inner peace, family, our beliefs and faiths and thousands of other things which we take it for granted are the gifts of God for which we must be grateful at all times. Gratitude is a morally beneficial emotional state that encourages reciprocal kindness and receipt of further gifts from God.

Prayers and supplications bring us nearer to God and protect us from calamities and destruction. On the positive side prayers and supplications plead our case to God and he bestows more blessings on us.

Allah commands: *"And your Lord says 'Call on me; I will answer your (prayers).' But those who are too arrogant to serve me will surely enter Hell-in humiliation."* (Qur'an Mumin 60)

The Caliphate: The Highest Ruling Institutions of Islamic Civilisation

Concept of Caliphate

A caliphate (خِلاَفَة khilāfa) is a form of government led by a caliph (خَلِيفَة khalifa) *a person considered a political and religious successor to the prophet Muhammad and a leader of the entire Muslim community.*

The Rashidun caliphs, who directly succeeded Hz. Muhammad as leaders of the Muslim community, were chosen through shura, a process of community consultation which some consider an early form of Islamic democracy. During the history of Islam after the Rashidun period, many Muslim states, almost all of them hereditary monarchies, have claimed to be caliphates.

Before the advent of Islam, Arabian monarchs traditionally used the title *malik* or another from the same root. The term caliph derives from the Arabic word khalīfah, which today means "successor", "steward", or "deputy" and has traditionally been considered a shortening of either the term *khalifat Allah* ("successor to God") or *khalifat rasul Allah* ("successor of the messenger of God"). The caliph was often known as *Amir al-Mu'minin* ("Commander of the Believers"). The first caliph to be called Amir al-Mu'minin was `Umar ibn al-Khattāb, the second of the Four Rightly Guided Caliphs.

Basis of the Caliphate

1. The Qur'an

The Qur'an uses the term *khalifa* twice. First, in al-Baqara 30, it refers to Allah creating humanity as his khalifa on Earth. Second, in Sad 26, it addresses King David as Allah's khalifa and reminds him of his obligation to rule with justice.

In addition, the following excerpt from the Qur'an, known as the '*Istikhlaf Verse*', is used by some to argue for a Quranic basis for Caliphate:

Allah has promised those of you who have attained to faith and do righteous deeds that, of a certainty, He will make them Khulifa on earth, even as He caused [some of] those who lived before them to become Khulifa; and that, of a certainty, He will firmly establish for them the religion which He has been pleased to bestow on them; and that, of a certainty, He will cause their erstwhile state of fear to be replaced by a sense of security [seeing that] they worship Me [alone], not ascribing divine powers to aught beside Me. But all who, after [having understood] this, choose to deny the truth – it is they, they who are truly iniquitous!" (Al-Nur, 24:55)

In the above verse, the word Khulifa (the plural of Khalifa) has been variously translated as "successors" and "ones who accede to power". Small subsections of Sunni Islamism argue that to govern a state by Islamic law (Shariah) is, by definition, to rule via the Caliphate, and use the following verses to sustain their claim.

So govern between the people by that which God has revealed (Islam), and follow not their vain desires, beware of them in case they seduce you from just some part of that which God has revealed to you. (Quran 5:49)

O you who believe! Obey God, and obey the messenger and then those among you who are in authority; and if you have a dispute concerning any matter, refer it to God and the messenger's rulings, if you are (in truth) believers in God and the Last Day. That is better and more seemly in the end. [Quran 4:59]

2. The Hadith

The following hadith from Musnad of Ibn Hanbal can be understood to prophesy two eras of Caliphate (both on the lines/precepts of prophethood).

Prophethood will remain among you as long as Allah wills. Then Caliphate (Khilafah) on the lines of Prophethood shall commence (start), and remain as long as Allah wills. Then corrupt/erosive monarchy would take place, and it will remain as long as Allah wills. After that, despotic kingship would emerge, and it will remain as long as Allah wills. Then, the Caliphate (Khilafah) shall come once again based on the precept of Prophethood.

In the above, the first era of Caliphate is commonly accepted by Muslims to be that of the Rashidun Caliphate.

One who withdraws his band from obedience (to the Amir) will find no argument (in his defence) when he stands before Allah on the Day of Judgment, and one who dies without having bound himself by an oath of allegiance (to an Amir) will die the death of one belonging to the days of Jahiliyyah.

Hisham ibn Urwah reported on the authority of Abu Saleh on the authority of Abu Hurairah that Muhammad said:

Leaders will take charge of you after me, where the pious (one) will lead you with his piety and the impious (one) with his impiety, so only listen to them and obey them in everything which conforms with the truth (Islam). If they act rightly it is for your credit, and if they acted wrongly it is counted for you and against them.

Muslim narrated on the authority of al-A'araj, on the authority of Abu Hurairah, that Muhammad said:

Behold, the Imam (Caliph) is but a shield from behind whom the people fight and by whom they defend themselves.

Muslim reported on the authority of Abdel Aziz al-Muqrin, who said: I accompanied Abu Hurairah for five years and heard him talking of Muhammad's saying:

The Prophets ruled over the children of Israel, whenever a Prophet died another Prophet succeeded him, but there will be no Prophet after me. There will be Khalifahs and they will number

many. They asked: What then do you order us? He said: Fulfil the bay'ah(transaction/sale) to them one after the other and give them their due. Surely God will ask them about what He entrusted them with.

Necessity of a Ruler / Caliph

Al-Jaziri says: The Imams (scholars of the four schools of thought) may Allah have mercy on them agree that the Caliphate is an obligation, and that the Muslims must appoint a leader who would implement the injunctions of the religion, and give the oppressed justice against the oppressors. It is forbidden for Muslims to have two leaders in the world whether in agreement or discord.

The Shia schools of thought and others expressed the same opinion about this. However, the Shia school of thought believe that the leader (Imam) must not be appointed by the Islamic ummah, but must be appointed by God.

Al-Qurtubi said in his Tafsir of the verse, "Indeed, man is made upon this earth a Caliph" that: This Ayah is a source in the selection of an Imaam, and a Khaleef, he is listened to and he is obeyed, for the word is united through him, and the Ahkam (laws) of the Caliph are implemented through him, and there is no difference regarding the obligation of that between the Ummah, nor between the Imams except what is narrated about alAsam, the Mu'tazzili ...

Al-Qurtubi also said: The Khilafah is the pillar upon which other pillars rest. AnNawawi said: (The scholars) consented that it is an obligation upon the Muslims to select a Khalif

Al-Ghazali when writing of the potential consequences of losing the Caliphate said: The judges will be suspended, the Wilayaat (provinces) will be nullified, ... the decrees of those in

authority will not be executed and all the people will be on the verge of Haraam

Ibn Taymiyyah said: It is obligatory to know that the office in charge of commanding over the people (ie: the post of the Khaleefah) is one of the greatest obligations of the Deen. In fact, there is no establishment of the Deen except by it.... this is the opinion of the salaf, such as alFadl ibn 'Iyaad, Ahmad ibn Hanbal and others

In Islamic tradition having only one amir/ruler is main principle. Habbab Ibn ul-Munthir said, when the Sahaba met in the wake of the death of Muhammad, (at the thaqifa hall) of Bani Sa'ida: Let there be one Amir from us and one Amir from you (meaning one from the Ansar and one from the Mohajireen). Upon this Abu Bakr replied: It is forbidden for Muslims to have two Amirs (rulers)... Then he got up and addressed the Muslims.

It has additionally been reported that Abu Bakr went on to say on the day of AlSaqifa: It is forbidden for Muslims to have two Amirs for this would cause differences in their affairs and concepts, their unity would be divided and disputes would break out amongst them. The Sunnah would then be abandoned, the bida'a (innovations) would spread and Fitna would grow, and that is in no one's interests.

The Sahaba agreed to this and selected Abu Bakr as their first Caliph. Habbab ibn Mundhir who suggested the idea of two Ameers corrected himself and was the first to give Abu Bakr the *Bay'ah*. This indicates an *Ijma as-Sahaba* of all of the Sahaba. Ali ibni Abi Talib, who was attending the body of Hz. Muhammad at the time, also consented to this.

Hz. Ali said: *"People must have an Amir...where the believer works under his Imara (rule) and under which the unbeliever would also benefit, until his rule ended by the end of his life (ajal), the booty (fay'i) would be gathered, the enemy would be fought,*

the routes would be made safe, the strong one will return what he took from the weak till the tyrant would be contained, and not bother anyone”.

Views of Some Ulama

Al-Mawardi says: It is forbidden for the Ummah (Muslim world) to have two leaders at the same time.

Yahya ibn Sharaf al-Nawawi (AlNawawi) says: It is forbidden to give an oath to two leaders or more, even in different parts of the world and even if they are far apart.

Ahmad al-Qalqashandi says: It is forbidden to appoint two leaders at the same time.

Ibn Hazm says: It is permitted to have only one leader (of the Muslims) in the whole of the world.

Al-Sha’rani says: It is forbidden for Muslims to have in the whole world and at the same time two leaders whether in agreement or discord.

Abd al-Jabbar ibn Ahmad (a Mu’tazela scholar), says: It is forbidden to give the oath to more than one.

Period of Dormancy

Once the subject of intense conflict and rivalry amongst Muslim rulers, the caliphate laid dormant and largely unclaimed since the 1920s. For the vast majority of Muslims the caliph as leader of the ummah, "is cherished both as memory and ideal" as a time when Muslims "enjoyed scientific and military superiority globally". The prophet Muhammad is reported to have prophesied: "Prophethood will remain with you for as long as Allah wills it to remain, then Allah will raise it up whenever he wills to raise it up. Afterwards, there will be a Caliphate that follows the guidance of Prophethood remaining with you for as long as Allah wills it to remain. Then, He will raise it up whenever He wills to raise it up. Afterwards, there will be a reign of violently oppressive rule and it will remain with you

for as long as Allah wills it to remain. Then, there will be a reign of tyrannical rule and it will remain for as long as Allah wills it to remain. Then, Allah will raise it up whenever He wills to raise it up. Then, there will be a Caliphate that follows the guidance of Prophethood.”

Electing or Appointing a Caliph

In his book *The Early Islamic Conquests* (1981), Fred Donner argues that the standard Arabian practice during the early Caliphates was for the prominent men of a kinship group, or tribe, to gather after a leader's death and elect a leader from amongst themselves, although there was no specified procedure for this shura, or consultative assembly. Candidates were usually from the same lineage as the deceased leader, but they were not necessarily his sons. Capable men who would lead well were preferred over an ineffectual direct heir, as there was no basis in the majority Sunni view that the head of state or governor should be chosen based on lineage alone.

This argument is advanced by Sunni Muslims, who believe that Hz. Muhammad's companion Abu Bakr was elected by the community and that this was the proper procedure. They further argue that a caliph is ideally chosen by election or community consensus.

Traditionally, Sunni schools of law all agreed that a caliph must be a descendant of the Quraysh tribe. Abu Bakr Al-Baqillani has said that the leader of the Muslims simply should be from the majority. The founder of the biggest Sunni legal school, Abu Hanifa, also wrote that the Caliph must be chosen by the majority.

Approach of the Sunnis: Following the death of the Prophet Muhammad, a meeting took place at Saqifah. At that meeting, Abu Bakr was elected caliph by the Muslim community. Sunni Muslims developed the belief that the caliph is a temporal polit-

ical ruler, appointed to rule within the bounds of Islamic law (Sharia). The job of adjudicating orthodoxy and Islamic law was left to Islamic lawyers, judiciary, or specialists individually termed as Mujtahids and collectively named the Ulema. Many Muslims call the first four caliphs the Rashidun meaning the Rightly Guided Caliphs, because they are believed to have followed the Qur'an and the sunnah (example) of Muhammad.

Approach of the Shi'a: Shia Muslims believe in the Imamate, in which the rulers are Imams divinely chosen, infallible, and sinless from Muhammad's family – Ahl al-Bayt literally "People of the House (of Hz. Muhammad)" regardless of majority opinion, shura or election. They claim that before his death, Hz. Muhammad had given many indications, in Ghadir Khumm particularly, that he considered Ali, his cousin and soninlaw, as his successor. As per Twelver/Ithna Ashery Shia, Ali and his eleven descendants, the twelve Imams, are believed to have been considered, even before their birth, as the only valid Islamic rulers appointed and decreed by God.

After these twelve Imams, the potential Caliphs, had passed, and in the absence of the possibility of a government headed by their Imams, some Shi'a believe it was necessary that a system of Shia Islamic government based on Vilayate Faqih be developed, due to the need for some form of government, where an Islamic jurist or faqih rules Muslims, suffices. However this idea, developed by the Marja (Ayatollah) Ruhollah Khomeini and established in Iran, is not universally accepted among Shi'as.

Ismailis, Fatimids and Dawoodi Bohra believe in the Imamate principle mentioned above, but they need not be ruler. To safeguard divine authority of Allah the "Din", from politics of World "Dunya" the 'external World', they have instituted office of Dai al-Mutlaq even from the era of their 21st Imam Tayyab (1130 AD), under jurisdiction of Suleyhid Queen, as

Imam was under seclusion. In the twelver shia also many Imams were not ruler, and they sacrificed much to uphold "Din".

Approach of the Kharijii: Kharijites insist that any Muslim could be a leader of the Muslim community and had the right to revolt against any ruler who deviated from their interpretation of Islam. Kharijites reject the doctrine of infallibility for the leader of the Muslim community, in contrast to Shi'a but in agreement with Sunnis.

Majlis al-Shura (parliament)

Traditional Sunni Islamic lawyers agree that shura, loosely translated as "consultation of the people", is a function of the caliphate. The Majlis al Shura (literally "consultative assembly") or parliament was a representation of this idea of consultative governance. The importance of this is premised by the following verses of the Qur'an:

"...those who answer the call of their Lord and establish the prayer; and who conduct their affairs by Shura [are loved by God]." (42:38)

"...consult them (the people) in their affairs. Then when you have taken a decision (from them), put your trust in Allah" (3:159)

The majlis is also the means to elect a new caliph. Al-Mawardi has written that members of the majlis should satisfy three conditions:

- they must be just,
- have enough knowledge to distinguish a good caliph from a bad one, and
- have sufficient wisdom and judgment to select the best caliph.

Al-Mawardi also said that in emergencies when there is no caliphate and no majlis, the people themselves should create

a majlis and select a list of candidates for caliph; then the majlis should select a caliph from the list of candidates.

Some Islamist interpretations of the role of the Majlis al-Shura are the following:

In an analysis of the shura chapter of the Qur'an, Sayyid Qutb argues that Islam only requires the ruler to consult with some of the representatives of the ruled and govern within the context of the Shariah.

Taqiuddin al-Nabhani, the founder of a transnational political movement devoted to the revival of the Caliphate, writes that although the Shura is an important part of "the ruling structure" of the Islamic caliphate, "(it is) not one of its pillars", meaning that its neglect would not make a Caliph's rule unIslamic such as to justify a rebellion.

However, the Muslim Brotherhood, the largest movement in Egypt, has toned down these Islamist views by accepting in principle that in the modern age the Majlis alShura is democracy.

Accountability of Caliph and Rulers

Sunni fuqaha/Islamic jurists have commented on when it is permissible to disobey, impeach or remove rulers in the Caliphate. This is usually when the rulers are not meeting their obligations to the public under Islam.

Al-Mawardi said that if the rulers meet their Islamic responsibilities to the public the people must obey their laws, but a Caliph or ruler who becomes either unjust or severely ineffective must be impeached via the Majlis alShura.

Similarly, Al-Baghdadi believed that if the rulers do not uphold justice, the ummah via the majlis should warn them, and a Caliph who does not heed the warning can be impeached.

Al-Juwayni argued that Islam is the goal of the ummah, so any ruler who deviates from this goal must be impeached.

Al-Ghazali believed that oppression by a caliph is sufficient grounds for impeachment. Rather than just relying on impeachment.

Ibn Hajar alAsqalani stated that the people have an obligation to rebel if the caliph begins to act with no regard for Islamic law. He added that to ignore such a situation is haraam and those who cannot revolt from inside the caliphate should launch a struggle from outside. Al-Asqalani used two ayahs from the Qur'an to justify this:

"...And they (the sinners on qiyama) will say, 'Our Lord! We obeyed our leaders and our chiefs, and they misled us from the right path. Our Lord! Give them (the leaders) double the punishment you give us and curse them with a very great curse'" (Qur'an 33:67-68)

Islamic lawyers commented that when the rulers refuse to step down after being impeached through the Majlis, becoming dictators through the support of a corrupt army, if the majority is in agreement they have the option to launch a revolution. Many noted that this option is to be exercised only after factoring in the potential cost of life.

Rule of Law

The following hadith establishes the principle of rule of law in relation to nepotism and accountability.

Narrated Hz. 'Aisha: The people of Quraish worried about the lady from Bani Makhzum who had committed theft. They asked, "Who will intercede for her with Allah's Apostle?" Some said, "No one dare to do so except Usama bin Zaid the beloved one to Allah's Apostle." When Usama spoke about that to Allah's Apostle; Allah's Apostle said: "Do you try to intercede for somebody in a case connected with Allah's Prescribed Punishments?" Then he got up and delivered a sermon saying, "What destroyed the nations preceding you, was that if a noble

amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict Allah's Legal punishment on him. By Allah, if Fatima, the daughter of Muhammad (my daughter) stole, I would cut off her hand."

Various faqihs, however, place multiple conditions and stipulations on the execution of such a law, making it difficult to implement. For example, the poor cannot be penalized for stealing out of poverty, and during a time of drought in the Rashidun caliphate, capital punishment was suspended until the effects of the drought passed.

Fuqaha later formulated the concept that all classes were subject to the law of the land, and no person is above the law; officials and private citizens alike have a duty to obey the same law. Furthermore, a Qadi (Islamic judge) was not allowed to discriminate on the grounds of religion, race, colour, kinship or prejudice. In a number of cases, Caliphs had to appear before judges as they prepared to render their verdict.

According to Noah Feldman, a law professor at Harvard University, the system of legal scholars and jurists responsible for the rule of law was replaced by the codification of Sharia by the Ottoman Empire in the early 19th century.

Difference between Caliphate and Democracy

Some muslim and non-muslim intellectuals and scholars argued that since their structures, aims and sources there is a few differences between "eastern" caliphate and "western" democracy, as followings:

1. Source of Legislation

In a democracy, laws are made by an assembly elected by the people; in a caliphate, the sources of legislation are supposed to be the Qur'an and the Sunnah. Concerning the supremacy of God in making laws rather than people, the Qur'an states:

"Legislation is not but for Allah". (Qur'an 12:40)

"Say, "Allah is most knowing of how long they remained. He has [knowledge of] the unseen [aspects] of the heavens and the earth. How Seeing is He and how Hearing! They have not besides Him any protector, and He shares not His legislation with anyone." (Qur'an 18:26)

Concerning the dangers of following the will of the people (rather than the will of God as expressed in the Qur'an and the sunnah), the Qur'an states:

"And if you obey most of those upon the earth, they will mislead you from the way of Allah . They follow not except assumption, and they are not but falsifying." (Qur'an 2:116)

While in a democracy, people vote for members of their representative assembly (and may impact legislation through direct votes in referenda), in a caliphate popular feedback is provided through a consultative group (shura), although this happened rarely in the historical caliphates. The Qur'an mentions this:

"And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend." (Qur'an 42:38)

2. Selection of the leader

In a democracy, the head of government is elected (directly or indirectly) by the people and must meet requirements established in legislation. A democratic leader is answerable to the people. A candidate for caliph must meet the conditions described in the Qur'an and the Sunnah, which are as follows:

- He must be a male Muslim.
- He must be a free adult
- He must be male.
- He must be sane.
- He must be just/*âdil* and *mujtahid*.

- He must not be not be a fâsiq that is, someone publicly known to be a sinner.

- He must be capable of carrying the responsibility of a Caliph: Brave and courageous (Mujahid), His senses and organs are right; Preferably from Quraish.

The right to choose a leader belongs to the Muslim public, generally known as the Muslim Ummah referring to all Muslims as a single group. The nonMuslim residents of the Caliphate do not have any voice in this matter. The Muslim Ummah may choose a leader through any of the following means.

1. If a Caliph is given the pledge of allegiance by Ahl al hal wal 'aqd, which signifies the people of authority and influence. These are the people whom the public listens to, and who represent the public. If they give the pledge of allegiance (Bay'ah) to any one person, he has been enacted the Caliph. This is how Abu Bakr, the first Caliph was chosen.

2. The Muslim public may delegate their right to chose to a person who they believe will make the right decision. If this person then pledges allegiance to anyone, he is enacted the Caliph. Omar, the second Caliph was chosen this way by Abu Bakr when the public asked him to chose his successor. Otherwise, a Caliph does not have the right to choose his successor.

3. The Caliph may be elected by general election. This was the mode of succession Uthman, the third Caliph.

4. If a large group of Muslims pledges allegiance to a person, he is enacted Caliph. This was the mode of succession of Ali, the fourth Caliph.

The above are the only valid ways by which a Caliph may accede to the Caliphate. The determining factor of the enactment of a person's Caliphate is the *Bay'ah*, of which there are two versions:

- *Bay'atu'l-In'iqaad*, the pledge of enactment is the Bay'ah that enacts that Caliphate of a Caliph, and it is not required to be given by all Muslims, as detailed in the above four points.

- *Bay'atu'l-Itaa'ahü* the pledge of obedience is the pledge given by the general (Muslim) public. It may not always be given explicitly by every Muslim, but it is an individual obligation (Fard) for every Muslim.

The Caliph, once enacted, serves for life, unless a change in his situation causes him to no longer fulfill the seven aforementioned conditions, or if he begins to defy the Quran and Sunnah in his rule, or fails to implement the Shari'ah. In this case, the Chief Justice, known as Qadi al Qudat is authorized to depose him. If he insists on remaining in power, he must be deposed forcefully, which becomes a duty upon Muslims.

There may be only one Caliph at a time (in the world). Anyone who declares himself Caliph while there is an existing Caliph is subject to execution by Shari'ah Law. Obedience to the Caliph is a duty upon every Muslim, as long as the Caliph does not issue any commands such that obedience would entail disobedience to Allah or His Messenger. Moreover, if the Caliph becomes subject to deposition, the Bay'ah contract is considered voided, and obedience is no longer required of Muslims.

Short History of the Caliphate (632–1924)

Succession to the Prophet Muhammad

Sunni Muslims believe and confirm that Abu Bakr was chosen by the community and that this was the proper procedure. Sunnis further argue that a caliph should ideally be chosen by election or community consensus.

Shi'a Muslims believe that Ali ibn Abi Talib, the son-in-law and cousin of Hz. Muhammad, was chosen by him as his spiritual and temporal successor as the *Mawla* (the Imam and the Caliph) of all Muslims.

Hız. Muhammed established his capital in Medina; after he died, it remained the capital during the Rashidun period, before Al-Kufa was reportedly made the capital by Caliph `Ali ibn Abi Talib. At times in Muslim history there have been rival claimant caliphs in different parts of the Islamic world, and divisions between the Shi'a and Sunni communities.

After the first four caliphs, the Caliphate was claimed by dynasties such as the Umayyads (661-750), the Abbasids (750-1258 /1517), and the Ottomans (1517-1924), and for relatively short periods by other, competing dynasties in al-Andalus, North Africa, and Egypt.

After the collapse of the Ottoman Empire, the Caliphate was officially abolished the system of Caliphate as part of his secular reforms and founded the Republic of Turkey (3 March 1924). The Kings of Morocco still label themselves with the title Amir al-Mu'minin for the Moroccans, but lay no claim to the Caliphate.

Some Muslim countries, including Somalia, Indonesia and Malaysia, were never subject to the authority of a Caliphate, with the exception of Aceh, which briefly acknowledged Ottoman suzerainty. Consequently these countries had their own, local, sultans or rulers who did not fully accept the authority of the Caliph.

1. The Rashidun Caliphs (632-661)

Abu Bakr Siddique, the first successor of Hız. Muhammed, nominated Umar as his successor on his deathbed. Umar ibn Khattab, the second caliph, was killed by a Persian named Piruz Nahavandi. His successor, Uthman Ibn Affan, was elected by a council of electors (Shura/Majlis). Uthman was killed by members of a disaffected group. Ali then took control but was not universally accepted as caliph by governors of Egypt governors of Egypt, and later by some of his own guard. He faced two ma-

for rebellions and assassinated by Abdal-Rahman, a Kharijite. Ali's tumultuous rule lasted only five years. This period is known as the Fitna, or the first Islamic civil war.

Ali's reign as Caliph was plagued by great turmoil and internal strife. Ali was faced with multiple rebellions and insurrections. After defeating the Kharijites at the Battle of Nahrawan, Ali would later be assassinated by the Kharijite Ibn Muljam. Ali's son Hasan was elected as the next Caliph, but handed his title to Mu'awiyah a few months later. Mu'awiyah became the fifth Caliph, establishing the Umayyad Dynasty, named after the greatgrandfather of Uthman and Mu'awiyah, Umayya ibn Abd Shams.

2. The Umayyad Caliphate (661–750)

Under the Umayyads, the Caliphate grew rapidly in territory, incorporating the Caucasus, Transoxiana, Sindh, the Maghreb and most of the Iberian Peninsula (Al-Andalus) into the Muslim world. At its greatest extent, the Umayyad Caliphate covered 5.17 million square miles (13,400,000 km²), making it the largest empire the world had yet seen, and the fifth largest ever to exist in history.

For a variety of reasons, including that they were not elected by Shura and suggestions of impious behaviour, the Umayyad dynasty was not universally supported within the Muslim community. Some supported prominent early Muslims like Al-Zubayr; others felt that only members of Muhammad's clan, the Banu Hashim, or his own lineage, the descendants of Ali, should rule.

3. The Abbasid Caliphate (750–1517)

In 750, the Umayyad dynasty was overthrown by another family of Meccan origin, the Abbasids. Their time was marked by scientific, cultural, and religious prosperity. Islamic art and

music also flourished significantly during their reign. Their major city Baghdad began to flourish as a center of knowledge, culture, and trade. This period of cultural fruition ended in 1258 with the sack of Baghdad by the Mongols under Hulagu Khan.

In 1261, after the Mongols, the Mamluk rulers of Egypt reestablished the Abbasid caliphate in Cairo. The first one was Al-Mustansir. The Ottoman sultan Selim I defeated the Mamluk Sultanate, and made Egypt part of the Ottoman Empire in 1517.

4. The Ottoman Caliphate (1453/1517–1924)

The Caliphate was claimed by the Turkish Ottoman sultans, beginning with Mehmed II after his conquest of Constantinople in 1453, while recognizing no authority on the part of the Abbasid caliphs of Cairo.

In 1517, the Ottoman sultan Selim I defeated the Mamluk Sultanate, and made Egypt part of the Ottoman Empire in 1517. Al-Mutawakkil III was captured and transported to Constantinople where he surrendered the title of caliph as well as its outward emblems—the sword and mantle/Hırka-ı Sharif of Hz. Muhammad—to the Ottoman sultan.

Through conquering and unifying Muslim lands, Selim became the defender of the Holy Cities of Mecca and Medina which further strengthened the Ottoman claim to caliphate in the Muslim world. Ottomans gradually came to be viewed as the de facto leaders and representatives of the Islamic world, however sultan Selim and his successors never bore officially in documents of state, inscriptions and coinage, the title of Caliph.

According to Russian orientalist WW. Barthold, the first time the title of "Caliph" was used as a political instead of symbolic religious title by the Ottomans was the peace treaty Kuchukkaynarja with Russia in 1774, when the Empire retained moral authority on territory whose sovereignty was

ceded to the Russian Empire. Large territories, including those with large Muslim populations, such as Crimea, were lost to the Russian Empire. However, the Ottomans under Abdul Hamid I claimed a diplomatic victory by being allowed to remain the religious leaders of Muslims in the now independent Crimea as part of the peace treaty: in return Russia became the official protector of Christians in Ottoman territory.

Around 1880 Sultan Abdul Hamid II reasserted the title as a way of countering Russian expansion into Muslim lands. His claim was most fervently accepted by the Muslims of British India. By the eve of World War I, the Ottoman state, despite its weakness relative to Europe, represented the largest and most powerful independent Islamic political entity. The sultan also enjoyed some authority beyond the borders of his shrinking empire as caliph of Muslims in Egypt, India, and Central Asia.

Abolition of the Caliphate (1924)

After the Armistice of Mudros of October 1918 with the military occupation of Istanbul and Treaty of Versailles (1919), the position of the Ottomans was uncertain. The movement to protect or restore the Ottomans gained force after the Treaty of Sèvres (August 1920) which imposed the partitioning of the Ottoman Empire and gave Greece a powerful position in Anatolia, to the distress of the Turks. They called for help and the movement was the result. The movement had collapsed by late 1922. On March 3, 1924, under the leadership Mustafa Kemal Pasha, the Turkish Republic, as part of secular reforms, constitutionally abolished the institution of the Caliphate. Its powers within Turkey were transferred to the Grand National Assembly of Turkey, the parliament of the newly formed Turkish Republic.

The title was then claimed by King *Hussein bin Ali* of Hejaz, leader of the Arab Revolt, but his kingdom was defeated

and annexed by Ibn Saud in 1925. A summit was convened at Cairo in 1926 to discuss the revival of the Caliphate, but most Muslim countries did not participate and no action was taken to implement the summit's resolutions.

Though the title *Amer al-Mumineen* was adopted by the King of Morocco and by Mullah Mohammed Omar, former head of the Taliban regime of Afghanistan, neither claimed any legal standing or authority over Muslims outside the borders of their respective countries.

Since the end of the Ottoman Empire, occasional demonstrations have been held calling for the reestablishment of the Caliphate. Organisations which call for the reestablishment of the Caliphate include Hizb ut-Tahrir and the Muslim Brotherhood.

Critics to the Caliphate

Scholar Olivier Roy writes that "early on, Islamists replace the concept of the caliphate ... with that of the emir." There were a number of reasons including "that according to the classical authors, a caliph must be a member of the tribe of the Prophet (the Quraysh) ... moreover, caliphs ruled societies that the Islamists do not consider to have been Islamic (the Ottoman Empire)." This is not the view of the majority of Islamist groups, as both the Muslim Brotherhood and Hizb utTahrir view the Ottoman state as a caliphate.

Parallel Caliphates

1. The Fatimid Caliphate (909–1171)

The Shi'a Ubayd Allah al-Mahdi Billah of the Fatimid dynasty, which claimed descent from Hz. Muhammad through his daughter, claimed the title of Caliph in 909, creating a separate line of caliphs in North Africa. Initially controlling Algeria, Tunisia and Libya, the Fatimid caliphs extended their rule for the

next 150 years, taking Egypt and Palestine, before the Abbasid dynasty was able to turn the tide, limiting Fatimid rule to Egypt. The Fatimid dynasty finally ended in 1171. The Fatimids, conquered Egypt, and built the city of Cairo in 969 as capital.

The ruling elite of the state belonged to the Ismaili branch of Shi'ism. The leaders of the dynasty were also Shia Ismaili Imams. Therefore, this constitutes a rare period in history in which the descendants of Ali (hence the name Fatimid, referring to Ali's wife Fatima) and the Caliphate were united to any degree, excepting the final period of the Rashidun Caliphate under Ali himself.

2. The Umayyad Caliphate of Córdoba (929–1031)

Rulers of the emirate of al-Andalus used the title "emir" or "sultan" until the 10th century, when AbdarRahman III was faced with the threat of invasion by the Fatimids. To aid his fight against the Fatimids, who claimed the caliphate in opposition to the generally recognized Abbasid Caliph of Baghdad, AbdarRahman III claimed the title of caliph himself. This helped AbdarRahman III gain prestige with his subjects, and the title was retained after the Fatimids were repulsed.

The rule of the Caliphate is considered as the heyday of Muslim presence in the Iberian peninsula, before it fragmented into various taifas in the 11th century. This period was characterized by a remarkable flourishing in technology, trade and culture; many of the masterpieces of al-Andalus were constructed in this period.

3. The Almohad Caliphate (1147–1269)

The Almohad Caliphate (Berber: Imweḥḥden, from Arabic al-Muwahḥidun, "the monotheists" or "the unifiers") was a Moroccan Berber Muslim movement founded in the 12th century (1120) by Ibn Tumart among the Masmuda tribes of

southern Morocco. Abd al-Mu'min al-Gumi declared himself Caliph in 1147. They then extended their power over all of the Maghreb by 1159. Al-Andalus followed the fate of Africa and all Islamic Iberia was under Almohad rule by 1172. The Almohad dominance of Iberia continued until 1212

The Almohads continued to rule in Africa until the piecemeal loss of territory through the revolt of tribes and districts enabled the rise of their most effective enemies, the Marinids in 1215. The last representative of the line, Idris al-Wathiq, was reduced to the possession of Marrakesh, where he was murdered by a slave in 1269; the Marinids seized Marrakesh, ending the Almohad domination of the Western Maghreb.

4. The Khilafat Movement (1919–1924)

In the 1920s, the Khilafat Movement, a movement launched by Muslims in British India to defend the Ottoman Caliphate, spread throughout the British colonial territories. It was particularly strong in British India where it formed a rallying point for some Indian Muslims as one of many anti-British Indian political movements. Its leaders included Maulana Mohammad Ali, his brother Shaukat Ali and Abul Kalam Azad. However, the movement lost its momentum after the arrest or flight of its leaders, and a series of offshoots splintered off from the main organization.

5. The Sharifian Caliphate (1924–1925)

The Sharifian Caliphate was an Arab caliphate proclaimed by the Sharifian rulers of Hejaz in 1924, in lieu of the Ottoman Caliphate. The idea of the Sharifian Caliphate had been floating around since at least the 15th century. Toward the end of the 19th century, it started to gain importance due to the decline of the Ottoman Empire. There is little evidence, however, that the idea of a Sharifian Caliphate ever gained wide grassroots support in the Middle East or anywhere else for that matter.

Claims of Caliphate in the Contemporary World

A number of Muslim political parties and mujahideen called for the restoration of the caliphate by uniting Muslim nations, either through political action (e.g., Hizbu't-Tahrir), or through force (e.g., al-Qaeda). Various movements of Muslims gained momentum in recent years with the ultimate aim of establishing a Caliphate.

The Muslim Brotherhood advocates pan-Islamic unity and the implementation of Islamic law. Founder Hassan al-Banna wrote about the restoration of the Caliphate.

In Southeast Asia, groups such as Jemaah Islamiyah aimed to establish a Caliphate across Indonesia, Malaysia, Brunei and parts of Thailand, the Philippines and Cambodia. Abul Ala Maududi believed the caliph was not just an individual ruler who had to be restored, but was man's representation of God's authority on Earth: "Khilafa means representative. Man, according to Islam is the representative of "people", His (God's) viceregent; that is to say, by virtue of the powers delegated to him, and within the limits prescribed by the Qu'ran and the teaching of the prophet, the caliph is required to exercise Divine authority."

One transnational group whose ideology was based specifically on restoring the caliphate as a panIslamic state is Hizbu't-Tahrir (literally, "Party of Liberation"). It is particularly strong in Central Asia and Europe and is growing in strength in the Arab world. It is based on the claim that Muslims can prove that God exists and that the Qur'an is the word of God. Hizbu't-Tahrir's stated strategy is a nonviolent political and intellectual struggle.

The terrorist organization Al-Qaeda has as one of its clearly stated goals the reestablishment of a caliphate. Its former leader, Osama bin Laden, called for Muslims to "establish the righteous caliphate of our umma". Al-Qaeda chiefs released

a statement in 2005, under which, in what they call "phase five" there will be "an Islamic state, or caliphate". Ayman al-Zawahiri, Bin Laden's mentor and al-Qaeda's second in-command until 2011, once "sought to restore the caliphate... He believed that once the caliphate is reestablished, Egypt would become a rallying point for the rest of the Islamic world, leading the jihad against the West. "Then history would make a new turn, God willing", Zawahiri later wrote, "in the opposite direction against the empire of the United States and the world's Jewish government". Those advocating the reestablishment of a Caliphate differed in their methodology and approach. Some were locally oriented, mainstream political parties that had no apparent transnational objectives. The terrorist organization Al-Qaeda formed a militant group during the Iraq War. Al-Qaeda's branch ISIL/ISIS made a claim to reestablishing the Caliphate. The group expanded into Syria and rose to prominence as so called Islamic State of Iraq and the Levant (ISIL) during the Syrian Civil War. In the summer of 2014, they captured Iraq's second city of Mosul and declared a "caliphate" under Abu Bakr al-Baghdadi, and renamed itself as so called "*Islamic State*". ISIL's claim to be the highest authority of Muslims had not been recognized and by 2020, Turkey and a 60 nation coalition forces erased the so-called Caliphate.

The Wazarat: The Main Administrative Institution

Wazir in Muslim's languages expressed suc as (وزير) in Arabic script (Arabic, Persian and Urdu); Hindi: sometimes spelled vazir, vizir, vasir, wazir, vesir, or vezir. The word entered into English in 1562 from the Turkish vezir ("counselor"), derived from the Arabic wazir ("viceroy"). Wazir itself has two possible etymologies: The most accepted etymology is that it is

derived from the Arabic wazara ("to bear a burden"), from the Semitic root w-w-r. The word is mentioned in the Quran, where Aaron is described as the wazir (helper) of Moses, as well as the word wizr (burden) which is also derived from the same root. On the other hand, the presence of a Middle Persian word vizīr or vicīr (meaning "a legal document" or "decision"), cognate to the Avestan vīcira, meaning "decreer" or "arbitrator", could possibly indicate an Indo-European origin.

It is possible that the Semitic and Iranian terms influenced one another. An even simpler possibility is that an Iranian loanword was re-interpreted as a genuine Semitic derivation by Arabs in the manner of popular etymology, which could even have led to a modification and adaptation of both form and meaning of the word by a process called folk etymology in linguistics.

Historical ministerial titles The Muslim office of vizier, which spread from the Arabs, Persians, Turks, Mongols and neighboring peoples (regardless of the style of the ruler), arose under the first Abbasid caliphs. The vizier stood between sovereign and subjects, representing the former in all matters touching the latter.

The term has been used in two very different ways: either for a unique position, the prime minister at the head of the monarch's government (the term Grand Vizier always refers to such a post), or as a shared 'cabinet rank', rather like a British secretary of state. If one such vizier is the prime minister, he may hold the title of Grand Vizier or another title.

In Islamic states, mainly Turkish ones, in Persia and Turkestan, the prime minister under the political authority of the Shahanshah was commonly styled Vazīr-e Azam ('Supreme - i.e. Grand Vizier'; alternative titles include Atabeg-e Azam and Sardār-e Azam), and various Ministers held cabinet rank as vazir, including a Vazir-i-Daftar (minister for finance) and a

Vazir-i Lashkar (war portfolio). During the days of the Ottoman Empire, the Grand Vizier was the often de facto ruling prime minister, second only to the Sultan and was the leader of the Divan, the Imperial Council. "Vizier" was also the title of some Ottoman provincial governors.

In Al-Andalus (the Iberian peninsula under the Arabo-Barbaresque Moors) appointed by the Caliph of Cordoba. Similarly in many of the emirates and sultanates of the taifas (principalities) which the caliphate was broken up into (for example the Abbadids in Seville).

In Muslim Egypt, the most populous Arab country: Under the Fatimid Caliphs. Again since the effective end of Ottoman rule, remarkably since 1857 (i.e. before the last Wali (governor), Isma'il Pasha, was raised Khedive (circa Viceroy, on 8 June 1867), exchanged for the western Prime ministers on 28 August 1878 (before the formally independent sultanate was proclaimed).

Under the Abbasids new institutions were established. Among it the office of the Wazarat (Ministry) has special importance.

The office did not exist under the pious caliphate, nor did it exist under the Umayyads. It was an Abbasid institution borrowed from the Persians. The first individual who was called wazir was *Abu Salmah al Khallal* under as Saffah.

According to Hitti, Wazir stood next to the caliph and acted as his alter ego (Hitti, 1949).

But mostly under the Abbasids there was a concept of *Wazarat-ut-Tafwiz* (The unlimited), delegated with all of the sovereign powers; and vested with absolute and unfettered discretion in all matters concerning the state (Hitti, 1949).

With the help of their Persian wazirs, the Abbasids were able to streamline the existing administrative structure. Another important figure was the executioner who was perhaps the most outstanding figure among the official personnel. The Ar-

abs knew no executioner, and the Umayyad kept none; with the Abbasids he was indispensable.

Mover over each sovereign on his side maintained a commissary called *shahna* at the pontifical court charged with the duty of keenly watching the moves of the game on the part of his rivals, for the struggle for predominating influence over the source of all legitimate authority was as great at Baghdad as in Papal Roma. The pattern, on the whole was taken from the Iranians, from who was also taken the office of the court astrol-ogier (Hitti, 1949).

According to Ameer Ali, with the loss of the Abbasid actual authority, the wazir also lost his predominant position, and his place was taken by the Ameer-ul-Umra, or general in chief.

The Buwahids afterwards transferred the title to their own ministers, leaving to the pontiff only a secretary who bore the name of *Rais-ur-Ruasa* (i.e. Chief of the Chiefs). When the caliphs under the Seljuk sultans resumed their temporal power, they again nominated their wazir and the wazierate were combined in one person

A vizier is a high-ranking political advisor or minister. The Abbasid Caliphs gave the title wazir to a minister formerly called katib (secretary) who was at first merely a helper, but afterwards became the representative and successor of the dapir (official scribe or secretary) of the Sassanian kings. In modern usage, the term has been used for ministers in India, Pakistan, Iran, Somalia, Afghanistan, Tajikistan, Uzbekistan, and Arab world.

Through Islamic history some vizir had great reputation and high performance. For example Yahya ibn Khalid of Harun al Rashid (Whose son Jafar bin Yahya was an inspiration for the aforementioned Arabian Nights Jafar) Hasanak vazir of the Ghaznavid dynasty, Nizam al-Mulk of the Saljukids, Sokullu Mehmet Pasha, Köprülü Mehmet Pasha and his son Köprülü

Fazıl Ahmet Pasha of Ottoman (Turkish) Empire and Amir Kabir of the Qajar dynasty in Iran history.

Modern post-monarchy use Wazīr is the standard Arabic word for a government minister. Prime ministers are usually termed Ra'īs al-Wuzara (literally, President of the Ministers) or al-Wazīr al-'Awwal (Prime "First" Minister). The latter term is generally found in the Maghreb, while the former is typical of usage in the Mashriq (broadly defined, including Egypt, Sudan, Levant, Iraq and the Arabian Peninsula). Thus, for example, the Prime Minister of Egypt is in Arabic a wazīr. In Iran the ministers of government are called Vazīr in Persian (e.g. foreign/health Vazīr), and prime minister of state before the removal of the post, was called as Nokhost Vazīr. In Pakistan, the Prime Minister (de facto ruling politician, formally under the President) is called Vazīr-e Azam (Persian for Grand vizier), other Ministers are styled vazirs. In India, Vazīr is the official translation of minister in the Urdu language, and is used in ministerial oath taking ceremonies conducted in Urdu. In the Nation of Islam, Louis Farrakhan is sometimes given the honorific title of Wazir.

Theory of Wazarat

Whenever Al-Mawardi wants to stress the importance of the Wazarat, he quotes a proclamation of Mamun where he declares that he wishes to appoint one of his ministers who should be virtuous, sophisticated and conservative in his habits, experienced and matured in his profession and willing to undertake the most difficult missions, should be reliable and trustworthy, whose silence should signify his great indulgence and whose conversation should demonstrate his great knowledge. He should be able to understand the innermost thoughts of others by the mere gesture of the eyes, and even a second's conversation should suffice for him to get at the root

of the matter, who should have the posture of the rich, the foresight of the learned, the humility of the savant and the acuteness of the jurist, who should be grateful for any good that might be done to him and should bear his troubles with patience.

Al-Mawardi says, *“the appointment of a Wazir does not mean that the Imam or Caliph should give up all connections with the administration of the state, but the real significance of his appointment consists of the fact that in the province of politics it is better to have a coadjutor rather than one sole person at the helm of affairs.”* And when the Prophet Moses (A.S) could make his brother Haroon (A.S) his Wazir in order that his hands should be strengthened, then surely in the administration of the state it is allowable for the Imam to have a Wazir beside him. Al-Mawardi says that Wazarat is of two kinds:

1. The Wazarat of Delegation:

The Wazir of Delegation is the person in whom the Imam has the fullest confidence and to whom the powers of administration of the realm are delegated. The difference between the Wazir and the Imam himself is that the Wazir of Delegation is not empowered to appoint anyone as his successor and the Imam, the highest authority; can dismiss the officers appointed by him.

2. The Wazarat of Execution:

The Wazir of Execution is similar to the Secretary to the Government in modern times. Al-Mawardi says that the main function of the Wazir is to get the decrees of the Imam executed and he should be the main official channel of information for him.

Mawardi believes that, seven qualities are required for a person aspiring to this office and these are

1. honesty,
2. confidence,

3. absence of greed,
4. good relationship with the people,
5. intelligence and the wisdom of grasping the truth of things,
6. absence of luxury and amorousness, and lastly,
7. diplomacy and experience.

Al-Mawardi said, "It is not necessary that the holder of the office should be a follower of Islam and a non-Muslim dhimmi can also be appointed a Wazir of Execution."

The Diwans: the State Administration

For the efficient functioning of the administration, the government should be divided into various departments dealing with the business of government such as revenue, army and other high offices of State. The State administration as a whole was called Diwan. Al-Mawardi enumerated four chief offices of Government are under:

1. The Army Board
2. The Board of Provincial Boundaries
3. The Treasury
4. The Board of Appointment and Dismissal of Officers.

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Reading Text

The Caliph/Imam Hz. Ali's Letter to Malik Ashtar

In 658 CE, after the Battle of Siffin, Hz. Ali installed Malik as Governor of Egypt. Ali said of Malik al-Ashtar: "Verily, Malik was to me as I was to the Prophet." Meanwhile Ali sent a letter. This letter is seen by some as a model for good governance and some Shia assert that the letter reflects Ali's own profound wisdom. He described his purpose thus: "God; my Lord! you know that our goal of rebellion is not a love of power and access to the world's increasing comfort and it is only for the purpose that brought back your religion's signs to where it was and reforms your cities to be safe your oppressed servants and brought back your lost." Some Shia rulers, believe that the letter provides a constitution that is universally applicable. In the letter, Imam Ali advised Malik al-Ashtar to take care of people in power and those who follow them. Mughniyah wrote that Ali's order is expressed in controlling over the means of production and regulating five – seven or ten year programs for taking care of the general welfare.

Hz. Ali's turbulent era made it difficult for him to pay full attention to the affairs of State and administration. But his exceptionally discreet and scintillating mind dwelt on the subject of administration and his thoughts on it are as fresh today as ever. In particular, his letter to Malik, has been regarded as an administrative classic. It contains a wealth of administrative wisdom and a basic guide in Islamic administration. A perusal of this missive shows how the ethical precepts of Islam can be used by administrators as guide-posts. The following para-

graphs offer a brief summary of the important points made in the letter.

1. Trust and Goodness: Benevolence, justice, and service breed trust and goodness between the ruler and the ruled. Your benevolence will earn you their trust and your ill-treatment, their ill-will.

2. Contact with the People: The source of strength for the State and religion are common people, so be mindful of their welfare. Give them personal hearings, without being accompanied by any of your officials so that they can present their case fearlessly before you.

3. Little Wants: Care for the people as you care for your children. Besides giving them general help, attend to their small wants, for timely attention paid to such needs sometimes affords them immense relief.

4. Praise and Reward: Give frequent praise for the services of the people and reward them adequately when they deserve it.

5. Selection and Probation: Righteous and honest people should be chosen for administrators and selection should be made (or the selected ones confirmed) after a probationary period has passed.

6. Department Heads: Those persons should be appointed heads of departments who have strong nerves and who have a tremendous capacity for working under any kind of pressure.

In the end, Caliph Ali again stresses the importance of maintaining a close contact with the people. His words are incisive: 'The fact is that you must be either just or unjust. If you are just, then you will not keep away from the people...On the other hand, if you are unjust, the people themselves keep away from you.'

In the Name of Allah, the Beneficent, the Merciful.

Be it known to you, O Malik, that I am sending you as Governor to a country which in the past has experienced both just and unjust rule. Men will scrutinize your actions with a searching eye, even as you used to scrutinize the actions of those before you and speak of you even as you did speak of them.

The fact is that the public speak well of only those who do good. It is they who furnish the proof of your actions. Hence the richest treasure that you may covet should be the treasure of good deeds. Keep your desires under control and deny yourself that which you have been prohibited against. By such abstinence alone, you will be able to distinguish between what is good and what is not.

Develop in your heart the feeling of love for your people and let it be the source of kindness and blessing to them. Do not behave with them like a barbarian, and do not appropriate to yourself that which belongs to them.

Remember that the citizens of the state are of two categories. They are either your brethren in religion or your brethren in kind. They are subject to infirmities and liable to commit mistakes. Some indeed do commit mistakes, but forgive them even as you would like God to forgive you.

Bear in mind that you are placed over them, even as I am placed over you. And then there is God even above him who has given you the position of a Governor in order that you may look after those under you and to be sufficient unto them.

Remember! you will be judged by what you do for them.

Do not set yourself against God for neither do you possess the strength to shield yourself against His displeasure, nor can you place yourself outside the pale of His mercy and forgiveness. Do not feel sorry over any act of forgiveness, nor re-

joy over any punishment that you may meet out to anyone. Do not rouse yourself to anger, for no good will come out of it.

Do not say: "I am your overlord and dictator, and that you should therefore, bow to my commands," as that will corrupt your heart, weaken your faith in religion and create disorder in the state. Should you be elated by power, or feel in your mind the slightest symptoms of pride and arrogance, then look at the power and majesty of the Divine Governance of the Universe over which you have absolutely no control.

It will restore the sense of balance to your wayward intelligence and give you the sense of calmness and affability. Beware! Never put yourself against the majesty and grandeur of God and never imitate His omnipotence, for God has brought low every rebel of God and every tyrant of man.

Let your mind respect through your actions the rights of God and the rights of man, and likewise, persuade your companions and relations to do the same. For, otherwise, you will be doing injustice to yourself and injustice to humanity.

Thus both man and God will become your enemies. There is no hearing anywhere for one who makes an enemy of God himself. He will be regarded as one at war with God until he repents and seeks forgiveness. Nothing deprives man of divine blessings nor excites divine wrath against him more easily than oppression. Hence it is that God listens to the voice of the oppressed and waylays the oppressor.

The Common Man

Maintain justice in administration and impose it on your own self and seek the consent of the people, for, the discontent of the masses sterilizes the contentment of the privileged few and the discontent of the few loses itself in the contentment of the many. Remember! The privileged few will not rally round you in moments of difficulty.

They will try to side-track justice. They will ask for more than what they deserve and will show no gratitude for favors done to them. They will feel restive in the face of trials and will offer no regret for their short comings. It is the common man who is the strength of the State and of Religion. It is he who fights the enemy. So live in close contact with the masses and be mindful of their welfare.

Keep at a distance, he who exposes the weakness of others. After all, the masses are not free from weaknesses. It is the duty of the ruler to shield them. Do not bring to light that which is hidden, but try to remove those weaknesses which have been brought to light. God is watchful of everything that is hidden from you, and He alone will deal with it.

Cover up the faults of the public to the best of your ability so that God may cover up your faults which you want to keep hidden from the public eye. Untie every knot of hatred for the people and cut asunder every string of enmity between them. Protect yourself from every such act as may not be quite correct for you. Do not make haste in seeking confirmation of tale-telling, for the tale teller is a deceitful person appearing in the garb of a friend.

The Counsellors

Never take counsel of a miser, for, he will vitiate your magnanimity and frighten you of poverty. Do not take counsel of a coward also, for, he will weaken your resolutions. Do not take counsel of the greedy too, for, he will instill greed in you and turn you into a tyrant. Miserliness, cowardice and greed deprive man of his trust in God.

The worst counselor is he who has served as a counselor to unjust rulers and shared their crimes. So, never let men who have been companions of tyrants or have shared their crimes be your counselors. You can get better men than these.

Men gifted with intelligence and foresight, but unpolluted by sin, men who have never aided a tyrant in his tyranny nor a

criminal in his crime. Such men will never be a burden to you. On the other hand, they will be a source of help and strength to you at all times.

They will be friends to you and strangers to your enemies. Choose such men alone for companionship both in private and in public. Even among these, show preference to those who have a habitual regard for truth, however, trying to you at times their truth may prove to be, and who offer you no encouragement in the display of tendencies which God does not like his friends to develop.

Keep close to you the upright and the God fearing, and make clear to them that they are never to flatter you and never to give you credit for any good that you may not have done, for, the tolerance of flattery and unhealthy praise stimulates pride in man and makes him arrogant.

Do not treat the good and the bad alike. That will deter the good from doing good, and encourage the bad in their bad pursuits. Recompense every one according to his deserts. Remember that mutual trust and good will between the ruler and the ruled are bred only through benevolence, justice and service.

So, cultivate goodwill amongst the people; for, their goodwill alone will save you from troubles. Your benevolence to them will be repaid by the trust in you, and your ill-treatment by their ill will

Do not disregard the noble traditions set by our for bearers which have promoted harmony and progress among the people; and do not initiate anything which might minimize their usefulness. The men who had established those noble traditions have had their reward; but responsibility will be yours they are discarded.

Try always to learn something from the experience of the learned and wise, and frequently consult them in state matters so that you might maintain the peace and goodwill which your predecessors had established in the land.

The Different Classes of People

Remember that the people are composed of different classes. The progress of one is dependent on the progress of every other; and none can afford to independent of the other. We have the Army forced of the soldiers of God. We have our civil office and their establishments, our judiciary, our revenue collectors and our public relation officers.

The general public itself consists of Muslims and Zimmi and among them are merchants and craftsmen, unemployed and the indigent. God has prescribed for them their several rights, duties and obligations. They are all defined and preserved in the Book of God and in the traditions of His Prophet.

The Army, by the grace of God, is like a fortress to the people and lends dignity to the state. It upholds the prestige of the Faith and maintains the peace of the country. Without it the state cannot stand. In its turn. it cannot stand without the support of the state.

Our soldiers have proved strong before the enemy because of the privilege God has given them to fight for Him, but they have their material needs to fulfill and have therefore to depend upon the income provided for them from the state revenue.

The military and the civil population who pay revenue, both need the cooperation of others--the judiciary, civil officers and their establishment. The Qazi administers civil and criminal law ; the civil officers collect revenue and attend to civil administration with the assistance of their establishment.

And then there are the tradesmen and the merchants who add to the revenue of the state. It is they who run the markets and are in a better position than others to discharge social obligations. Then there is the class of the poor and the needy, whose maintenance is an obligation on the other classes.

God has given appropriate opportunity of service to one and all; then there are the rights of all these classes over the administration which the administrator has to meet with an eye to the good of the entire population a duty which he cannot fulfill properly unless he takes personal interest in its execution and seeks help from, God. Indeed, it is obligatory on him to impose this duty on himself, and to bear with patience the inconveniences and difficulties incidental to his task.

The Army

Be particularly mindful of the welfare of those in the army, who in your opinion, are staunchly faithful to their God and Prophet and loyal to their chief, and who in the hour of passion can restrain themselves and listen coolly to sensible remonstrance, and who can succour the weak and smite the strong, whom violent provocation will not throw into violent temper and who will not falter at any stage.

Keep yourself in close contact with families of established reputation and integrity and with a glorious past, and draw to yourself men brave and upright in character, generous and benevolent in disposition; for, such are the select of the society.

Care for them with the tenderness with which you care for your children, and do not talk before them of any good that you might have done to them, nor disregard any expression of affection which they show in return; for, such conduct inspires loyalty, devotion and goodwill.

Attend to every little want of theirs not resting content with what general help that you might have given to them, for sometimes, timely attention to a little want of theirs brings

them immense relief. Surely these people will not forget you in your own hour of need.

It behooves you to select for your Commander-in-chief one who imposes on himself, as a duty, the task of rendering help to his men, and who can excel in kindness every other officer who has to attend to the needs of the men under him, and look after their families when they are away from their homes; so much so, that the entire army should feel united in their joys and in their sorrows. This unity of purpose will give them added strength against the enemy.

Continue to maintain a kindly attitude towards them so that they might feel ever attached to you. The fact is that the real happiness of the administrators and their most pleasant comfort lies in establishing justice in the state and maintaining affectionate relations with the people. Their sincerity of feeling is expressed in the love and regard they show to you, on which alone depends the safety of the administrators.

Your advice to the army will be of no avail, unless and until you show affection both men and officers, in order that they might not regard the Government as an oppressive burden or contribute to its downfall.

Continue to satisfy their needs and praise them over and over again for what services they have rendered. Such an attitude, God willing, will inspire the brave to braver actions and induce the timid deeds of bravery.

Try to enter into the feelings of others and do not foist the mistake of one on another and do not grudge dispensing appropriate regards. See to it, you do not show favours to one who has achieved nothing but merely counts on his family position, and do not withhold proper reward from one who has done great deeds simply because he holds a low position in life.

The Real Guidance

Turn to God and to His Prophet for guidance whenever you feel uncertain regarding your actions. There is the commandment of God delivered to those people whom He wishes to guide aright : "O people of the Faith! Obey God and obey His Prophet and obey those from among you who hold authority over you. And refer to God and His Prophet whenever there is difference of opinion among you." To turn to God is in reality to consult the Book of God; and turn to the Prophet is to follow his universally accepted traditions.

The Chief Judge

Select as your chief judge from the people one who is by far the best among them one who is not obsessed with domestic worries, one who cannot be intimidated, one who does not err too often, one who does not turn back from right path once he finds it; one who is not self-centered or avaricious, one who will not decide before knowing the full facts, one who will weigh with care every attendant doubt and pronounce a clear verdict after taking everything into full consideration ; one who will not grow restive over the arguments of advocates and who will examine with patience every new disclosure of fact and who will be strictly impartial in his decision; one whom flattery cannot mislead; one who does not exult over his position. But it is not easy to find such a man.

Once you have selected the right man for the office, pay him handsomely enough, to let him live in comfort and in keeping with his position, enough to keep him above temptations. Give him a position in your court so high that none can even dream of coveting it and so high that neither back biting nor intrigue can touch him.

Subordinate Judiciary

Beware! The utmost carefulness is to be exercised in his selection: for it is this high office which adventurous self-seekers aspire to secure and exploit in their selfish interests.

After the selection of your chief judge, give careful consideration to the selection of other officers. Confirm them in their appointments after approved apprenticeship and probation.

Never select men for responsible posts either out of any regard for personal connections or under any influence, for that might lead to injustice and corruption.

Of these, select for higher posts, men of experience, men firm in faith and belonging to good families. Such men will not fall an easy prey to temptations and will discharge their duties with an eye on the abiding good of others.

Increase their salaries to give them a contented life. A contented living is a help to self-purification. They will not feel the urge to tax the earnings of their subordinates for their own upkeep. They will then have no excuse either to go against your instructions or misappropriate state funds. Keep a watch over them without their knowledge.

Perchance they may develop true honesty and true concern for the public welfare. But whenever any of them is accused of dishonesty, and the guilt is confirmed by the report of your secret service, then regard this as sufficient to convict him. Let the punishment be corporal and let that be dealt with in public at an appointed place of degradation.

Revenue Administration

Great care is to be exercised in revenue administration, to ensure the prosperity of those who pay the revenue to the state; for, on their prosperity depends the prosperity of others, particularly the prosperity of the masses. Indeed, the state exists on its revenue. You should regard the proper un- keep of the land in cultivation as of greater importance than the collection of revenue, for revenue cannot be derived except by making the land productive.

He who demands revenue without helping the cultivator to improve his land, inflicts unmerited hardship on the cultiva-

tor and ruins the State. The rule of such a person does not last long. If the cultivators ask for reduction of their land tax for having suffered from epidemics or drought or excess of rains or the barrenness of the soil or floods damaging their crops, then reduce the tax accordingly, so that their condition might improve.

Do not mind the loss of revenue on that account for that will return to you one day manifold in the hour of greater prosperity of the land and enable you to improve the condition of your towns and to raise the prestige of your state. You will be the object of universal praise.

The people will believe in your sense of justice. The confidence which they will place in you in consequence will prove your strength, as they will be found ready to share your burdens.

You may settle down on the land any number of people, but discontent will overtake them if the land is not improved. The cause of the cultivators' ruin is the rulers who are bent feverishly on accumulating wealth at all costs, out of the fear that their rule might not last long. Such are the people who do not learn from examples or precedents.

Clerical Establishment

Keep an eye on your establishment and your scribes and select the best among them for your confidential correspondence, such among these as possess high character and deserve your full confidence, men Who may not exploit their privileged position to go against you, and who may not grow neglectful of their duties, and who in the drafting of treaties may not succumb to eternal temptation and harm your interests, or fail to render you proper assistance and to save you from trouble, and who in carrying out their duties can realize their serious responsibilities, for he who does not realize his own responsibilities can hardly appraise the responsibilities of others.

Do not select men for such work merely on the strength of your first impressions of affection or good faith; for as a matter of fact, the pretensions of a good many who are really devoid of honesty and good breeding may cheat even the intelligence of the rulers. Selection should be made after due probation -probation which should be the test of righteousness.

In making direct appointments from people, see to it that those selected possess influence with the people and who enjoy the reputation of being honest; for such selection is agreeable both to God and the Ruler. For every department of administration, let there be a head, which no trying task might cause worry and no pressure of work annoy.

And remember that every weakness of anyone among your establishment and scribe which you may overlook will be written down against you in your scroll of deeds.

Trade and Industry

Adopt useful schemes placed before those engaged in trade and industry, and help them with wise counsels. Some of them live in towns, and some move from place to place with their ware and tools and earn their living by manual labor.

Trade and Industry are sources of profit to the State. While the general public are not inclined to bear the strain, those engaged in these professions take the trouble to collect commodities from far and near, from land and from across the sea, and from mountains and forests and naturally derive benefits,

It is this class of peace-loving people from whom no disturbance need be feared. They love peace and order. Indeed they are incapable of creating discord. Visit every part of the country and establish personal contact with this class, and enquire into their condition. But bear in mind that a good many of them are intensely greedy and are inured to bad dealings.

They hoard grain and try to sell it at a high price and this is most harmful to the public. It is a blot on the name of the rul-

er not to light this evil. Prevent them from hoarding; for the Prophet of God-Peace be on him- had prohibited it. See to it that trade is carried on with the utmost ease, that the scales are evenly held and that prices are so fixed that neither the seller nor the buyer is put to a loss. And if, in spite of your warning, should anyone go against your commands and commit the crime of hoarding, then inflict upon him a severe punishment.

The Poor

Beware! Fear God when dealing with the problem of the poor who have none to patronize them, who are forlorn, indigent and helpless and are greatly torn in mind- victims to the vicissitudes of time. Among them there are some who do not question their lot in life and who notwithstanding their misery, do not go about seeking alms.

For God's sake, safeguard their rights; for on you rests the responsibility of protecting their interest. Assign for their uplift a portion of the state exchequer. (Baitul-mal), wherever they may be, whether close at hand or far away from you.

The rights of the two should be equal in your eye. Do not let any preoccupations slip them from your mind; for no excuse whatsoever for the disregard of their rights will be acceptable to God. Do not treat their interests as of less importance than your own, and never keep them outside the purview of your important considerations, and mark the persons who look down upon them and of whose condition they keep you in ignorance.

Select from among your officers such men as are upright and God fearing and who can keep you properly informed of the condition of the poor.

Make such provision for these poor people as shall not oblige you to offer an excuse before God on the Day of Judgment; for, it is this section of the people more than any other which deserves benevolent treatment.

Seek your reward from God by giving to each of them what is due, to him and enjoin on yourself as a sacred duty the task of meeting the needs of such aged among them as have no independent means of livelihood and are averse to seeking alms.

And it is the discharge of this duty that usually proves very trying to rulers, but is very welcome to societies which are gifted with foresight. It is only such societies or nations that truly carry out with equanimity their covenant with God to discharge their duty to the poor.

Open Conferences

Meet the oppressed and the lowly periodically in an open conference and, conscious of the Divine Presence there, have a heart-to-heart talk with them, and let none from your armed guard or civil officers or members of the Police Department or the Intelligence Department be by your side, so that the representative of the poor might state their grievances fearlessly and without reserve.

For I have heard the Prophet of God say that no nation or society, in which the strong do not discharge their duty to the weak, will occupy a high position. Bear with composure any strong language which they may use, and do not get annoyed if they cannot state their case lucidly. Even so, God will open for you His door of blessings and rewards.

Whatever you can give to them, give it ungrudgingly, and whatever you cannot afford to give, make that clear to them with utmost sincerity.

There are certain things which call for prompt action. Accept the recommendations made by your officers for the redress of the grievances of the clerical staff. See to it that petitions or applications submitted for your consideration are brought to your notice the very day they are submitted, however much your officers might try to intercept them. Dispose of

the day's work that very day, for the coming day will bring with it its own task.

Communion With God

And then do not forget to set apart the best of your time for communion with God, although every moment of yours is for Him only, provided it is spent sincerely in the service of your people.

The special time that you give to prayer in the strict religious sense is to be devoted to the performance of the prescribed daily prayers. Keep yourself occupied with prayers during the day and in the night, and to gain perfect communion, do not as far as possible, let your prayers grow tiresome.

And when you lead in congregational prayer, do not let your prayer be so lengthy as to cause discomfort to the congregation or raise in them the feeling of dislike for it or liquidate its effect: for in the congregation there may be invalids and also those who have to attend to pressing affairs of their own.

When, on receiving an order to proceed to Yemen, I had asked to the Prophet of God, how I should lead the people in prayer over there, he said, "perform your prayers even as the weakest among you would offer; and set an example of consideration to the faithful."

Aloofness Not Desirable

Alongside of the observance of all that I have said, bear one thing in mind. Never for any length of time keep yourself aloof from the people, for to do so is to keep oneself ignorant of their affairs.

It develops in the ruler a wrong perspective and renders him unable to distinguish between what is important and what is not, between right and wrong, and between truth and falsehood. The ruler is after all human; and he cannot form a correct view of anything which is out of sight.

There is no distinctive sign attached to truth which may enable one to distinguish between the different varieties of truth and falsehood. The fact is that you must be one of the two things. Either you are just or unjust. If you are just, then you will not keep yourself away from the people, but will listen to them and meet their requirements.

On the other hand, if you are unjust, the people themselves will keep away from you. What virtue is there in your keeping aloof? At all events aloofness is not desirable especially when it is your duty to attend to the needs of the people. Complaints of oppression by your officers or petitions for justice should not prove irksome to you.

Make this clear to yourself that those immediately about and around you, will like to exploit their position to covet what belongs to others and commit acts of injustice. Suppress such a tendency in them. Make a rule of your conduct never to give even a small piece of land to any of your relations. That will prevent them from causing harm to the interests of others and save you from courting the disapprobation of both God and man.

Deal justice squarely regardless of the fact whether one is a relation or not. If any of your relations or companions violates the law, meet out the punishment prescribed by law, however painful it might be to you personally, for it will be all to the good of the State.

If at any time people suspect, that you have been unjust to them in any respect, disclose your mind to them and remove their suspicions. In this way, your mind will become attuned to the sense of justice and people will begin to love you. It will also fulfill your wish that you should enjoy their confidence.

Peace & Treaties

Bear in mind that you do not throwaway the offer of peace which your enemy may himself make. Accept it, for that

will please God. Peace is a source of comfort to the army. It reduces your worries and promotes order in the State. But beware! Be on your guard when the peace is signed ; for, certain types of enemies propose terms of peace just to lull you into a sense of security only to attack you again when you are off your guard.

So you should exercise the utmost vigilance on your part, and place no undue faith in their protestations. But, if under the peace treaty you have accepted any obligations, discharge those obligations scrupulously.

It is a trust and must be faithfully upheld and whenever you have promised anything, keep it with all the strength that you command, for whatever difference of opinion might exist on other matters, there is nothing so noble as the fulfillment of a promise.

This is recognized even among the non-Muslims, for they know the dire consequences which follow from the breaking of covenants. So never make excuses in discharging your responsibilities and never break a promise, nor cheat your enemy. For, breach of promise is an act against God, and none except the positively wicked acts against God.

Indeed divine promises are a blessing spread over all mankind. The promise of God is a refuge sought after, even by the most powerful on earth; for there is no risk of being cheated.

So, do not make any promise from which you may afterwards offer excuses to retract; nor do you go back upon what you have confirmed to abide by; nor do you break it, however galling it may at first prove to be. For, it is far better to wait in patience for wholesome results to follow than to break it out of any apprehensions.

Beware! Abstain from shedding blood without a valid cause. There is nothing more harmful than this which brings

about one's ruin. The blood that is willfully shed shortens the life of a state. On the Day of Judgment it is this crime for which one will have to answer first.

So, Beware! Do not wish to build the strength of your state on blood; for it is this blood which ultimately weakens the stab and passes it on to other hands. Before me and my God no excuse for willful killing can be entertained.

Murder is a crime which is punishable by death. If on any account the corporal punishment dealt by the state for any lesser crime results in the death of the guilty, let not the prestige of the state stand in the way of the deceased's relations claiming blood money.

Last Instructions

Do not make haste to do a thing before its time, nor put it off when the right moment arrives. Do not insist on doing a wrong thing, nor show slackness in rectifying a wrong thing. Perform everything in its proper time, and let everything occupy its proper place.

When the people as a whole agree upon a thing, do not impose your own view on them and do not neglect to discharge the responsibility that rests on you in consequence. For, the eyes of the people will be on you and you are answerable for whatever you do to them.

The slightest dereliction of duty will bring its own retribution. Keep your anger under control and keep your hands and tongue in check. Whenever you become angry try to restrain yourself or else you will simply increase your worries.

It is imperative that you study carefully the principles which have inspired just and good rulers who have gone before you. Give close thought to the example of our Holy Prophet (peace be on him), his traditions, and the commandments of the Book of God and whatever you might have assimilated from my own way of dealing with things Endeavor to the best of your

ability to carry out the instructions which I have given here and you have solemnly undertaken to follow.

By means of this order. I enjoin on you not to succumb to the promptings of your own heart nor to turn away from the discharge of duties entrusted to you.

I seek the refuge in the Almighty and His unlimited sphere of blessings, and invite you to pray with me that He may give us together the grace to surrender willingly our will to His will, and to enable us to acquit ourselves well before Him and His creation so that mankind might cherish our memory and our work survives.

I seek of God the culmination of His blessings and pray that He may grant you and me His grace and the honor of martyrdom in His cause. Verily, we have to return to Him, I invoke His blessings on the Prophet of God and his pure progeny.

Reading Text

Al-Mawardi's Theory of Caliphate/Imamate

Abu'l-Hassan bin Muhammad bin Habib Al-Mawardi born in 974 A.C. and expires in Baghdad in 1058 A.C. He worked as teacher and then was appointed as judge. Al-Mawardi was a well known judge of Baghdad. When he was offered the office of Chief justice, he denied accepting the offer by saying people than him to work as CJ. He wrote many books including *Kitab Al Ahkaam Al-Sultania*, *Tafser*, *Nishat al Maluk*, *Qawaneen ul Wazarat* and *adab al Qazi* etc.

Theory of Caliphate or Imamate

Al Mawardi is a Muslim philosopher. Therefore, he presents his theory of imamate within the limits of Shariah. Mawardi says that Allah has laid down laws in order that issues might be satisfactorily and principles of right, truth and goodness may be widely known. Allah has given as trust the control of his creatures to various governments so that the administration of the world might be properly carried on.

According to Al-Mawardi Imamate is the base on which the rules and regulations of the community depend. Mawardi says that the real motive of the institution is to follow the straight path and to strengthen the political bonds.

Main Features of Imamate

Requirements of Shariah: Al-Mawardi says that the institution of Imamate is the need of Shariah and not of reason. Through this Institution Allah almighty want to run the early administration in a proper way.

Al-Mawardi is of the opinion that imamate or Caliphate is to represent the mission of Hz. Muhammad (PBUH). This institution is to save Islam from the destructive propaganda. Cali-

phate is the institution, which is the result of the versus of the Holy Quran. Quran stresses an ideal society where there is dominance of good over evils and where there is general obedience of the laws of Allah.

The holy Quran is not to answer the question whether there is any need of Imamate? According to Al-Mawardi the need is proved either by consensus or reason. Quranic Verses give us general principles i.e.

- “Obey Allah, obey the prophet (PBUH) and the ruler from amongst you.”

- “The Muslims should settle their affairs by mutual consultation.”

The Quran commands the Prophet (PBUH) to consult the Muslims in state affairs.

So he is to conclude from these verses that Imam is allowed to nominate the members of Shura. But in practice the early period of Islamic state and modern thought is to oppose his view. Al-Mawardi holds that the Holy Quran says nothing about this institution but it is the result of consensus. There is flexibility in Islam and this issue has been left to the Muslims community to decide.

Election of the Imam: Al-Mawardi advocates that it is very important to elect someone as imam through the consensus of the community. Mawardi is to describe the qualification of the voters. He ignores artificial factors like age, Property and residence etc but those who can distinguish between good and bad, between right and wrong and between the wise and poise.

Election procedure is:

1. People are to elect Imam Through consensus.
2. The existing Imam is to nominate his successor.

No Absolutism in Caliphate: Al-Mawardi after studying history concludes that the forty years of Pious Caliphate represented the Islamic democracy(!?). The fundamental principles

of Caliphate remained unchanged and in working condition. There was no idea of absolute caliphate. Al-Mawardi is right to say that Caliphate was a responsible institution because basic elements of democracy were there. After the period of the Pious Caliph, Caliphate converted into monarchy.

Although Al-Mawardi was not a political philosopher and he did not the basics of the constitution but his theory of caliphate is of prime importance. It paved way for further research. It appreciated the period of pious caliphs. A problem in his idea is that Al-Mawardi stresses on the rights and prerogatives of the caliphs but ignores rights and obligations of the people.

Concept of Imam or Caliph or Sovereign

Mawardi's political philosophy revolves around his concept of imamate. The first chapter of his book, *Al-Ahkam Al Sul-tania* is to tell us about the sovereign of Imam. Al-Mawardi used the term 'Imamate' for the term 'Caliphate' and the term 'imam' for 'Caliph'.

He describes method of appointment, powers, qualities and method of deposition of imam. He says an imam is to run state's political and social administration but within the limits of the divine laws. Imam is the highest leader fully obeyed and supported by the people of his state. Societies are need of such leaders who are trustworthy and who are supported by all the people of the state. Such a person is called imam or sovereign.

Al-Mawardi is of the view that the office of imam established after the pious caliphs. He says various factors made this institution controversial. E.g. what will be the qualities of imam? Which family or tribe is suited for this office? Is it specific for a particular family or race? These questions are responsible for the sects in Islam. A group specially Shiites or of the view that is a specific right of a particular family and is a hereditary institution another group says that it is specific Quraish. While a third group supported by Al-Mawardi is of the opinion

that any person may be appointed as imam. But on the bases of his qualities and merit.

Al-Mawardi is of the view that imam is must because to maintain justice in the state and to differentiate good and bad. Imam is a natural need of a state to organize the society and to solve mutual differences.

Qualification of imam

A candidate for this office should have the following qualities:

1. *Male:* Al-Mawardi says only male are allowed to be imam of an Islamic state. Female is not in position to become imam.

2. *Adult:* only adult and man of conscience is allowed to contest this office.

3. *Free:* according to Al-Mawardi, only free citizens are allowed to be imam. Slave, even if they are free, are not allowed.

4. *Man of character:* a man of high character with soft and clean heart should world as imam. His character must be exemplary. If there is only a small stigma in the character of the candidate, it pollutes purity of human conscience. It is to produce vagueness in the bright of human heart.

5. *Man if justice:* a ruler must be proponent of justice. A cruel person is neither in position to give rights to his people now can protect their rights.

6. *Not miser:* a miser person is always coward. Therefore, only those who are not misers are to contest for this office.

7. *Brave:* imam must be brave. A coward or weak person is never in position to fight with social and political evils and events. He is not in position to face up downs.

8. *Stable:* it is an important quality of a good ruler that he must be stable in his decision and governing. An instable person cannot become a good ruler. The person who feels fear cannot prove himself a good leader.

9. *Neutral temperature*: statesmanship is an art that is in need of a neutral and cold-mined person. An emotional person is not in position to handle difficult situations.

10. *Deep sighted*: a good ruler is to go to the roots of the events and then he is in position to decide correctly and with justice. An imam should have the qualities like foresightedness and deep sightedness.

11. *Of firm opinion*: to become an impressive ruler, the imam must have firm opinion. His opinions must be mature. A person of raw-opinion has no command.

12. *Physically and sensually fit*: imam's administration will be ineffective if he is physically or sensually weak. Therefore, his physically fitness and sensitivity are must. Weakness in organs and senses is to inversely influence administration.

13. *Mumem- obedient of Shariah*: a person decimated from Shariah of the Prophet Muhammad (pbuh) cannot become a good ruler. So, he must be moment.

14. *Alim, Faqih and preacher*: the ruler must be alim and Faqih. A person who as no knowledge of Islam and who has no command in fiqa, is not true and effective imam. He is then to represent ignorance. He should preach Islam.

15. *Liked by majority*: A good ruler is that who choice of the Majority is to opt for such a ruler. who is has the aforesaid qualities.

Al-Mawardi describes qualification for the office of the imam. The most significant may be summarized as follows:

1. Imam must be male Muslims.
2. He must be free and adult.
3. Man of justice, al-adl.
4. Brave and courageous. Mujahid.
5. His senses and 148rgansa re right.
6. Preferably from Quraish.

Election/ Succession of the Imam

According to Al-Mawardi, imamate comes into being through an electoral process. This office therefore, is the outcome of Ijma. People have been empowered to elect the best one among them as caliph. He quotes a Hadith: "my followers cannot come into consensus on a sin." This is the supreme duty of Ummah to elect imam. Al-Mawardi describes two methods. i.e.

1. Elected by the majority of the electorates or
2. Nominated by the existing imam.

Election: Al-Mawardi says if people are given opportunity to elect their imam, a cunning opportunist may deceive the voters and a corrupt person may become imam. This method is suitable only if qualities of the voters are also assessed. If there is a limited number of a voter so, there will be more chance to elect the best one as imam. He is of the view that this method is suitable only if qualities of the voters are also assessed. If there are a limited number of voters so, there will be more chance to elect the best one as imam. He is of the view that this method was adopted to elect Hazrat Abu Bakar (May Allah Be Pleased With Him). He gives the instance of Hazrat Abbas who said to Hazrat Ali "Stretch your hand, I will swear my allegiance to you, and when people come to know that the Prophet's uncle has sworn his allegiance to him once the new imam takes oath to that he would loyally perform the duties assigned to him." This is followed by the allegiance of the people to be loyal to the new Imam.

Al-Mawardi holds that the election of a less qualified in the presence of a more qualified is valid if the elected one fulfills the requisites qualification. He also holds that if there is only one candidate for this office, he automatically becomes caliph and there is no need of election. There is no capacity of two imams at the same time.

Nomination: in the second method, an existing imam is to nominate his successor. This method is also suitable because an imam is nominated keeping in view the determined qualities. He presents the example of Hz. Abu Bakr who nominated Hz. Umar Farooq. He is of the view that there consensus on this point that the existing imam can nominate his successor. Hz. Abu Bakr nominated Hz. Umar and people obeyed his order in the form of unquestionable allegiance. Hz. Umar appointed a shura to elect imam. It was an order of the existing imam. Al-Mawardi says that nomination of the heir is invalid unless the nominee shows his willingness to accept the office, the imam when nominated one as heir, he cannot withdraw his nomination until there occurs in the heir some important changes making him disqualified. The imam has the power to appoint an electoral college or to nominate heir imam.

Al-Mawardi says that the existing imam can nominate more than one Imam to succeed one another in turn. He gives example of the battle of Muthah. Hz. Muhammad nominated Zayd as commander of the Muslims forces to be succeeded by Jafar b. Abu Talib if he falls he would be succeeded by Abdullah and in case he also fails when the Muslims are allowed to choose anyone among themselves .

Deposition/Removal of Imam

Al-Mawardi is of the view when imam is one elected, he cannot be removed. Imam may be deposed if:

1. Moral Degradation: Imam must be a symbol of morality and justice. He may be deposed if he becomes morally degraded and his immoral acts are dangerous for the collectible interests. To al-Mawardi moral degradation secondly if he becomes interested in worldly affairs. Thirdly, if there is change in this ideology either willingly or under the influence of a foreign body. In such a situation people have their right to remove him from his office.

2. *Laws of Islamic state:* in the lifetime of the Holy Prophet there was no any legal problem but after his sad demise, the rulers faced varicose problems. They resorted to the holy Qur'an and hadiths. With the passage of time ijtiḥad was also introduced. He stresses the importance of hadiths but he also says that some elements invented hadiths just to serve their personal case and to destroy unity among the muslims. He explained various case of the invention of baseless hadiths i.e. for political purpose because of creeds, inventions by the non-Muslims to praise the rulers and to satisfy those who were the disbelievers of ijtiḥad or qiyas etc. so, Al-Mawardi says that there are three major sources of the Islamic law i.e. the holy Quran, hadiths and sunnah.

3. *Administration:* Al-Mawardi explains state administration in very detail. He is of the opinion that state government should comprise of executive judiciary various departments, commander and police. He explains qualities of these office barriers .he even explains functions of various office barriers.

Concept of Rebellion

Al-Mawardi is to empower citizens of the Islamic state to rebel against the government but in case of certain reasons' and both

He quotes a Hadith: "After me there will be appointed rulers over you and both the good as well as bad deeds will go by them; for if they rule with fairness the good of it will occur to them and to you both. If they rule with inequality you will get the benefit of it and they, the evil consequences thereof."

The people of the Islamic state must revolt:

- If the ruler become, enemy of Islam and he preaches un-Islamic ideas.
- If he is to impose laws quite contradictory to Shariah.
- If the ruler is to ignore provisions of opportunities to his people for worship.

- If he is to openly violate human rights.
- The ruler is found to follow un-Islamic practices and crosses the boundaries of Islam. It despite peoples objections, he is to exercise the same practices.
- If justice is crushed by the ruler or he becomes silent spectator on violation of justice.
- If he enters in agreements with the enemies of Islam. If the same agreements are hazardous for the cause of Islam and the Muslims

Al-Mawardi is of the view that people should not extend unconditional obedience to the caliph or imam. He says if one or all of the above conditions are there and the Muslims are still silent, so, one should imagine that their faith has weakened to a large. He discards tyrannical attitude of the sovereign. His theory of rebellion is not quite obvious. He is silent how to depose the imam. There is no any example, when Hz. Abu Bakr delivers his first official statement, he said, “obey me as long as I obey Allah, but Qur’an and hadiths discourages tyrant imam. The holy prophet says, “Some of the most loved the nearest persons to me on the day of judgment shall be the just imam and the most hated and damnable person to me on the day of judgment shall be the tyrant imam.”

The State Departments/Branches of Government

Al-Mawardi is of the view that a good government is in need of efficient administration. He explains various branches of government in the light of the teachings of the Holy Quran, hadiths and period of the pious caliphs. Important branches of government are:

Wazarat

Al-Mawardi discusses Wazarat (ministries) in detail. He says sultan is in need of assistance and advices in state admin-

istration. He says Sultan is in need of assistance and advices in state administration. This assistant and advisor appeared in the name of wazir. Perhaps the name 'wazir' was not in early use but in practice the office had existence. In the period of the Holy Prophet, Abu Bakr and Umar played the role of wazirs (Ministers). Mawardi quotes from the Holy Quran to prove the existence of ministries. Haz. Muses prayed: "Make in my family my brother Haroon my minister to enable me to strengthen my back." He quotes Hadith: "I have two ministers on earth (Abu Bakr and Umar) and two ministers are in the sky (Jabril and Mikael).

Al Mawardi has analyzed the term '*Wazir*'. He says this word has been taken from the words '*wazir*'. He concluded many meanings: it means burden, load and responsibility. Minister is to carry the load of state administration on behalf of the caliph. It means to consult. The caliph is to consult him in state administration. Azar means 'back' and wazir is like a strong back of the caliph.

Wazir is the powerful assistant of the sovereign to assist him in state administration. A sovereign is to depend on his ministers. In an Islamic state, the ministers must be Muslims. Mawardi explained essential qualities of the ministers by giving example of Ma'mon ar-Rashed who used to say that he is in need of ministers having the qualities: high social, fond of study, clever because of his experiences, keeper of secrets, problem solver, silent with jalal and if speaks so he should seem like a flowing river, content, courageous, philosopher, morality, deep-sighted, patience, polite and magnetic talks. If there is minister having the aforesaid qualities, he will assist the ruler and will work hard for the uplift of the people. Mawardi enumerates the qualities of good ministers as: honest, self-confident, free of lust, influential, foresighted, hard worker, impressive talks, content, free and active.

Al-Mawardi says there are two kinds of minister's i.e.

- Minister delegation (wazir-e-Tafweez),
- Minister execution (Wazir-e-Tanfeez/Tanqeed).

a. Minister Delegation

Mawardi says sovereign is in need of a good and honest colleague. He should help the sovereign in the state administration. Minister delegation must be expert tax collecting, defense affairs and treasury. He is faqih and makes state policy in such a way they he considers all factors. Mawardi's minister execution resembles office of the prime minister. He is to administer state affairs with full powers. The only authority above him is imam. Minister delegation should have the following qualities:

- Very honest.
- Highly self-confident.
- Talented and deep-sighted
- Disinterested in rest and leisure.
- Experienced and foresighted
- Not greedy.

Following are the powers of minister delegation:

- To frame state policy under intimation to imam. This policy must confirm the basic principles of Shariah.
- To appoint important officials like judges
- To arrange for the protection of state and din.
- He to probe into the cruel activities and to punish cruel doers.

• He should arrange to maintain law and order situation in the state.

Powers of the minister delegation are too much. His powers are equal with the imam but imam is superior in the sense:

- Firstly, the imam can remove the caliph and minister delegation has no such power.

- Secondly, imam can appoint his successor but minister delegation cannot do so because he himself is appointee of minister delegation but he cannot do so.

This office is of much importance. The imam ever respects his decisions and generally never tries to interfere in his decisions. Imam is to provide guidance to the minister delegation.

Minister delegation according to Al-Mawardi is a person in whom the imam has the fullest confidence; he is delegated maximum powers by the imam. Importance of this office is obvious: "if the wazir gives a certain order. If it is found that the order has been issued according to the legal procedure in force then it would not be within the power of the imam to rescind it."

b. Minister Execution

Powers and position of minister execution is not of prime; significance. Minister execution is to execute policy of the government. He is to advise government and to provide vital information to government. The office is similar to the secretary to the government in modern times. Mawardi counts seven qualities for this office, which are honesty, confidence absence of greed, good relations with the people, intelligence and wisdom to understand truth, no luxury loving, diplomacy and experience. His important functions are:

- To assess expenditures of government departments and the departments are provided money for their expenditures.

- Execution of decrees of the imam.
- To provide information of imam.

A non-Muslim citizen may be appointed as minister execution. He cannot interfere in the affairs like appointment of the governors and in military expeditions. It is very interesting to note that Mawardi presents a concept of parliamentary cabinet. He is of the view that imam can appoint various ministers

execution to run various departments. If a minister execution resigns, the rest of the ministers will work. If the minister delegation resigns, the rest of the ministers shall be considered as removed. So, minister delegation is just like a prime minister and minister's execution are like the cabinet ministers.

Judiciary

Like his predecessor, al-Mawardi stresses on justice and qaza. He is of the opinion that after the imam and ministers, qaza is a very important branch of government. Justice is the very base of a successful state. A state where there is no justice, such states ever fall. The give justice with impartiality is a difficult and complicated task. Therefore, while considered, he suggests that there must be a test among the talented citizens to select effective judges, various factors like ability and merit etc must be considered. He suggests that there must be a test among the talented citizens to select effective judges. He is of the opinion that it is a very respected office therefore, in normal conditions a judge should not be removed from his office. It will secure his service this enabling him to decide without any fear or pressure.

A judge should have the qualities:

- Firstly, intelligent and clever so, he may be in position to go to the grass roots of the issues.
- Secondly male (according to Abu hanifa school of thought, a female may be appointed judge if she bears the required qualities).
- Thirdly, he must not be slave.
- Fourthly, Muslim (Abu Hanifa allows a non-Muslim judge if he is to handle those cases where there is no involvement of shariah).
- Fifthly, honest and temperate.
- Sixthly, having the knowledge of the holy Quran hadiths and fiqa.

• Seventhly, he should have perfect hearing and seeing capabilities.

Powers/ functions of Qazi

Al-Mawardi is not only to enumerate qualities for the office of the qazi but enumerates his powers and functions:

1. *To secure rights*: if anyone is to engulf rights of the weak citizen, it is the duty of the judge to restore to him his due rights. He should punish those who snatch rights of the others.

2. *Supervision of awqaaf*: those properties which are trusted for religious purposes, these are looked-after by the judge.

3. *Protection of children, and mental' properties*: sometimes properties of the mental and children are occupied by the evil people. It is the duty of the judge to protect such properties.

4. *Widow's marriage*: apparently this is a personal matter but it may affect community. It is to avoid suspensions and spread of expected evils. If there is no state care, it may endanger honor of the state, imam and his government. It is the duty of the judge to arrange widows' marriages. State must interfere in this affair because it may become a source of dishonor for the rulers and the state.

5. *Execution of wasiah*: if a person is to die, he issues his final statement and makes some decisions. It is called wasiah. From religious point of view, wasiah is of prime importance. It is responsibility of the judge to implement these statements and decisions of the deceased.

6. *Supervision of subordinates*: a judge is the chief of the judicial system in a state. He is to maintain subordinate staff to assist him. Judiciary is very significant department because a judge is to decide fates of the families. His powers, pen and name is of prime importance. Sometimes subordinates are to use name of their senior and people are deceived. Some of the

employees in this department may be corrupt. So, because of the sensitivity of this branch of government, the judge should closely supervise his subordinate staff. His supervision is must for the cause of justice.

7. Imposition of Hadoods: a judge is empowered to decide various cases. It is the duty of the judge to apply hadoods. He is to decide within the limits of Shariah.

8. Maintaining balance: a society is full of good and wicked people. Bad and wicked ones ever try to disturb the gentle and polite citizens. It is the responsibility of the judge to maintain neutrality between these two types of people.

9. Appointment of Amins: a judge is to appoint trustworthy people to guard trusted things.

Departments (Diwan)

To produce ease in state administration, a government should have various diwans (departments). Al-Mawardi is of the view that four departments are important: defense, provincial control, finance and recruitment. Al-Mawardi says defense department is to guard state borders and to make census in the state to find how many people are technically expert and how many can join military forces. The department of provincial control is to supervise fuctions of the provincial governments. It is to recommend measures to abolish lawlessness, mal administration and disturbance in a province. Finance is to deal with dhimis. The recruitment or establishment department is to appoint state employees, to make their removal, transfer and promotion policies.

Sipahsalar (commander in chief)

The state should have active military forces and these forces should have qualities, attitude with his juniors, behavior with the prisoners of war and attitude with his enemies. He counts five major responsibilities of the commander.

1. Not to allow military personnel to adopt professions like agriculture and business.

2. To train army in such a way as to increase their professional skill especially to guard against the attack of the enemy and to attack enemy to destroy enemy's potential

3. Selection of the battlefield, especially in those places where supply is easy and where his army is well protected.

4. To facilitate animals used by army.

5. To encourage his forces; to meet with them and to acknowledge to them advantages of war.

Muhtasib (Police or ombudsman)

Al-Mawardi has explained powers and functions of the muhtasib and categorizes his duties into two categories: paid and volunteer. He is to maintain law and order situation in the state, internal stability, to guard social values, to compel people to obey laws, on the spot sentences especially in those crimes which committed openly and to send criminals before the courts.

Reading Text

The Abolition of the Caliphate²

THE REPUDIATION of the Caliphate by the Turks marks an epoch in the expansion of Western ideas over the non-Western world, for our Western principles of national sovereignty and self-government are the real forces to which the unfortunate 'Abdu'l Mejid Efendi has fallen a victim. Both by tradition and by theory, the Caliph is an absolute monarch over a united Islamic world, and it is therefore almost impossible to find a place for him in a national state (whether it be called a republic or a constitutional monarchy) in which the sovereignty is vested in the parliamentary representatives of the people.

The banishment of even the “spiritualised” Caliph (as contrasted with the “temporal” Caliph-Sultan who reigned at Constantinople down to the autumn of 1922) is the logical consequence of the policy which has been steadily pursued by the Turkish Nationalist (or “Defence of Rights”) Party since its foundation in the summer of 1920. Mustafa Kemal Pasha and his associates have always had two main ends in view: that the Turkish nation should be absolute master in its own house, and that it should retain neither pretensions nor liabilities outside what it regards as the proper boundaries of its own “national home”. This policy has the merit of being definite in its purposes and limited in its aims, and it has undoubtedly arisen out of the Turkish nation's painful experiences in the past.

Under 'Abdu'l Hamid—and, indeed, for a full century before that skilful exploiter of the Caliphate ascended the throne—the Ottoman Government had ruled over broad lands, both in Europe and in Asia, and over numerous peoples, both

² Mar 8th 1924 | Europe, <http://www.economist.com/node/11829711>
13.03.2015

Muslim and Christian, outside the Turkish territories and the Turkish population which were the foundations of its power; and at the same time its rule was everywhere ineffective, its sovereignty imperfect, and its power a shadow.

Between these two phenomena, the Turkish Nationalists are now convinced that there was a profound logical connection. The Ottoman Empire, they maintain, was top-heavy, and the Turkish nation was attempting an impossible task in trying to support it, like Atlas, on its unaided shoulders. The nation was bowed down, and its vitality was exhausted, while the Empire continued to crumple and crack. What is the use of sacrificing oneself for an unattainable object? The Turkish nation will only be able to stand erect and to exercise its limbs when it has flung the useless burden of empire from it, and it should therefore divest itself of Sultanate and Caliphate, and should thank its enemies for having relieved it already of the Arab provinces and Macedonia.

On the other hand, for its proper national domain, and for the nation's complete sovereignty within that domain, it should fight to the last drop of its blood, for this is the national heritage on which depends the national future.

This is the new orientation of Turkish Nationalism since 1920, in which it departs completely from the policy pursued by the Committee of Union and Progress between the Revolution of 1908 and the Armistice of 1918. The Union and Progress group, who are now in opposition, made the Revolution in order to save the empire; they differed from 'Abdu'l Hamid on questions of method and constitution, but not in ultimate aims. They pursued (and this far more actively than he had done) the policy of "Ottomanising" the Macedonians, Albanians and Arabs, and their opponents claim that their record during these

ten years sufficiently proves the bankruptcy of their programme.

The Nationalists are, therefore, not impressed by the present opposition of the Unionists to the repudiation of the Caliphate. They regard this as a continuation of the Unionists' general policy of grandiose "Ottomanism" as opposed to limited Turkish Nationalism, and as being just as wrong-headed as the other points in their programme. The Unionists, however, retort with some justice that the Nationalists are regarding the problem purely from the internal point of view, without considering its bearings upon Turkey's relations with the rest of the Muslim world.

The banishment of the Caliph will not, perhaps, prejudice the friendship between Turkey and such countries as Egypt, Persia or Afghanistan, where compact and fairly homogeneous Muslim peoples are just now awaking to national consciousness, and are following Turkey's example in reorganising their political life on national lines. For all these peoples the Western idea of nationality is in the ascendant, and the Caliphate is losing its power over the imagination.

But what of the vast Muslim populations in India, Russia, China, and the African colonies of the Western Powers, who are "dispersed abroad: among the Gentiles" and subjected to alien rule? For these Muslim subject minorities the spread of nationalism throughout the world means submergence if not extinction, while the Caliphate carries a message of salvation through an international Muslim solidarity. This is the explanation of the Indian Muslim's distress at the Turkish Nationalists' action. We are possibly on the eve of a profound cleavage of policy within the Muslim world.

IV.STRUCTURE OF ARMY AND WARFARE ETHICS-JURISPRUDENCE IN ISLAMIC CIVILISATION

Structure of Muslim Army

An army (from Latin *arma* "arms, weapons" via Old French *armée*, "armed" [feminine]), ground force or land force is a fighting force that fights primarily on land. In the broadest sense, it is the land-based military branch, service branch or armed service of a nation or state. It may also include aviation assets by possessing an army aviation component. Within a national military force, the word army may also mean a field army.

All civilisation and system need to secure and defend itself from outside attacks. So it is necessary to provide defence forces. The Army exists to serve people, to defend nation, to protect vital interests, and to fulfill military responsibilities. Islamic civilisation with the same need and duty established armies based on Islamic values. In Islamic literature, *jaish* (Arabic) *ordu* (Turkish) *lashkar* (Persian) means army.

The Rashidun Army

The Rashidun army was the primary military body of the Muslims during the Muslim conquests of the 7th century, serving alongside the Rashidun navy. The Rashidun army maintained a high level of discipline, strategic prowess and organization. In its time, the Rashidun army was a powerful and very effective force.

The size of the Rashidun army was initially 13,000 troops in 632, but as the Caliphate expanded, the army gradually grew to 100,000 troops by 657. The three most successful generals of the Rashidun army were Khalid ibn al-Walid, who conquered Persian Mesopotamia and Abu Ubaidah ibn al-Jarrah who con-

quered Roman Syria, and 'Amr ibn al-'As, who conquered Roman Egypt.

Some general of the Rashidiun: Khalid ibn Walid, Amr ibn al-Aas, Abu Ubaidah ibn al-Jarrah, Sa'd ibn Abi Waqqas, Yazid ibn Abu Sufyan, Shurhabil ibn Hasana, Qa'qa ibn Amr, Zirrar ibn Azwar, Asim ibn Amr, Abdullah ibn Aamir

Social Sources of the Army

Only Muslims were allowed to join the army as regular troops. During the Ridda wars, the army mainly consisted of the corps from Madinah, Mecca and Taif. Later on during the conquest of Iraq in 633 many bedouin corps were recruited as regular troops. In the conquest of Sassanid Persia (633-656), some 12,000 elite Persian troops converted to Islam and served later on during the invasion of the empire. During the conquest of Roman Syria (633- 638,) some 4,000 Greek Byzantine soldiers under their commander Joachim (later Abdullah Joachim) converted to Islam and served as regular troops in the conquest of both Anatolia and Egypt. In the conquest of Egypt (641- 644), Coptic converts to Islam were recruited. During the conquest of North Africa, Berber converts to Islam were recruited as regular troops, who later made the bulk of the Rashidun army and later the Umayyad army in Africa.

Main Divisions of the Army

1. Infantry

Rashidun army relied heavily on their infantry. *Mubarizun* were a special part of the army, composed of the champions. Their role was to undermine the enemy morale by slaying their champions. The infantry would make repeated charges and withdrawals known as *karr wa farr*, using spears and swords combined with arrow volleys to weaken the enemies and wear them out. However, the main energy had to still be

conserved for a counterattack, supported by a cavalry charge, that would make flanking or encircling movements. Defensively, the Muslim spearman with their two and a half meter long spears would close ranks, forming a protective wall (Tabi'a) for archers to continue their fire. This close formation stood its ground remarkably well in the first four days of defence in the Battle of Yarmouk.

2. Cavalry

The Rashidun cavalry was one of the most successful light cavalry forces, provided it was competently led. It was armed with lances and swords. Initially, the cavalry was used as a reserve force, with its main role being to attack the enemy once they were weakened by the repeated charges of the infantry. The cavalry would then make flanking or encircling movements against the enemy army, either from the flanks or straight from the center, most likely using a wedge-shaped formation in its attack.

Some of the best examples of the use of the cavalry force occurred under the command of Khalid ibn Walid in the Battle of Walaja against the Sassanid Persians and in the Battle of Yarmouk against the Byzantines. In both cases the cavalry regiments were initially stationed behind the flanks and center.

The proportion of cavalry within the Rashidun forces were initially limited to less than 20% due to the inability of the poor economic condition and arid climate of the Arabian Peninsula to support large numbers of warhorses. As the wealthy lands of the Near East were conquered, many Arab warriors acquired horses as booty or tribute, so that by the end of the Rashidun period half of the "Jund" forces were composed of cavalry. Mounted archery was initially not used by the Rashidun cavalry unlike their Byzantine and Persian opponents, this not being a traditional Arab fighting method. As the con-

quest of Persia progressed, some Sassanid gentry converted into Islam and joined the Rashidun cause; these "Asawira" were very highly regarded due to their skill as heavy cavalymen as well as mounted archers.

Weaponry of the Army

Reconstructing the military equipment of early Muslim armies is problematic. Compared with Roman armies—or, indeed, later medieval Muslim armies—the range of visual representation is very small, often imprecise and difficult to date. Physically very little material evidence has survived and again, much of it is difficult to date.

1. Helmets: Muslim headgear included gilded helmets—both pointed and rounded—similar to that of the silver helmets of the Sassanid Empire. The rounded helmet, referred to as "Baidah" ("Egg"), was a standard early Byzantine type composed of two pieces. The pointed helmet was a segmented Central Asian type known as "Tarikah". Mail armour was commonly used to protect the face and neck, either as an aventail from the helmet or as a mail coif like how it was used by Romano-Byzantine armies since 5th century. The face was often half covered with the tail of a turban that also served as protection against the strong desert winds.

2. Armour: Hardened leather scale or lamellar armour was produced in Yeman, Iraq and along the Persian gulf coast. Mail armour was preferred and became more common later during the conquest of neighbouring empires, often being captured as part of the booty. It was known as *Dir/zirh*, and was opened part-way down the chest. To avoid rusting it was polished and stored in a mixture of dust and oil. Infantry soldiers were more heavily armoured than horsemen.

3. Shields: Large wooden or wickerwork shields were in use, but most shields were made of leather. For this purpose,

the hides of camels and cows was used and it would be anointed, a practice since ancient Hebrew times. During the invasion of the Levant, Byzantine soldiers extensively used elephant hide shields, which were probably captured and used by the Rashidun army. Spears Long spears were locally made with the reeds of the Persian gulf coast.

4. Sword: The sword was the most prestigious weapon of the early Muslims. High quality swords were made in Yemen from Indian wootz steel, while inferior swords were made throughout Arabia. Both the short Arab swords (similar to the Roman gladius) and Sassanid long swords were used and Rashidun horsemen as well as foot soldiers were often described as carrying both at the same time. All swords hung from a baldric. Another personal weapon was the dagger, a weapon used only as a last resort.

5. Bows: A Muslim elite soldier equipped for infantry warfare. He is wearing an iron-bronze helmet, a chain mail hauberk, and leather lamellar armor. His sword is hung from a baldric, and he carries a leather shield. Bows were locally made in various parts of Arabia; the most typical were the hijazi bows. It could be one piece of wood or two pieces joined together back to back. The maximum useful range of the traditional Arabian bow used to be about 150 meters. Early Muslim archers were infantry archers.

6. Siege weaponry: Catapults were used extensively in siege operations. Under Caliph Umar siege towers, called *Dababah* were also employed. These wooden towers moved on wheels and were several stories tall. They were driven up to the foot of the besieged fortification and then the walls were pierced with a battering ram. Archers guarded the ram and the soldiers who moved it.

Organization of Army as a State Department

Caliph Hz. Umar was the first Muslim ruler to organize the army as a state department. This reform was introduced in 637 A.D. A beginning was made with the Quraish and the Ansars and the system was gradually extended to the whole of Arabia and to Muslims of conquered lands. A register of all adults who could be called to war was prepared, and a scale of salaries was fixed. All registered men were liable for military service. They were divided into two categories, namely:

1. Those who formed the regular standing army;
2. Those that lived in their homes, but were liable to be called to the colors whenever needed.

The pay was given in the beginning of the month of Muharram. The allowances were paid during the harvesting season. The armies of the Caliphs were mostly paid in cash salaries. In contrast to many post-Roman polities in Europe, grants of land, or rights to collect taxes directly from the people within one's grant of land, were of only minor importance. A major consequence of this was that the army directly depended on the state for its subsistence which, in turn, meant that the military had to control the state apparatus.

Movement of the Army

When the army was on the march, it always halted on Fridays. When on march, the day's march was never allowed to be so long as to tire out the troops. The stages were selected with reference to the availability of water and other provisions. The advance was led by an advance guard consisting of a regiment or more. Then came the main body of the army, and this was followed by the women and children and the baggage loaded on camels. At the end of the column moved the rear guard. On long marches the horses were led; but if there was any danger of enemy interference on the march, the horses

were mounted, and the cavalry thus formed would act either as the advance guard or the rearguard or move wide on a flank, depending on the direction from which the greatest danger loomed.

When on march the army was divided into: 1. Muqaddimah or The vanguard; 2. Qalb or The center; 3. Khalf or The rear; 4. Mou'akhira or The rearguard

Divisions of the Army in Battle

The army was organized on the decimal system. On the battlefield the army was divided into sections. These sections were: 1. Qalb or The center 2. Maimanah or The right wing 3. Maisarah or The left wing

Each section was under a commander and was at a distance of about 150 meter from each other. Every tribal unit had its leader called *Arifs*. In such units, there were commanders for each 10, 100, and 1,000 men, the latter-most corresponding to regiments. The grouping of regiments to form larger forces was flexible, varying with the situation. Arifs were grouped and each group was under a commander called *Amir-ul-Ashar* and Amir-ul-Ashars were under the command of a section commander, who were under the command of the commander in chief, *Amir-ul-jaish*.

Other components of the army were: 1. *Rijal* or the Infantry 2. *Fursan* or the cavalry 3. *Rumat* or the Archers 4. Tali'ah or patrols to keep watch over the movements of the enemy 5. *Rukban* or the Camel corps 6. *Nuhhab al-Mu'an* or Foraging parties

Intelligence and Espionage of the Army

It was one of the most highly developed departments of the army which proved helpful in most of the campaigns. The espionage (al-jasusiyah) and intelligence services were first

organised by Muslim general Khalid ibn Walid during his campaign to Iraq. Later, when he was transferred to the Syrian front he organized the espionage department there as well.

Warfare Ethics-Jurisprudence in Islamic Civilisation

Development of rulings

The first military rulings were formulated during the first century after Hz. Muhammad established an Islamic state in Medina. These rulings evolved in accordance with the interpretations of the Qur'an (the Muslim Holy scriptures) and Hadith (the recorded traditions of Muhammad). The key themes in these rulings were the justness of war, and the injunction to jihad. The rulings do not cover feuds and armed conflicts in general.

Jihad (Arabic for "struggle") was given a military dimension after the oppressive practices of the Meccan Quraish against Muslims. It was interpreted as the struggle in God's cause to be conducted by the Muslim community. Injunctions relating to jihad have been characterized as individual as well as collective duties of the Muslim community. Hence, the nature of attack is important in the interpretation —if the Muslim community as a whole is attacked jihad becomes incumbent on all Muslims. Jihad is differentiated further in respect to the requirements within Muslim-governed lands (Dar al-Islam) and non-Muslim lands (Dar al-Harb).

Ethics of Warfare

The basic principle in fighting in the Qur'an is that other communities should be treated as one's own. Fighting is justified for legitimate self-defense, to aid other Muslims and after a violation in the terms of a treaty, but should be stopped if these

circumstances cease to exist. The principle of forgiveness is reiterated in between the assertions of the right to self-defense.

During his life, Hz. Muhammad gave various injunctions to his forces and adopted practices toward the conduct of war. The most important of these were summarized by Muhammad's companion and first Caliph, Abu Bakr, in the form of ten rules for the Muslim army:

“ O people! I charge you with ten rules; learn them well! Stop, O people, that I may give you ten rules for your guidance in the battlefield. Do not commit treachery or deviate from the right path. You must not mutilate dead bodies. Neither kill a child, nor a woman, nor an aged man. Bring no harm to the trees, nor burn them with fire, especially those which are fruitful. Slay not any of the enemy's flock, save for your food. You are likely to pass by people who have devoted their lives to monastic services; leave them alone.”

During the Battle of Siffin, the Caliph Ali stated that Islam does not permit Muslims to stop the supply of water to their enemy. In addition to the Rashidun Caliphs, hadiths attributed to Muhammad himself suggest that he stated the following regarding the Muslim conquest of Egypt that eventually took place after his death:

“You are going to enter Egypt a land where qirat (money unit) is used. Be extremely good to them as they have with us close ties and marriage relationships. When you enter Egypt after my death, recruit many soldiers from among the Egyptians because they are the best soldiers on earth, as they and their wives are permanently on duty until the Day of Resurrection. Be good to the Copts of Egypt; you shall take them over, but they shall be your instrument and help. Be Righteous to God about the Copts. ”

These principles were upheld by 'Amr ibn al-'As during his conquest of Egypt. A Christian contemporary in the 7th cen-

tury, John of Nikiû, stated the following regarding the conquest of Alexandria by 'Amr:

“On the twentieth of Maskaram, Theodore and all his troops and officers set out and proceeded to the island of Cyprus, and abandoned the city of Alexandria. And thereupon 'Amr the chief of the Moslem made his entry without effort into the city of Alexandria. And the inhabitants received him with respect; for they were in great tribulation and affliction. And Abba Benjamin, the patriarch of the Egyptians, returned to the city of Alexandria in the thirteenth year after his flight from the Romans, and he went to the Churches, and inspected all of them. And every one said: 'This expulsion (of the Romans) and victory of the Moslem is due to the wickedness of the emperor Heraclius and his persecution of the Orthodox through the patriarch Cyrus. This was the cause of the ruin of the Romans and the subjugation of Egypt by the Moslem. And 'Amr became stronger every day in every field of his activity. And he exacted the taxes which had been determined upon, but he took none of the property of the Churches, and he committed no act of spoliation or plunder, and he preserved them throughout all his days.”

The principles established by the early Caliphs were also honoured during the Crusades, as exemplified by Sultans such as Saladin and Al-Kamil. For example, after Al-Kamil defeated the Franks during the Crusades, Oliverus Scholasticus praised the Islamic laws of war, commenting on how Al-Kamil supplied the defeated Frankish army with food:

“Who could doubt that such goodness, friendship and charity come from God? Men whose parents, sons and daughters, brothers and sisters, had died in agony at our hands, whose lands we took, whom we drove naked from their homes, revived us with their own food when we were dying of hunger

and showered us with kindness even when we were in their power.”

The early Islamic treatises on international law from the 9th century onwards covered the application of Islamic ethics, Islamic economic jurisprudence and Islamic military jurisprudence to international law, and were concerned with a number of modern international law topics, including the law of treaties; the treatment of diplomats, hostages, refugees and prisoners of war; the right of asylum; conduct on the battlefield; protection of women, children and non-combatant civilians; contracts across the lines of battle; the use of poisonous weapons; and devastation of enemy territory.

Criteria for Soldiering

Muslim jurists agree that Muslim armed forces must consist of debt-free adults who possess a sound mind and body. In addition, the combatants must not be conscripted, but rather enlist of their free will, and with the permission of their family. Traditionally, "adults" have been defined as post-pubescent individuals above the age of 15.

Legitimacy of war

Commentators of the Qur'an agree that Muslims should always be willing and ready to negotiate peace with the other party without any hesitation. Islam does not permit Muslims to reject peace and continue bloodshed.

Islamic jurisprudence calls for third party interventions as another means of ending conflicts. Such interventions are to establish mediation between the two parties to achieve a just resolution of the dispute.

In the context of seventh century Arabia, the Qur'an ordained Muslims must restrain themselves from fighting in the months when fighting was prohibited by Arab pagans. The

Qur'an also required the respect of this cease-fire, prohibiting its violation.

If, however, non-Muslims commit acts of aggression, Muslims are free to retaliate, though in a manner that is equal to the original transgression. The "sword verse", which has attracted attention, is directed against a particular group who violate the terms of peace and commit aggression (but excepts those who observe the treaty). Crone states that this verse seems to be based on the same abovementioned rules. Here also it is stressed that one must stop when they do. Ibn Kathir states that the verse implies a hasty mission of besieging and gathering intelligence about the enemy, resulting in either death or repentance by the enemy. It is read as a continuation of previous verses, it would be concerned with the same oath-breaking of "polytheists".

Muslims have struggled to differentiate between legitimate and illegitimate wars. Fighting in selfdefense is not only legitimate but considered obligatory upon Muslims, according to the Qur'an. The Qur'an, however, says that should the enemy's hostile behavior cease, then the reason for engaging the enemy also lapses.

Some scholars argue that war may only be legitimate if Muslims have at least half the power of the enemy (and thus capable of winning it). Other Islamic scholars consider this command only for a particular time.

1. Defensive Conflict

The Hanafi school of thought holds that war can only be launched against a state that had resorted to armed conflict against the Muslims. War, according to the Hanafis, can't simply be made on the account of a nation's religion. The Qur'an justi-

fied defensive jihad by allowing Muslims to fight back against hostile and dangerous forces.

2. Offensive Conflict

Muhammad ibn Idris ash-Shafi'i (d. 820), was the first to permit offensive jihad. He limited this warfare against pagan Arabs only, not permitting it against non-Arab non-Muslims.

Javed Ahmad Ghamidi believes that after Hz. Muhammad and his companions, there is no concept in Islam obliging Muslims to wage war for propagation or implementation of Islam. The only valid basis for military jihad is to end oppression when all other measures have failed. Islam only allows jihad to be conducted by a government.

According to some scholars, offensive jihad raises questions about whether jihad is justifiable on moral grounds. They state that the Qur'an requires Muslims to establish just public order, increasing the influence of Islam, allowing public Islamic worship, through offensive measures. To this end, the Qur'anic verses revealed required Muslims to wage jihad against unbelievers who persecuted them. This has been complicated by the early Muslim wars of expansion, which he argues were although considered jihad by Sunni scholars, but under close scrutiny can be determined to be political. Moreover, the offensive jihad points more to the complex relationship with the "People of the book".

3. Internal Conflict

Internal conflicts include "civil wars", launched against rebels, and "wars for welfare" launched against bandits. During their first civil war, Muslims fought at the Battle of Basrah. In this engagement, Ali (the caliph), set the precedent for war against other Muslims, which most later Muslims have accepted. According to Ali's rules, wounded or captured enemies

should not be killed, those throwing away their arms should not be fought, and those fleeing from the battleground should not be pursued. Only captured weapons and animals (horses and camels which have been used in the war) are to be considered war booty. No war prisoners, women or children are to be enslaved and the property of the slain enemies are to go their legal Muslim heirs.

Different views regarding armed rebellion have prevailed in the Muslim world at different times. During the first three centuries of Muslim history, jurists held that a political rebel may not be executed nor his/her property confiscated.

Classical ulama, however, laid down severe penalties for rebels who use "stealth attacks" and "spread terror". In this category, Muslim jurists included abductions, poisoning of water wells, arson, attacks against wayfarers and travellers, assaults under the cover of night and rape. The punishment for such crimes were severe, including death, regardless of the political convictions and religion of the perpetrator. Further, rebels who committed acts of terrorism were granted no quarter.

4. International Conflict

International conflicts are armed strifes conducted by one state against another, and are distinguished from civil wars or armed strife within a state. Some classical Islamic scholars, like the Shafi'i, classified territories into broad categories: dar al-islam ("abode of Islam"), dar al-harb ("abode of war"), dar al-ahd ("abode of treaty"), and dar al-sulh ("abode of reconciliation"). Such categorizations of states, according to Asma Af-saruddin, are not mentioned in the Qur'an and Islamic tradition.

Declaration of War

The Qur'an commands Muslims to make a proper declaration of war prior to the commencement of military operations. Thus, surprise attacks are illegal under the Islamic jurisprudence. The Qur'an had similarly commanded Hz. Muhammad to give his enemies, who had violated the Treaty of Hdaybiyyah, a time period of four months to reconsider their position and negotiate. This rule, however, is not binding if the adversary has already started the war. Forcible prevention of religious practice is considered an act of war.

Conduct of Armed Forces

During battle the Qur'an commands Muslims to fight against the enemy. However, there are exceptions to such combat. Torturing the enemy, and burning the combatants alive is strictly prohibited. The mutilation of dead bodies is also prohibited. The Qur'an also discourages Muslim combatants from displaying pomp and unnecessary boasting when setting out for battle.

No explicit injunctions against use of chemical or biological warfare were developed by medieval Islamic jurists as these threats were not existent then. However, Khalil al-Maliki's Book on jihad states that combatants are forbidden to employ weapons that cause unnecessary injury to the enemy, except under dire circumstances. The book, as an example, forbids the use of poisonous spears, since it inflicts unnecessary pain.

Civilian Areas

According to all Muslim scholars it is not permissible to kill women or children unless they are fighting against the Muslims. According to the Shafi'i school it is permissible to kill all types of adult men. According to the Hanafi, Hanbali and Maliki

schools it is not permissible to kill old men, monks, peasants, employees and traders (this meaning male non-combatants).

Harming civilian areas and pillaging residential areas is also forbidden, as is the destruction of trees, crops, livestock and farmlands. The Muslim forces may not loot travelers, as doing so is contrary to the spirit of jihad. Nor do they have the right to use the local facilities of the native people without their consent. If such a consent is obtained, the Muslim army is still under the obligation to compensate the people financially for the use of such facilities. However, Islamic law allows the confiscation of military equipment and supplies captured from the camps and military headquarters of the combatant armies.

Prisoners of War

Men, women, and children may all be taken as prisoners of war under traditional interpretations of Islamic law. Generally, a prisoner of war could be, at the discretion of the military leader, freed, ransomed, exchanged for Muslim prisoners, or kept as slaves. In earlier times, the ransom sometimes took an educational dimension, where a literate prisoner of war could secure his or her freedom by teaching ten Muslims to read and write. Some Muslim scholars hold that a prisoner may not be ransomed for gold or silver, but may be exchanged for Muslim prisoners.

Women and children prisoners of war cannot be killed under any circumstances, regardless of their religious convictions, but they may be freed or ransomed. Women who are neither freed nor ransomed by their people were to be kept in bondage and referred to as malakah, dispute however exist among scholars on its interpretation. Islamic law does not put an exact limit on the number that can be kept in bondage.

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V. ECONOMIC STRUCTURE IN ISLAMIC CIVILISATION

Concept of Economy

An economy (from Greek "household" and "manage") is an area of the production, distribution and trade, as well as consumption of goods and services by different agents. In its broadest sense, The economy is defined as a social domain that emphasize the practices, discourses, and material expressions associated with the production, use, and management of resources'.

Economic agents can be individuals, businesses, organizations, or governments. Economic activity is spurred by production which uses natural resources, labor and capital. In other words, the economic domain is a social domain of human practices and transactions. In Islamic civilisation Muslims structured economic systems in different regions according to their conditions. The economy has been corresponding with *qasd*, *iqtisad*, *tadbir al-manzil* in Muslim culture. *Iqtisad* means in Arabic "moderation", "the seeking or realization of what is judicious" In the Islamic understanding the science of earning and provisioning is called 'ilm al-iktisad; it is the study of how people, as individuals and as communities, earn their livelihoods by drawing upon the divine bounty in nature (fadl Allah fi al-ard). It is the economy extending from the level of the family (*tadbir al-manzil* = management of the household) to the level of the city or community (*tadbir al-madinah* = management of the city/community/society) and even to the whole earth as the macro-household (*khilafat al-ard* = stewardship of the earth).

Regulations on Economy in Islam

In Islamic civilisation jurisprudence on economy, is called *fiqh al-mu'amalat*, (refers to the rules of financial trans-

acting in a Shari'a compliant manner, or economic activity conforming to Islamic scripture (Quran and sunnah).

Islamic jurisprudence (fiqh) has traditionally dealt with issues in terms of determining what is permissible or prohibited according to the Quran and the hadith, (whether dealing with issues like property, money, employment, taxes, etc. or anything else). On the other hand, economics being a social science studied how to best achieve certain policy goals, such as full employment, stability, economic growth, and improving efficiency, and equity.

The central features of an Islamic economy are often summarized as: the *"behavioral norms and moral foundations"* derived from the Quran and Sunnah; collection of Zakat and other Islamic taxes, prohibition of interest (riba) charged on loans. Some movements and authors in Muslim World generally describe an Islamic economic system as neither socialist nor capitalist, but as a "third way", an ideal mean with none of the drawbacks of the other two systems. Among the claims made by Islamic activists and revivalists for an economic system that will be based on Islam are that the gap between the rich and the poor will be reduced and prosperity enhanced, by such means as the discouraging of the hoarding of wealth, taxing wealth (through zakat) but not trade, exposing lenders to risk through Profit sharing and venture capital, discouraging of hoarding of food for speculation, and other sinful activities such as unlawful confiscation of land.

Since the 1970s, Islamic economics has been introduced as an academic discipline in a number of institutions of higher learning throughout the Muslim world and in the West.

Traditional Islamic concepts having to do with economics included:

- *Zakat* — the "charitable taxing of certain assets, such as currency, gold, or harvest, with an eye to allocating these taxes

to eight expenditures that are also explicitly defined in the Quran, such as aid to the needy."

- *Gharar* — "uncertainty". The presence of any element of excessive uncertainty, in a contract is prohibited. This applies not only to insurance but also trading in derivatives, short selling and other speculative transactions like day trading.

- *Riba* — "referred to as usury (modern economists Muslim World reached consensus that Riba is any kind of interest, rather than just usury)"

Another source lists "general rules" include

- prohibition of Riba, Gharar, and Qimar (gambling) and
- the encouragement of Taa'won (mutual cooperation),

"the overriding doctrine of fairness in commercial dealings is established."

Bases of Economic Regulations

1. The Qur'an and the Sunnah: These [economic] concepts are constructed on the basis of Qur'an and the Sunnah, all gathered together and systematized by commentators according to an inductive, casuistic method."

2. Urf and Ijma: al-urf (custom), or al-ijma (consensus of the jurists) were also employed. Islamic law does distinguish between ibadat (ritual worship such as prayer or fasting) and muamalat (acts involving interaction and exchange among people such as sales and sureties).

Among the important early Muslim scholars who made valuable contributions to Islamic thought on economic issues are Abu Yusuf (d. 798), Al-Mawardi (d. 1058), Ibn Hazm (d. 1064), Al-Sarakhsi (d. 1090), Al-Tusi (d. 1093), Al-Ghazali (d. 1111), Al-Dimashqi (d. after 1175), Ibn Rushd (d. 1187), Ibn Taymiyyah (d.1328), Ibn al-Ukhuwwah (d. 1329), Ibn al-Qayyim (d. 1350), Al-Shatibi (d. 1388), Ibn Khaldun (d. 1406),

Al-Maqrizi (d. 1442), Al-Dawwani (d. 1501), and Shah Waliyullah (d. 1762).

Perhaps the most well-known Islamic scholar who wrote about economics was Ibn Khaldun, who is considered a father of modern economics. Ibn Khaldun wrote on economic and political theory in the introduction, or *Muqaddimah* (Prolegomena). He discussed what he called *asabiyya* (social cohesion), which he cited as the cause of some civilisations becoming great and others not. Ibn Khaldun felt that many social forces are cyclic, although there could be sudden sharp turns that break the pattern. His idea about the benefits of the division of labor also relate to *asabiyya*, the greater the social cohesion, the more complex the successful division may be, the greater the economic growth. He noted that growth and development positively stimulates both supply and demand, and that the forces of supply and demand are what determines the prices of goods. He also noted macroeconomic forces of population growth, human capital development, and technological developments effects on development. In fact, Ibn Khaldun thought that population growth was directly a function of wealth.

During the modern postcolonial era, as Western ideas (including Western economics) began to influence the Muslim world, some Muslim writers sought to produce an Islamic economics discipline. Islamic scholars who considered Islam to be a complete system of life in all its aspects, rather than a spiritual formula believed that it logically followed that Islam defined economic life, unique from and superior to nonIslamic systems. More conservative salafi have shown less interest in socio-economic issues, asking the question, "the prophet and his companions didn't study 'laws' of economics, look for patterns, strive for understanding of what happens in commerce, production, consumption. Why should we?"

Concept of Property in Islamic Civilisation

The Qur'an states that God is the sole owner of all matter in the heavens and the earth, but man is God's viceregent on earth and holds God's possessions in trust (amanat). Islamic jurists divide properties into public, state, private categories. Some Muslims believe that the Shariah provides "specific laws and standards regarding the use and allocation of resources including land, water, animals, minerals, and manpower."

1. Public property

The public property in Islam refers to natural resources (forests, pastures, uncultivated land, water, mines, oceanic resources etc.) to which all humans have equal right. Such resources are considered the common property of the community. Such property is placed under the guardianship and control of the state, and can be used by any citizen, as long as that use does not undermine the rights of other citizens. Hz. Muhammad's saying that "people are partners in three things: water, fire and pastures", led some scholars to believe that the privatization of water and energy is not permissible. Hz. Muhammad allowed other types of public property, such as gold mines, to be privatized, in return for tax payments to the state. Perhaps due to resource scarcity in most Islamic nations, Islamic economics emphasizes limited (and some claim also sustainable) use of natural capital, i.e. producing land. These latter revive traditions of haram and hima that were prevalent in early Muslim civilisation.

2. State property

State property includes certain natural resources, as well as other property that can't immediately be privatized. Islamic state property can be movable, or immovable, and can be acquired through conquest or peaceful means. Unclaimed, unoc-

cupied and heirless properties, including uncultivated land (mawat), can be considered state property. During the life of Hz. Muhammad, one fifth of military equipment captured from the enemy in the battlefield was considered state property. During his reign, Umar (on the recommendation of Ali) considered conquered land to be state rather than private property (as was usual practice). The purported reason for this was that privatizing this property would concentrate resources in the hands of a few, and prevent it from being used for the general good. The property remained under the occupation of the cultivators, but taxes were collected on it for the state treasury. Hz. Muhammad said "Old and fallow lands are for God and His Messenger (i.e. state property), then they are for you". Jurists draw from this the conclusion that, ultimately, private ownership takes over state property.

3. Private property

There is consensus amongst Islamic jurists and social scientists that Islam recognizes and upholds the individual's right to private ownership. The Qur'an extensively discusses taxation, inheritance, prohibition against stealing, legality of ownership, recommendation to give charity and other topics related to private property. Islam also guarantees the protection of private property by imposing stringent punishments on thieves. Hz. Muhammad said that he who dies defending his property was like a martyr.

Market Free Economy in Islamic Civilisation

Most Muslim economists believe that Islam promotes a market free from interferences such as price fixing, hoarding and bribery. Government intervention, however, is tolerated under specific circumstances. In Islam "everything is Halal (allowed) unless it has been declared Haram (forbidden)", conse-

quently "the Islamic economic model is based on the freedom of trade and freedom of contract so far as the limits of Shari'ah allow".

Islam prohibits price fixing by a dominating handful of buyers or sellers. During the days of Hz. Muhammad, a small group of merchants met agricultural producers outside the city and bought the entire crop, thereby gaining a monopoly over the market. The produce was later sold at a higher price within the city. Hz. Muhammad condemned this practice since it caused injury both to the producers (who in the absence of numerous customers were forced to sell goods at a lower price) and the inhabitants.

The abovementioned reports are also used to justify the argument that the Islamic market is characterized by free information. Producers and consumers should not be denied information on demand and supply conditions. Producers are expected to inform consumers of the quality and quantity of goods they claim to sell. Some scholars hold that if an inexperienced buyer is swayed by the seller, the consumer may nullify the transaction upon realizing the seller's unfair treatment. The Qur'an also forbids discriminatory transactions.

Bribery is also forbidden in Islam and can therefore not be used to secure a deal or gain favor in a transaction, it was narrated that Hz. Muhammad cursed the one who offers the bribe, the one who receives it, and the one who arranges it.

Meanwhile the Quran (3: 130) clearly condemns riba (which is usually translated as "interest"): "O, you who believe! Devour not riba, doubled and redoubled, and be careful of Allah; but fear Allah that you may be successful."

State Economy in Islamic Civilisation

The main activities of state in economic field to get revenues via taxes and to expenditure in appropriate fields.

The Bayt al-mal

Bayt al-mal is an Arabic term that is translated as "House of money" or "House of Wealth." Historically, it was a financial institution responsible for the administration of taxes in Islamic states, particularly in the early Caliphate. It served as a royal treasury for the caliphs and sultans, managing personal finances and government expenditures. Further, it administered distributions of zakat revenues for public works. Modern Islamic economists deem the institutional framework appropriate for contemporary Islamic societies.

Bayt al-mal was the department that dealt with the revenues and all other economical matters of the state. In the time of Prophet Muhammad there was no permanent Bayt al-Mal or public treasury. Whatever revenues or other amounts were received were distributed immediately. There were no salaries to be paid, and there was no state expenditure. Hence the need for the treasury at public level was not felt. In the time of Abu Bakr as well there was no treasury. Abu Bakr earmarked a house where all money was kept on receipt. As all money was distributed immediately the treasury generally remained locked up. At the time of the death of Abu Bakr there was only one dirham in the public treasury.

In the time of the Caliph Umar things changed. With the extension in conquests money came in larger quantities, Umar also allowed salaries to men fighting in the army. Abu Huraira who was the Governor of Bahrain sent a revenue of five hundred thousand dirhams. Umar summoned a meeting of his Consultative Assembly and sought the opinion of the Companions about the disposal of the money. Uthman ibn Affan advised that the amount should be kept for future needs. Walid bin Hisham suggested that like the Byzantines separate departments of Treasury and Accounts should be set up.

After consulting the Companions Umar decided to establish the Central Treasury at Madinah. Abdullah bin Arqam was appointed as the Treasury Officer. He was directed to increase the production, and the welfare of the peasantry and people at large. Abdullah bin Arqam was assisted by AbdurRahman bin Awf. A separate *Accounts Department* was also set up and it was required to maintain record of all that was spent. Later provincial treasuries were set up in the provinces. After meeting the local expenditure the provincial treasuries were required to remit the surplus amount to the central treasury at Madinah. According to Yaqubi the salaries and stipends charged to the central treasury amounted to over 30 million dirhams. A separate building was constructed for the royal treasury by the name Bayt al-Mal, which in large cities was guarded by as many as 400 guards.

Main Sources of Revenue in Islamic Government

1. *Zakat* – 2.5% of wealth for the poor. This was only applicable on Muslims.

2. *Jizya* - defence tax paid by non-Muslims living on Muslim lands (dhimmis). However, the poor, the sick and crippled, women, children, aged, priests, and monks were exempted from this.

3. *Ushr* – a special land tax on especially large holdings. (one tenth of produce)

4. *Kharaj* – a land tax

5. *Ghanimah/Humus*- one-fifth of the war booty

6. A *tax* - on non-Muslim merchants and traders (because they didn't pay Zakat, while Muslim traders did)

From the Bait-al-Mal, spending was made for the welfare of the people as well as for the poor and needy. The weak and disabled, both Muslims and non-Muslims, were granted allow-

ances. A person who became an invalid or too old to earn his living received maintenance allowance from the Bait-al-Mal.

Children without guardians were brought up at state expense. When there was famine, the Khalifah, himself, worked day and night to provide food to the starving people. He used to go out in the night and visit various places to make sure that everybody was content.

The canals for irrigation purposes were also built from the public revenue. During Umar's, reign a canal was made which joined the Nile to the Red Sea. This canal facilitated transport of grains from Egypt to the Arabian Peninsula.

Taxation: the Zakat

The Zakat is the only tax an Islamic government can impose upon its Muslim citizens. It is not merely a charity fund but can be spent on the collective needs of the people as well: The zakat money can be used

- to pay the salaries of all government officials including that of the head of state,
- to build all works of public interest, to cater for defence requirements and to establish an Islamic system of Insurance.

In short, the system of zakat envisaged by the Qur'ān and Sunnah totally meets the requirements of running a welfare state. Unfortunately, the true concept of zakat has over the years, altogether vanished from our religio-political scenario.

We shall discuss the principles of this institution set forth by the Qur'ān and Sunnah in three sections: 1 The Nature of Zakat; 2. The Expenditure of Zakat, 3. The Rates of Zakat.

1. The Nature of Zakat

According to the Qur'ān, zakat has a dual nature: (a) intrinsic and (b) extrinsic.

a. The Intrinsic Nature: Viewed thus, zakat is an act of worship. This is evident from a number of Qur'ānic verses in

which it is mentioned adjacent to salat (prayer), the most important form of worship. The word ‘zakat’ means both ‘to purify’ and ‘to grow’: paying zakat purifies one’s wealth and soul, and it actually increases one’s wealth in his afterlife. The Qur’ān stresses both these aspects of zakat:

“[O Prophet!] Take zakat out of their wealth---thou would cleanse them and purify them thereby.” (Qur’an 9:103) and *“That which ye give in riba in order that it may increase on [other] people’s wealth has no increase with Allah; but that which you give as zakat, seeking Allah’s countenance, it is these people who will get manifold [in the Hereafter] of what they gave.”* (Qur’an 30:39)

b. The Extrinsic Nature: Viewed thus, it is the only tax an Islamic State can impose on its Muslim subjects. While declaring the requisites of citizenship of an Islamic State, the Qur’ān says:

“And if they repent [from all un-Islamic beliefs], establish salat and pay zakat, leave them alone.” (Qur’an 9:5)

The above verse clearly points out that salat and zakat are part of the public law of an Islamic State, and the only two things which an Islamic government can positively demand from its Muslim citizens. As far as zakat is concerned, after a Muslim has paid it to the government, not a single penny can be further exacted from him. This is further illustrated by the following two hadiths:

- “There is no [legal] share [for the society] in the wealth [of people] except zakat.” (Ibni Maajah: Kitab-uz-Zakat)

- “After you have paid the zakat of your wealth you have paid [all] that was [legally] required of you.” (Ibni Maajah: Kitab-uz-Zakat)

In this regard, the severe warning sounded by the Prophet (sws) to those who impose taxes other than those ordained by the Almighty must also be kept in mind:

• “No tax-imposer shall enter paradise.” (Abu-Daud: Kitab-ul-Khiraj)

2. Expenditure of Zakat

The following Qur’ānic verse spells out the heads under which the zakat fund can be expended:

“Zakat is only for the poor and the needy, and for those who are ‘aamils over it, and for those whose hearts are to be reconciled [to the truth], and for the emancipation of the slaves and for those who have been inflicted with losses and for the way of Allah and for the wayfarers.” (Qur’an 9:60)

We take up these heads in order:

1) The Poor and Needy (Fuqaraa and Masaaqeen): The poor and the needy are the foremost recipients of zakat because they are the primary responsibility of the state. It must cater for their basic needs like food, clothing, shelter, health and education. In this regard, the Prophet (sws) is said to have said: “It [i.e zakat] should be taken from their rich and returned to their poor.” (Bukhari, Kitab-uz-Zakat)

2) The ‘Aamils over Zakat (‘aamileen-a-’alaihaa): Under this head, the salaries of all employees of the government including the head of the state can be paid.

3) Those whose hearts are to be reconciled (Muallafatul Quloob): Under this head come all forms of political expenditure in the interest of Islam. There may be many instances, when the affection of certain influential people must be obtained, particularly in border areas where their role can be decisive in the safety of a country. During the time of the Prophet (sws) many tribes were given money under this head to deter them from harming the newly founded Islamic State.

4) Slaves (riqaab): The institution of slavery was totally eliminated by Islam fourteen centuries ago. From this particular head money was given to free slaves. Today, by analogy, this head can be extended to include other recipients. For example,

prisoners of war and other prisoners who are unable to pay the fine imposed by the courts can be freed by giving money through this head.

5) Those inflicted with losses (Ghaarimeen): Under this head, an Islamic system of Insurance can be established and all those who are inflicted with economic losses can be compensated. Whether rich or poor the real criterion is that their means of living and its role in the national economy have been destroyed. People who have acquired a loan and are unable to pay it back may also be helped from this money so that they may start afresh and the society can benefit from their abilities.

6) In the Way of Allah (Fee Sabeelillaah): Under this head defence expenditures of a state can be met and institutions for religious propagation as well as all works of public interest like roads, bridges, mosques, hospitals, educational institutions and libraries can be built.

7) The Wayfarer (Ibnu's-sabeel): This implies the welfare of the wayfarer. Circumstances often make a traveller a needy person, in which case, his needs can be fulfilled from this head.

3. Rates of Zakat

Before we mention the rates of zakat, a mention seems necessary of the items which are exempt from zakat. Nothing except the following three are exempt:

- a. Means of production: eg. tools, machinery etc.
- b. Personal items of daily use: eg. personal belongings like, house, car etc.
- c. A fixed quantity called nisaab.

However, an Islamic government can give relaxation on any item in the interest of the public or because of any constraint in the collection of zakat on a particular item.

As far as the various rates of zakat are concerned, three distinct categories can be classified:

1. Wealth: After deducting the nisaab and taking into consideration other exemptions mentioned above, the wealth of a person, shall be taxed annually at the rate of 2%. Tax on trade capital shall also be levied at the same rate by considering this capital to be the sum of cash in hand and cash in trade.

2. Produce: Zakat on produce is deducted at the time of produce and depending upon the various items has three rates: 5%; 10%; 20%

a. 5%: On items which are produced by the interaction of both labour and capital: eg. produce from irrigated lands and industrial produce from factories.

b. 10%: On items which are produced such that the major factor in producing them is either labour or capital, but not both. Examples of the former include an artist's creation like paintings and the works of scholars and intellectuals, while examples of the latter include rented houses, and produce from rainy lands.

c. 20%: On items which are produced neither as a result of labour nor capital but are actually a gift of God, eg treasure etc.

3. Animals: Only those animals which are bred and reared for the purpose of trade and business are subject to zakat. The details of the rates of zakat on animals can be consulted from any book of fiqh.

This is the concept of zakat envisaged by the Qur'ān and Sunnah. From the above details it is clear that zakat is the only tax which an Islamic government can impose on its Muslim subjects and that it is not merely a fund for the destitute. Moreover, since there is no basis for necessarily giving it in the possession of an individual (tamleek), it can be spent on the collective needs of the people as well.

However, after meeting the running expenses of a state, how the revenue needed for development should be obtained is

an important question, and though it does not directly relate to our topic, yet keeping in view its profound importance, we end this dissertation while attempting to answer this question

Practice of Welfare State in Islamic Civilisation

The concepts of welfare and pension were introduced in early Islamic law as forms of Zakat (charity), under the Rashidun Caliphate in the 7th century. This practice continued well into the Abbasid era of the Caliphate. The taxes (including Zakat and Jizya) collected in the treasury of the government were used to provide income for the needy, including the poor, elderly, orphans, widows, and the disabled.

According to the Islamic jurist Al-Ghazali (1058-1111), the government was also expected to stockpile food supplies in every region in case a disaster or famine occurred. The Caliphate can thus be considered the world's first major welfare state.

During the Rashidun Caliphate, various welfare programs were introduced by Caliph Umar. In his time, equality was extended to all citizens, even to the caliph himself, as Hz. Umar believed that "no one, no matter how important, should live in a way that would distinguish him from the rest of the people." Umar himself lived "a simple life and detached himself from any of the worldly luxuries," like how he often wore "wornout shoes and was usually clad in patchedup garments," or how he would sleep "on the bare floor of the mosque."

Limitations on wealth were also set for governors and officials, who would often be "dismissed if they showed any outward signs of pride or wealth which might distinguish them from the people." This was an early attempt at erasing "class distinctions which might inevitably lead to conflict."

The Caliph Umar also made sure that the public treasury was not wasted on "unnecessary luxuries" as he believed that

"the money would be better spent if it went towards the welfare of the people rather than towards lifeless bricks."

Umar's innovative welfare reforms during the Rashidun Caliphate included the introduction of social security. This included unemployment insurance, which did not appear in the Western world until the 19th century. In the Rashidun Caliphate, whenever citizens were injured or lost their ability to work, it became the state's responsibility to make sure that their minimum needs were met, with the unemployed and their families receiving an allowance from the public treasury. Retirement pensions were provided to elderly people, who had retired and could "count on receiving a stipend from the public treasury." Babies who were abandoned were also taken care of, with one hundred dirhams spent annually on each orphan's development.

Umar also introduced the concept of public trusteeship and public ownership when he implemented the Waqf, or charitable trust, system, which transferred "wealth from the individual or the few to a social collective ownership," in order to provide "services to the community at large." For example, Umar brought land from the Banu Harithah and converted it into a charitable trust, which meant that "profit and produce from the land went towards benefiting the poor, slaves, and travelers."

During the great famine of 18 AH (638 CE), Hz. Umar introduced further reforms, such as the introduction of food rationing using coupons, which were given to those in need and could be exchanged for wheat and flour.

Another innovative concept that was introduced was that of a poverty threshold, with efforts made to ensure a minimum standard of living, making sure that no citizen across the empire would suffer from hunger. In order to determine the poverty line, Hz. Umar ordered an experiment to test how many

seers of flour would be required to feed a person for a month. He found that 25 seers of flour could feed 30 people, and so he concluded that 50 seers of flour would be sufficient to feed a person for a month. As a result, he ordered that the poor each receive a food ration of fifty seers of flour per month. In addition, the poor and disabled were guaranteed cash stipends. However, in order to avoid some citizens taking advantage of government services, "begging and laziness were not tolerated" and "those who received government benefits were expected to be contributing members in the community."

Reforms to Disabled and Needy peoples: Further reforms later took place under the Umayyad Caliphate. Registered soldiers who were disabled in service received an invalidity pension, while similar provisions were made for the disabled and poor in general. Caliph Al-Walid I assigned payments and services to the needy, which included money for the poor, guides for the blind, and servants for the crippled, and pensions for all disabled people so that they would never need to beg. The caliphs Al-Walid II and Umar ibn AbdulAziz supplied money and clothes to the blind and crippled, as well as servants for the latter.

This continued with the Abbasid caliph Al-Mahdi. Tahir ibn Husayn, governor of the Khurasan province of the Abbasid Caliphate, states in a letter to his son that pensions from the treasury should be provided to the blind, to look after the poor and destitute in general, to make sure not to overlook victims of oppression who are unable to complain and are ignorant of how to claim their rights, and that pensions should be assigned to victims of calamities and the widows and orphans they leave behind. The "ideal city" described by the Islamic philosophers, Al-Farabi and Avicenna, also assigns funds to the disabled.

When communities were stricken by famine, rulers would often support them through measures such as the remis-

sion of taxes, importation of food, and charitable payments, ensuring that everyone had enough to eat. However, private charity through the Waqf trust institution often played a greater role in the alleviation of famines than government measures did. From the 9th century, funds from the treasury were also used towards the Waqf (charitable trusts) for the purpose of building and supporting public institutions, often Madrassah educational institutions and Bimaristan hospitals.

The Coins of Muslims: Maskukaat

Money in the form of coins is such a fundamental part of human society that it is easy to lose sight of how relatively recent an invention it is. For about half of the five thousand year period that may be considered “recorded history”, there was no known use of coinage. To be sure, metals such as gold and silver were considered valuable, and were probably used in barter arrangements or the payment of tax and tribute. However, the first known coinage was introduced in the kingdom of Lydia in modern-day Turkey in the 6th or 7th century BCE – possibly by King Croesus (595-546 BCE), whose name became a symbol of wealth. The Lydian coins were made from a mixture of gold and silver.

For more than seven centuries after Arab armies burst forth from Arabia to conquer an empire spanning three continents, the coinage of most of the Muslim world was to consist of three types of coins: The gold *dīnār*, named after the Byzantine Denarius Aureus; the silver *dirham*, and the lowly copper or bronze *fals*.

Before the reforms of the Umayyad caliph ‘Abd al-Malik. (1-100 AH / 622-719 CE), for over almost fifty years the Muslims used the existing monetary systems of their Sassanian and the Byzantine predecessors. There is a debate concerning the earliest coinage and their dating:

- Some argue that Muslims started striking coinage almost immediately as they did in the former Sassanian domain.

- Other argue that the Muslims did not strike coins in the former Byzantine realms until the reign of ‘Abd al-Malik.

However, the middle ground appears to be more appropriate as the the coinage of the era before the advent of ‘Abd al-Malik was very complex. At some point in time, both in the east and in the west, the Islamic empire started to make its presence known via the coins that circulated in their domains. Initially, the changes were very minor with the addition of short phrases in Arabic and/or the addition of hijra dates. These lasted until a complete reform of the administrative system by ‘Abd al-Malik who united it in Arabic and changed the coinage drastically to what we essentially call as Islamic coins.

The reformed coinage of ‘Abd al-Malik was different from its earlier predecessors in epigraphy as well as religious content. The new coins asserted the oneness of Allah and Muḥammad as His last Messenger. “La Ilaha Illallah Muhammad Rasul Allah”

Economy of People

Societies with traditional economies depend on agriculture, fishing, hunting, gathering, or some combination of them. In Muslim lands mainly economic activities of ordinary people based on trade, agriculture and herding animals. Such economy called traditional. In this respect, firstly traditional economies center around a family or tribe. They use traditions gained from the elders' experiences to guide day-to-day life and economic decisions. Second, a traditional economy exists in a hunter-gatherer and nomadic society. These societies cover vast areas to find enough food to support them. They follow the herds of animals that sustain them, migrating with the seasons. These nomadic hunter-gatherers compete with other groups for

scarce natural resources. There is little need for trade since they all consume and produce the same things. Third, most traditional economies produce only what they need. There is rarely surplus or leftovers. That makes it unnecessary to trade or create money. Fourth, when traditional economies do trade, they rely on barter. It can only occur between groups that don't compete. For example, a tribe that relies on hunting exchanges food with a group that relies on fishing. Because they just trade meat for fish, there is no need for cumbersome currency. Fifth, traditional economies start to evolve once they start farming and settle down. They are more likely to have a surplus, such as a bumper crop, that they use for trade. When that happens, the groups create some form of money. That facilitates trading over long distances.

1. Trade

As under Persian or Sassanian rule, the economy of West Asia during the Islamic period depended very heavily on trade. In the north of the Islamic Empire was the Silk Road, running across China, Tajikistan, Uzbekistan, Iran, Iraq, and Syria to Lebanon, the Byzantine Empire, and across the Mediterranean to Italy. There wasn't really a road. It was just the track people went along. It led through deserts and over very high mountain passes, so it was a difficult and dangerous route.

As the name implies, silk was a very important part of what was traded along the Silk Road. But other things also traveled - from China, cotton cloth, paper, furs, lacquerwork and jade. From Africa, the Mediterranean and West Asia, traders carried gold, silver, ivory, glass, and jewels.

The Silk Road first got started during the Chinese Han Dynasty (the Parthian and Roman period in West Asia, about the time of Jesus). People all along the route soon realized they could make more money by producing the goods themselves,

than by buying them. So by the 400s AD the Chinese were blowing their own glass. In the 500s AD, West Asians began to produce their own cotton (and sell it to the Romans and around the Mediterranean). By about 650 AD, Romans had learned how to produce silk. And in the late 700s AD, people in the Abbasid Empire began to produce their own paper. But trade continued all along the Silk Road anyway. The Mongol conquests of the 1200s AD helped a lot by making one big empire out of China, India, West Asia, and all the land in between.

Traders in the Islamic Empire also controlled another very rich trade route from India to Egypt by way of the Arabian Peninsula. Most of these traders went by sea, taking advantage of the monsoon wind patterns to sail their ships. From the Mediterranean and Africa, these traders brought gold, glass, and ivory. They exchanged these things in India for cinnamon, frankincense, black pepper, sugar, and other spices, and for oranges, though by 300 AD people were beginning to grow oranges for themselves even in Italy.

But even though Islamic people made a lot of money from trade, most people in the Islamic Empire were still farmers or herders. You couldn't farm efficiently enough to feed very many people who weren't farming, so most people had to farm. The Islamic Empire was great for farmers. Some of that money from conquering people and from trade went into building new irrigation systems and new canals that helped farmers get more out of their land. And the money from trade also helped farmers get through a bad year, or even a lot of bad years in a row.

In the late 1400s AD, Portuguese explorers figured out how to sail around Africa and get to India. Even though it was a long trip, it was profitable because they didn't have to pay the middleman traders in the Islamic kingdoms. Soon most of the trade between China and India and Europe went by sea, around Africa, instead of over the Silk Road through West Asia. This was good for Europe, but very bad for West Asia.

2. Agriculture and Herding

Most people in the Muslim World were farmers or herders. It was difficult to farm efficiently enough to feed very many people who weren't farming, so most people had to farm. The Muslim States were as great for farmers. Some of that money from conquering people and from trade went into building new irrigation systems and new canals that helped farmers get more out of their land. And the money from trade also helped farmers get through a bad year, or even a lot of bad years in a row.

The Islamic Agricultural Revolution or Arab Agricultural Revolution (later known as the Medieval Green Revolution, Muslim Agricultural Revolution, Islamic Agricultural Revolution and Islamic Green Revolution) was a fundamental transformation in agriculture from the 8th century to the 13th century in the Muslim lands, a period known as the Islamic Golden Age.

Muslims widely practiced cash cropping and the modern crop rotation system where land was cropped four or more times in a two-year period. Winter crops were followed by summer ones, and in some cases there were crops in between. In areas where plants of shorter growing season were used, such as spinach and eggplants, the land could be cropped three or more times a year. In parts of Yemen, wheat yielded two harvests a year on the same land, as did rice in Iraq.

Muslims developed a scientific approach based on three major elements;

- sophisticated systems of crop rotation,
- highly developed irrigation techniques,
- the introduction of a large variety of crops which were studied and catalogued according to the season, type of land and amount of water they require.

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VI. EDUCATIONAL SYSTEM IN ISLAMIC CIVILISATION

In Islamic civilisation *talim* and *tarbiyah* correspond education. The word "education" etymologically is derived from the Latin word *ēducātiō* ("A breeding, a bringing up, a rearing") from *ēducō* ("I educate, I train"). As a conception, education is the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs, and habits. Educational methods include teaching, training, storytelling, discussion and directed research. Education mainly takes place under the guidance of educators, however learners can also educate themselves. The methodology of teaching is called pedagogy.

The Importance of Education in Islam

From the very earliest days of Islam, the education has been at the forefront at the Muslim minds. To seek knowledge is a sacred duty, it is obligatory on every Muslim, male and female.

The first word revealed of the Qur'an was "Iqra" Read! Seek knowledge! Educate yourselves! Be educated. (Alaq, 1)

"Are those equal, those who know and those who do not know?" (Zumar, 9)

"Allah grants wisdom to whom He pleases and to whom wisdom is granted indeed he receives an overflowing benefit." (Baqarah, 269)

We have also some hadiths from the Prophet Muhammas (pbuh) stating that;

"Seeking knowledge is mandatory for all Muslims."

"The position of only two persons is enviable; the person whom Allah bestowed wealth empowering him to spend it in the way of righteousness, and the person whom Allah gave wisdom with which he adjudges and which he teaches to others."

"A single scholar of religion is more formidable against shaytaan than a thousand devout persons."

"It is the duty of every Muslim man and woman to seek education,"

With such a direct command to go out and seek knowledge, Muslims have placed huge emphasis on the educational system in order to fulfill this obligation placed on them by Allah and His Messenger. Traveling to other cities to seek knowledge under the direction of different masters was a common practice called "rihla" in the early centuries of Islam. From Kurasan to Egypt, to West Africa and Spain, and from the northern provinces to those in the south, students and teachers journeyed to attend classes and discuss social, political, religious, philosophical and scientific matters. The custom was later popularized in Europe during the Renaissance.

The formal pursuit of knowledge had existed in one form or another since the time of the early civilisations. The Muslims translated and preserved the teachings of the Greeks, the Indians and the Persians as well. More importantly, they used these basic teachings as a starting point from which to launch a mass revolution in education beginning during the Abbasid dynasty (750-1258 A.D.).

Early History of Islamic Educational Institutions

The first institute of madrasa education was at the estate of Arkam bin Abi'l-Arkam near a hill called Safa, where Muhammad was the teacher and the students were some of his followers. After Hijrah (migration) the madrasa of "*Suffa*" was established in Madina on the east side of the Al-Masjid an-Nabawi. 'Ubada bin Samit was appointed there by Hz. Muhammad as teacher and among the students. In the curriculum, there were teachings of The Qur'an, The Hadith, fara'iz, tajweed, genealogy, treatises of first aid, etc. There were also trainings of horse-riding, art of war, handwriting and calligraphy, athletics and martial arts.

1. Mosque/Masjid: The First Schools

Among the early elementary educational institutions were masjeds the mosque schools which were founded by the Prophet himself; he sat in the mosque surrounded by a halqa (circle) of listeners, intent on his instructions. Hz. Muhammad also sent teachers to the various tribes to instruct their members in the Qur'an.

During the Abbasid period, thousands of mosque schools were established throughout the Muslim empire and the subjects of study were increased to include hadith, fiqh, philology, poetry, rhetoric and others. In tenth century Baghdad alone there were an estimated 3,000 mosques. Fourteenth century Alexandria had some 12,000 mosques, all of which played an important role in education.

In the mosque school, the teacher sat on a cushion and leaned against a column or wall as his students sat around him listening and taking notes. Only Muslims were allowed to attend the Qur'an or hadith sessions, but non-Muslims could attend all other subjects. There was no age limit, nor were there any restrictions on women attending classes.

Historians such as Ibn Khallikan reported that women also taught classes in which men took lessons. Few Westerners recognize the extent to which Muslim women contributed to the social, economic and political life of the empire. Muslim women excelled in medicine, mysticism, poetry, teaching, and oratory and even took active roles in military conflicts. Current misconceptions are based on false stereotypes of Muslim life and culture popularized by some journalists and "Orientalists."

In the mosque schools, rich and poor alike attended classes freely. Classes were held at specific times and announced in advance by the teacher. Students could attend several classes a day, sometimes traveling from one mosque to another. Teachers were respected by their students and there were formal, if

unwritten, rules of behavi. Laughing, talking, joking or disrespectful behavior of any kind were not permitted.

Different teachers used various methods of instruction. Some preferred to teach from a text first and then to answer questions. Others allowed student assistants to read or elaborate upon the instructor's theories while the teachers themselves remained available to comment or answer questions. Still others taught without the benefit of texts. Ibn Khaldun states "It should be known that instructing children in the Qur'an is a symbol of Islam. Muslims have, and practice, such instruction in all their cities, because it imbues hearts with a firm belief (in Islam) and its articles of faith, which are (derived) from the verses of the Qur'an and certain Prophetic traditions."

The very first educational institutions of the Islamic world were quite informal. Mosques were used as a meeting place where people can gather around a learned scholar, attend his lectures, read books with him/her, and gain knowledge. Some of the greatest scholars of Islam learned in such a way, and taught their students this way as well. All four founders of the Muslim schools of law – Imams Abu Hanifa, Malik, Shafi'i, and Ibn Hanbal – gained their immense knowledge by sitting in gatherings with other scholars (usually in the mosques) to discuss and learn Islamic law.

Some schools throughout the Muslim world continue this tradition of informal education. At the three holiest sites of Islam – the Haram in Makkah, Masjid al-Nabawi in Madinah, and Masjid al-Aqsa in Jerusalem – scholars regularly sit and give lectures in the mosque that are open to anyone who would like to join and benefit from their knowledge. However, as time went on, Muslims began to build formal institutions dedicated to education.

2. Maktab: Primary and Secondary Education

In the medieval Islamic world, an elementary, primary and secondary schools were known as a *maktab*, which dates back to at least the 10th century. Like madrasas (which referred to higher education), a maktab was often attached to an endowed mosque.

The word maktab (Turkish: Mekteb) derives from the Arabic root k-t-b meaning "writing", Therefore, maktab literally means "a place where writing and learning take place".

For this level of education we have another word and school called Kuttāb means "writers", plural katatīb / katātīb. In common Modern Arabic usage, maktab means "office" while maktabah means "library" or " (place of) study" and kuttāb is a plural word meaning "authors".

Though the kuttab was primarily used for teaching children in reading, writing, grammar, and Islamic studies, such as Qira'at (Quranic recitation), other practical and theoretical subjects were also often taught. Until the 20th century, kuttabs were the prevalent means of mass education in much of the Islamic world. Kuttab refers to only elementary schools in Arabic. Maktab is used in Dari Persian in Afghanistan as an equivalent term to school, including both primary and secondary schools. Avicenna used the word maktab in the same sense.

In the 11th century, the famous Islamic philosopher and teacher Ibn Sīnā (known as Avicenna in the West), in one of his books, wrote a chapter about the maktab entitled "*The Role of the Teacher in the Training and Upbringing of Children*", as a guide to teachers working at maktab schools. He wrote that children can learn better if taught in classes instead of individual tuition from private tutors, and he gave a number of reasons for why this is the case, citing the value of competition and emulation among pupils, as well as the usefulness of group discussions and debates. Ibn Sīnā described the curriculum of a

maktab school in some detail, describing the curricula for two stages of education in a maktab school. Ibn Sīnā wrote that children should be sent to a maktab school from the age of 6 and be taught primary education until they reach the age of 14. During which time, he wrote, they should be taught the Qur'an, Islamic metaphysics, language, literature, Islamic ethics, and manual skills (which could refer to a variety of practical skills).

Ibn Sīnā refers to the secondary education stage of maktab schooling as a period of specialisation when pupils should begin to acquire manual skills, regardless of their social status. He writes that children after the age of 14 should be allowed to choose and specialise in subjects they have an interest in, whether it was reading, manual skills, literature, preaching, medicine, geometry, trade and commerce, craftsmanship, or any other subject or profession they would be interested in pursuing for a future career. He wrote that this was a transitional stage and that there needs to be flexibility regarding the age in which pupils graduate, as the student's emotional development and chosen subjects need to be taken into account.

3. Madrasa: Higher Education

The word madrasah (Turkish: Medrese) derives from the Arabic root س-ر-د d-r-s, meaning "a place where something is done". Therefore, madrasah literally means "a place where learning and studying take place".

Madrasa is any type of educational institution, whether secular or religious. In the West, the word usually refers to a specific type of religious school or college for the study of the Islamic religion, though this may not be the only subject studied. Muslims; there is also a modern curriculum. In Bosnia the term is written medresa, and means islamic high school. In Bangladesh the term is written as "Madrasha" or "Madrasah" and refers to institutions that only admit Muslim students.

In the Ottoman Empire during the Early Modern Period, madrasas had lower schools and specialised schools where the students became known as *danishmands*. The usual Arabic word for a university, however, is *jāmi'ah*. The Hebrew cognate *midrasha* also connotes the meaning of a place of learning; the related term *midrash* literally refers to study or learning, but has acquired mystical and religious connotations.

However, the term *madrasah* usually refers to the specifically Islamic institutions. A typical Islamic school usually offers two courses of study: a *ḥifẓ* course teaching memorization of the Qur'an (the person who commits the entire Qur'an to memory is called a *ḥāfiẓ*); and an *'ālim* course leading the candidate to become an accepted scholar in the community. A regular curriculum includes courses in Arabic, *tafsir* (Qur'anic interpretation), *sharī'ah* (Islamic law), *hadiths* (recorded sayings and deeds of Muhammad), *mantiq* (logic), and Muslim history. In the Ottoman Empire, during the Early Modern period, the study of *hadiths* was introduced by (Kanuni) Süleyman I. Depending on the educational demands, some madrasas also offer additional advanced courses in Arabic literature, English and other foreign languages, as well as science and world history. Ottoman madrasas along with religious teachings also taught "styles of writing, grammar, syntax, poetry, composition, natural sciences, political sciences, and etiquette."

People of all ages attend, and many often move on to becoming imams. The certificate of an *'ālim*, for example, requires approximately twelve years of study. A good number of the *ḥuffāẓ* (plural of *ḥāfiẓ*) are the product of the madrasas. The madrasas also resemble colleges, where people take evening classes and reside in dormitories. An important function of the madrasas is to admit orphans and poor children in order to provide them with education and training. Madrasas may enroll female students; however, they study separately from the men.

Establishing Madrasas

The Jāmi'at al-Qarawīyīn (in al-Qarawīyīn Mosque), established in 859 in the city of Fas, Morocco, is considered the oldest university in the world by some scholars, though the existence of universities in the medieval Muslim world is debated. It was founded by Fāṭimah al-Fihri, the daughter of a wealthy merchant named Muḥammad al-Fihri. This was later followed by the establishment of al-Azhar in 959 in Cairo, Egypt.

During the late 'Abbāsīd period, the Seljuk vizier Nizām al-Mulk created one of the first major official academic institutions known in history as the *Madrasah Nizāmīyah*, in 1066 based on the informal majālis (sessions of the shaykhs). The Nizāmīyyahs, (named after him) in various 'Abbāsīd cities were founded at the end of the 11th century.

During the rule of the Fatimid and Mamluk dynasties and their successor states in the medieval Middle East, many of the ruling elite founded madrasas through a religious endowment known as the waqf. Not only was the madrasa a potent symbol of status but it was an effective means of transmitting wealth and status to their descendants. Especially during the Mamlūk period, when only former slaves could assume power, the sons of the ruling Mamlūk elite were unable to inherit. Guaranteed positions within the new madrasas thus allowed them to maintain status. Madrasas built in this period include the Mosque-Madrasah of Sultan Ḥasan in Cairo.

At the beginning of the Caliphate or Islamic Empire, the reliance on courts initially confined sponsorship and scholarly activities to major centres. Within several centuries, the development of Muslim educational institutions such as the madrasah and masjid eventually introduced such activities to provincial towns and dispersed them across the Islamic legal schools and Sufi orders.

Madrasas were established throughout the Islamic world, the most famous being the 10th century al-Azhar University and the 11th century Nizāmīyah, as well as 75 madrasas in Cairo, 51 in Damascus and up to 44 in Aleppo between 1155 and 1260. Many more were also established in the Andalusian cities of Córdoba, Seville, Toledo, Granada (Madrasah of Granada), Murcia, Almería, Valencia and Cádiz during the Caliphate of Córdoba.

The Role of Turks in Establishing Madrasas

The rise of the Saljuqids and their grand munificence towards scholarship and science rivalled that of the golden days of the Abbasid rule. The Saljuqid wazir Nizam-ul-Mulk had collected round him a galaxy of talented scholars by the order of Sultan Alp Arslan. The first great institution was the Nizamiyah University of Neshapur founded in 1065, which in fact, was the first University of the Islamic world. The big cities of Khorasan namely Merv, Neshapur, Herat and Balkh as well as Isfahan particularly benefitted from this policy and had a chain of Nizamiyah institutions of higher education. Nizamiyah types of madrasas expanded in Neshapur, Baghdad, Khorasan, Iraq and Syria.

The greatest achievement of Saljuqid Nizam-ul-Mulk was the establishment of the Nizamiyah University of Baghdad in 1065-67, A.D. which stands as a landmark in the educational advancement of Muslims during mediaeval times. Nizamiyah of Baghdad served as a model institution in the world of Islam, and its great reputation and high standard of teaching attracted students and scholars from all over the known world. The greatest scholars of their age deemed it a great honour to be appointed a professor at this world famous University.

The first Ottoman Medrese was created in İznik in 1331 and most Ottoman medreses followed the traditions of sunni

Islam. When an Ottoman sultan established a new medrese, he would invite scholars from the Islamic world—for example, Murad II brought scholars from Persia, such as ‘Alā’ al-Dīn and Fakhr al-Dīn who helped enhance the reputation of the Ottoman medrese.

This reveals that the Islamic world was interconnected in the early modern period as they travelled around to other Islamic states exchanging knowledge. This sense that the Ottoman Empire was becoming modernised through globalization is also recognised by Hamadeh who says: "Change in the eighteenth century as the beginning of a long and unilinear march toward westernisation reflects the two centuries of reformation in sovereign identity."

İnalçık also mentions that while scholars from for example Persia travelled to the Ottomans in order to share their knowledge, Ottomans travelled as well to receive education from scholars of these Islamic lands, such as Egypt, Persia and Turkestan.

Examples of Ottoman madrasas are the ones built by Mehmed the Conqueror. He built eight madrasas (Sahn-ı Seman) that were built "on either side of the mosque where there were eight higher madrasas for specialised studies and eight lower medreses, which prepared students for these." The fact that they were built around, or near mosques reveals the religious impulses behind madrasa building and it reveals the interconnectedness between institutions of learning and religion.

Madrasa in Modern Times

The tradition of madrasas and other classical forms of Islamic education continues until today, although in a much more diminished form. The defining factor for this was the encroachment of European powers on Muslim lands throughout the

1800s. In the Ottoman State, for example, French secularist advisors to the sultans advocated a complete reform of the educational system to remove religion from the curriculum and only teach secular sciences. Public schools thus began to teach a European curriculum based on European books in place of the traditional fields of knowledge that had been taught for hundreds of years. Although Islamic madrasas continued to exist, without government support they lost much of their relevance in the modern Muslim world. Today, much of the former Ottoman State still runs education along European lines.

Despite the new systems in place in much of the Muslim world, traditional education still survives. Universities in Muslim World continue to offer traditional curricula that bring together Islamic and secular sciences. Such an intellectual tradition rooted in the great institutions of the past that produced some of the greatest scholars of Islamic history and continues to spread the message and knowledge of Islam to the masses.

In the Ottoman Empire during the early modern period, Madrasas were divided into lower and specialised levels, which reveals that there was a sense of elevation in school. Students who studied in the specialised schools after completing courses in the lower levels became known as *danishmands*.

Recently in the West the Word of madrasa has been misused. Western writers and commentators post-9/11 often perceive madrasas as places of radical revivalism with a connotation of anti-Americanism and radical extremism, frequently associated in the Western press with Wahhabi attitudes toward non-Muslims. Madrasas have varied curricula, and are not all religious. Some madrasas in India, for example, have a secularised identity.

The Yale Center for the Study of Globalization examined bias in United States newspaper coverage of Pakistan since the September 11, 2001 attacks, and found the term has come to contain a loaded political meaning:

"When articles mentioned 'madrassas,' readers were led to infer that all schools so-named are anti-American, anti-Western, pro-terrorist centres having less to do with teaching basic literacy and more to do with political indoctrination."

Various American public figures and officials have, in recent times, used the word in a negative context. The New York Times published in January 2007 a correction for misusing the word "madrassa" in a way that assumed it meant a radical Islamic school. The correction stated:

"An article [...] about a pointed exchange [...] over a Web site report that said Senator Barack Obama had attended an Islamic school or madrassa in Indonesia as a child referred imprecisely to madrassas. While some [madrassas] teach a radical version of Islam, most historically have not."

Madrasa al-Tıbb: Medical school

Though Islamic medicine was most often taught at the bimaristan teaching hospitals, there were also several medical madrasas dedicated to the teaching of medicine. For example, of the 155 madrasa colleges in 15th century Damascus, three of them were medical schools. No medical degrees were granted to students, as there was no faculty that could issue them. Therefore no system of examination and certification ever developed in the Islamic tradition, in contrast with medieval Europe.

In the Early Modern Period in the Ottoman Empire, "Sul-eyman I added new curriculums ['sic'] to the Ottoman medreses of which one was medicine, which alongside studying of the ḥadīth was given highest rank."

Cirriculum of Madrasa

During its formative period, the term madrasah referred to a higher education institution, whose curriculum initially in-

cluded only the "religious sciences", whilst philosophy and the secular sciences were often excluded. The curriculum slowly began to diversify, with many later madrasas teaching both the religious and the "secular sciences", such as logic, mathematics and philosophy. Some madrasas further extended their curriculum to history, politics, ethics, music, metaphysics, medicine, astronomy and chemistry. The curriculum of a madrasah was usually set by its founder, but most generally taught both the religious sciences and the physical sciences. Religion dominated much of the knowledge and teachings that were endowed upon students. "Religious learning as the only true science, whose sole aim was the understanding of God's word." Thus, it is important to keep this impulse in mind when going over the curriculum that was taught:

1. Calligraphic sciences—such as styles of writing.
2. Oral sciences—such as Arabic language, grammar and syntax.
3. Intellectual sciences—logic in Islamic philosophy.
4. Spiritual sciences—theoretical, such as Islamic theology and mathematics; and practical, such as Islamic ethics and politics.

The historical origins and starting points for the teachings that took place in the Ottoman madrasas in the Early Modern Period summarized by Taşköprülüzade. His concept of knowledge (ilm) and his division of the sciences provides a starting point for a study of learning and medrese education in the Ottoman Empire. Taşköprülüzâde recognises four stages of knowledge- *spiritual, intellectual, oral* and *written*. Thus all the sciences fall into one of the following categories:

- calligraphic sciences,
- oral sciences,
- intellectual sciences,
- spiritual sciences,
- theoretical rational sciences, and
- practical rational sciences.

The first Ottoman medrese was created in İznik in 1331, when a converted Church building was assigned as a medrese to a famous scholar, Dâvûd of Kayseri. Suleyman made an important change in the hierarchy of Ottoman medreses. He established four general medreses and two more for specialised studies, one devoted to the ḥadīth and the other to medicine. He gave the highest ranking to these and thus established the hierarchy of the medreses which was to continue until the end of the empire.

The madrasas, however, were not centres of advanced scientific study; scientific advances in Islam were usually carried out by scholars working under the patronage of royal courts. During this time, the Caliphate experienced a growth in literacy, having the highest literacy rate of the Middle Ages, comparable to classical Athens' literacy in antiquity but on a much larger scale. The emergence of the maktab and madrasa institutions played a fundamental role in the relatively high literacy rates of the medieval Islamic world.

The İjazah

Along with the introduction of paper and textbooks in the eighth century came the antecedent of "teacher certification." An instructor would give his permission (ijazah) to competent students to teach from one or all of his textbooks. Because of this practice, an individual could have an ijazah to teach a subject although he might be a student in another class. Consequently, the distinction between teacher and student was often minimized.

Madrasas were largely centred on the study of fiqh (Islamic jurisprudence). The *ijāzat al-tadrīs wa-al-iftā'* ("licence to teach and issue legal opinions") in the medieval Islamic legal education system had its origins in the 9th century after the formation of the madhāhib (schools of jurisprudence).

George Makdisi considers the ijāzah to be the origin of the European doctorate. However, in an earlier article, he considered the ijāzah to be of "fundamental difference" to the medieval doctorate, since the former was awarded by an individual teacher-scholar not obliged to follow any formal criteria, whereas the latter was conferred on the student by the collective authority of the faculty. To obtain an ijāzah, a student "had to study in a guild school of law, usually four years for the basic undergraduate course" and ten or more years for a post-graduate course. The "doctorate was obtained after an oral examination to determine the originality of the candidate's theses", and to test the student's "ability to defend them against all objections, in disputations set up for the purpose." These were scholarly exercises practised throughout the student's "career as a graduate student of law." After students completed their post-graduate education, they were awarded ijazas giving them the status of faqīh 'scholar of jurisprudence', muftī 'scholar competent in issuing fatwās', and mudarris 'teacher'. The Arabic term ijāzat al-tadrīs was awarded to Islamic scholars who were qualified to teach.

According to Makdisi, the Latin title *licentia docendi* 'licence to teach' in the European university may have been a translation of the Arabic, but the underlying concept was very different. A significant difference between the ijāzat al-tadrīs and the *licentia docendi* was that the former was awarded by the individual scholar-teacher, while the latter was awarded by the chief official of the university, who represented the collective faculty, rather than the individual scholar-teacher.

Social Life and the Madrasa

Overall, the fact that mosques contained medreses comes to show the relevance of education to religion in the sense that education took place within the framework of religion and reli-

gion established social life by trying to create a common religious orthodoxy. Hence, medreses were simply part of the social life of society as students came to learn the fundamentals of their societal values and beliefs. For instance as with any other country during the Early Modern Period, the Ottoman social life was also interconnected with the medrese. Medreses were built in as part of a Mosque complex where many programmes, such as aid to the poor through soup kitchens were held under the infrastructure of a mosque, which reveals the interconnectedness of religion and social life during this period. Social life was not dominated by religion only in the Muslim world of the Ottoman Empire; however, was also quite similar to the social life of Europe during this period. As Goffman says: "Just as mosques dominated social life for the Ottomans, churches and synagogues dominated life for the Christians and Jews as well."

Comparison between Madrasa and University

There is disagreement whether madrasas ever became universities. (Note: The word *jāmi'ah* simply means 'university') Scholars like A. H. Green and S. Hossein Nasr have argued that starting in the 10th century, some medieval Islamic madrasas indeed became universities. George Makdisi and others, however, argue that the European university has no parallel in the medieval Islamic World. Some specialists question this view, pointing out that madrasas and European universities in the Mediterranean region shared similar foundations by princely patrons and were intended to provide loyal administrators to further the rulers' agenda. Other scholars regard the university as uniquely European in origin and characteristics.

al-Qarawīyīn University in Fez is recognised by many historians as the oldest degree-granting university in the world, having been founded in 859. While the madrasa college could also issue degrees at all levels, the *jāmi'ahs* (such as al-

Qarawīyīn and al-Azhar University) differed in the sense that they were larger institutions, more universal in terms of their complete source of studies, had individual faculties for different subjects, and could house a number of mosques, madrasas, and other institutions within them. Such an institution has thus been described as an "Islamic university".

However, the classification of madrasas as "universities" is disputed on the question of understanding of each institution on its own terms. In madrasas, the ijāzahs (academic degree, diploma) were only issued in one field, the sharī'ah, and in no other field of learning. Other academic subjects, including the natural sciences, philosophy and literary studies, were only treated "ancillary" to the study of the Sharia. For example, a natural science like astronomy was only studied (if at all) to supply religious needs, like the time for prayer. This is why Ptolemaic astronomy was considered adequate, and is still taught in some modern day madrasas. The Islamic law undergraduate degree from al-Azhar, the most prestigious madrasa, was traditionally granted without final examinations, but on the basis of the students' attentive attendance to courses. In contrast to the medieval doctorate which was granted by the collective authority of the faculty, the Islamic degree was not granted by the teacher to the pupil based on any formal criteria, but remained a "personal matter, the sole prerogative of the person bestowing it; no one could force him to give one".

Medievalist specialists who define the university as a legally autonomous corporation disagree with the term "university" for the Islamic madrasas and jāmi'ahs because the medieval university (from Latin universitas) was structurally different, being a legally autonomous corporation rather than a waqf institution like the madrasa and jāmi'ah. Despite the many similarities, medieval specialists have coined the term "Islamic college" for madrasa and jāmi'ah to differentiate them from the

legally autonomous corporations that the medieval European universities were. In a sense, the madrasa resembles a university college in that it has most of the features of a university, but lacks the corporate element. From a structural and legal point of view, the madrasa and the university were contrasting types. Whereas the madrasa was a pious endowment under the law of religious and charitable foundations (waqf), the universities of Europe were legally autonomous corporate entities that had many legal rights and privileges. These included the capacity to make their own internal rules and regulations, the right to buy and sell property, to have legal representation in various forums, to make contracts, to sue and be sued.

As Muslim institutions of higher learning, the madrasa had the legal designation of waqf. In central and eastern Islamic lands, the view that the madrasa, as a charitable endowment, will remain under the control of the donor (and their descendents), resulted in a "spurt" of establishment of madrasas in the 11th and 12th centuries. However, in Western Islamic lands, where the Maliki views prohibited donors from controlling their endowment, madrasas were not as popular. Unlike the corporate designation of Western institutions of higher learning, the waqf designation seemed to have led to the exclusion of non-orthodox religious subjects such as philosophy and natural science from the curricula. The madrasa of al-Qarawīyīn, one of the two surviving madrasas that predate the founding of the earliest medieval universities and are thus claimed to be the "first universities" by some authors, has acquired official university status as late as 1947. The other, al-Azhar, did acquire this status in name and essence only in the course of numerous reforms during the 19th and 20th century, notably the one of 1961 which introduced non-religious subjects to its curriculum, such as economics, engineering, medicine, and agriculture. It should also be noted that many medieval universities were run

for centuries as Christian cathedral schools or monastic schools prior to their formal establishment as universitas scholarium; evidence of these immediate forerunners of the university dates back to the 6th century AD, thus well preceding the earliest madrasas.

G. Makdisi, who has published most extensively on the topic concludes in his comparison between the two institutions:

Thus the university, as a form of social organization, was peculiar to medieval Europe. Later, it was exported to all parts of the world, including the Muslim East; and it has remained with us down to the present day. But back in the middle ages, outside of Europe, there was nothing anything quite like it anywhere.

Nevertheless, Makdisi has asserted that the European university borrowed many of its features from the Islamic madrasa, including the concepts of a degree and doctorate. Makdisi and H. Goddard have also highlighted other terms and concepts now used in modern universities which most likely have Islamic origins, including

- "the fact that we still talk of professors holding the 'Chair' of their subject" being based on the "traditional Islamic pattern of teaching where the professor sits on a chair and the students sit around him", the term 'academic circles' being derived from the way in which Islamic students "sat in a circle around their professor",

- terms such as "having 'fellows', 'reading' a subject, and obtaining 'degrees', can all be traced back" to the Islamic concepts of aṣḥāb ('companions, as of Muhammad'), qirā'ah ('reading aloud the Qur'an') and

- ijāzah ('licence [to teach]') respectively,
- delivering inaugural lectures,

- wearing academic robes,
- obtaining doctorates by defending a thesis, and even
- the idea of academic freedom are also modelled on Islamic custom."

The Islamic scholarly system of *fatwá* and *ijmā'*, meaning opinion and consensus respectively, formed the basis of the "scholarly system the West has practised in university scholarship from the Middle Ages down to the present day.

According to Makdisi and Goddard, "the idea of academic freedom" in universities was also "modelled on Islamic custom" as practised in the medieval Madrasa system from the 9th century.

Islamic influence was "certainly discernible in the foundation of the first deliberately planned university" in Europe, the University of Naples Federico II founded by Frederick II, Holy Roman Emperor in 1224.

Norman Daniel points out that the Arab equivalent of the Latin disputation, the *taliqa*, was reserved for the ruler's court, not the madrasa, and that the actual differences between Islamic *fiqh* and medieval European civil law were profound.

The Bait al-Hikmah-The Academies

Academies began to emerge in the eighth century, serving as centers for the translation of earlier works and for innovative research. Each academy provided rooms for classes, meetings and readings. The Bayt al-Hikma for the Caliph al-Ma'mun (813-833 A.D.) and the Dar al-'Ilm of Cairo founded by al-Hakim (966-1021 A.D.) are the most notable. Books were collected from all over the world to create monumental libraries that housed volumes on medicine, philosophy, mathematics, science, alchemy, logic, astronomy and many other subjects.

Influence of Muslim Educational System on Europe

In the eleventh and twelfth centuries, as Islamic influence spread to Spain, Sicily and the rest of Europe, Europeans became increasingly aware of Muslim advancements in many fields, especially education and science. Books were translated from Arabic into Latin and, later, to vernacular language. European schools which had long limited learning to the "seven liberal arts" began to expand their curricula.

For some five hundred years, Islamic learning and scholarship played a major role in the development of education in the West. The Muslims brought with them well-developed techniques in translation and research and opened new vistas in areas of medicine, the physical sciences and mathematics. Application of empiricism in all fields of study was rapidly incorporated into the learning system of those who became familiar with Muslim methodology.

Long before the popularization of the phrase "transfer of technology," a term used to describe advanced expertise which developed nations offer to Third World countries, the Muslims shared their accumulated knowledge and institutions with the rest of the world.

Education and Women in Islamic Civilisation

Throughout Islamic history, educating women has been a high priority. Women were not seen as incapable of attaining knowledge nor of being able to teach others themselves. The precedent for this was set with Prophet Muhammad's own wife, Hz. Aisha, who was one of the leading scholars of her time and was known as a teacher of many people in Madinah after the Prophet's death. Female education in the Islamic world was inspired by the Prophet Muhammad's wives, such as Khadijah, a successful businesswoman. According to a hadith attributed

to Hz. Muhammad, he praised the women of Medina because of their desire for religious knowledge:

"How splendid were the women of the ansar; shame did not prevent them from becoming learned in the faith."

Later Islamic history also shows the influence of women. Women throughout the Muslim world were able to attend lectures in mosques, attend madrasas, and in many cases were teachers themselves.

Female Education

Prior to the 12th century, women accounted for less than one percent of the world's Islamic scholars. However, al-Sakhawi and M. A. Nadwi have since found evidence of over 8,000 female scholars since the 15th century. al-Sakhawi devotes an entire volume of his 12-volume biographical dictionary *al-Ḍaw' al-lāmi'* to female scholars, giving information on 1,075 of them. More recently, the scholar Nadwi, currently a researcher from the Oxford Centre for Islamic Studies, has written 40 volumes on the *muḥaddithāt* (the women scholars of *ḥadīth*), and found at least 8,000 of them.

From around 750, during the Abbasid Caliphate, women "became renowned for their brains as well as their beauty". In particular, many well known women of the time were trained from childhood in music, dancing and poetry. Mahbuba was one of these. Another feminine figure to be remembered for her achievements was Tawaddud, "a slave girl who was said to have been bought at great cost by Hārūn al-Rashīd because she had passed her examinations by the most eminent scholars in astronomy, medicine, law, philosophy, music, history, Arabic grammar, literature, theology and chess".

Moreover, among the most prominent feminine figures was Shuhda who was known as "the Scholar" or "the Pride of Women" during the 12th century in Baghdad. Despite the

recognition of women's aptitudes during the Abbasid dynasty, all these came to an end in Iraq with the sack of Baghdad in 1258.

According to the Sunni scholar Ibn 'Asākir in the 12th century, there were opportunities for female education in the medieval Islamic world, writing that women could study, earn ijazahs (academic degrees), and qualify as scholars and teachers. This was especially the case for learned and scholarly families, who wanted to ensure the highest possible education for both their sons and daughters. Ibn 'Asakir had himself studied under 80 different female teachers in his time.

While it was not common for women to enroll as students in formal classes, it was common for women to attend informal lectures and study sessions at mosques, madrasas and other public places. While there were no legal restrictions on female education, some men did not approve of this practice, such as Muhammad ibn al-Hajj (d. 1336) who was appalled at the behaviour of some women who informally audited lectures in his time:

"[Consider] what some women do when people gather with a shaykh to hear [the recitation of] books. At that point women come, too, to hear the readings; the men sit in one place, the women facing them. It even happens at such times that some of the women are carried away by the situation; one will stand up, and sit down, and shout in a loud voice."

Women's Support to Education

Women played an important role in the foundations of many Islamic educational institutions. The first formal madrasa of the Muslim world, the al-Qarawīyīn University in Fes was established in 859 by a wealthy merchant by the name of Fatima al-Fihri. The Abbasid caliph Harun al-Rashid's wife, Zubayda, personally funded many construction projects for

mosques, roads, and wells in the Hijaz, which greatly benefit the many students that traveled through these areas. This continued through to the Ayyubid dynasty in the 12th and 13th centuries, when 160 mosques and madrasas were established in Damascus, 26 of which were funded by women through the Waqf (charitable trust) system. Half of all the royal patrons for these institutions were also women. The wife of Ottoman Sultan Suleyman, Hurrem Sultan, endowned numerous madrasas, in addition to other charitable works such as hospitals, public baths, and soup kitchens. During the Ayyubid period of Damascus (1174 to 1260) 26 religious endowments (including madrasas, mosques, and religious monuments) were built by women.

Unlike Europe during the Middle Ages (and even up until the 1800s and 1900s), women played a major role in Islamic education in the past 1400 years. Rather than being seen as second-class citizens, women played an active role in public life, particularly in the field of education.

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VII. KNOWLEDGE AND SCIENCES IN ISLAMIC CIVILISATION - I

RELIGIOUS KNOWLEDGES/SCIENCES: AL-'ULUUM AL-DINIYA

The early Muslims had the highest literacy rates among pre-modern societies. One factor for the relatively high literacy rates in the early Islamic Empire was its parent-driven educational marketplace, as the state did not systematically subsidize educational services until the introduction of state funding under Nizam al-Mulk in the 11th century. Another factor was the diffusion of paper from China, which led to an efflorescence of books and written culture in Islamic society, thus papermaking technology transformed Islamic society (and later, the rest of Afro-Eurasia) from an oral to scribal culture, comparable to the later shifts from scribal to typographic culture, and from typographic culture to the Internet.

Other factors include the widespread use of paperbooks in Islamic society (more so than any other previously existing society), the study and memorization of the Qur'an, flourishing commercial activity, and the emergence of the Maktab and Madrasah educational institutions.

Muslims have to keep on learning from the cradle to the grave. The knowledge which Muslims have to learn is called al-'Ulum al-Islamiyya (Islamic sciences), which consist of two parts:

1. al-'Ulum an-naqliyya,
2. al-'Ulum al-'aqliyya.

Al-'Ulum an-naqliyya (also called 'religious sciences'): The 'ulama' of Islam derived these sciences from four main sources. These four sources are called al-adillat ash-Shariyya.

They are al-Qur'an, al-Hadith, ijma' and qiyas. Majority of Muslims consider that it is self-obligation/fard-i 'ain for every Muslim, man or woman, to learn kalam, fiqh and tasawwuf as much as necessary out of these eight branches, and it is a guilt, a sin, not to learn them.

Al-'Uloom al-aqliyya (also called 'experimental sciences'): These sciences are divided into two groups: technical sciences and literary sciences. It is communal obligation/fard kifaya for Muslims to learn these sciences. If there is no alim who knows these sciences in a town, all of its inhabitants and government authorities will be sinful.

Main Branchs of Religious Uluum

Tafsir

Tafsir (Meaning: interpretation) is the Arabic word for exegesis of the Qur'an. An author of tafsir is a mufassir. A Quranic tafsir will often explain intent or provide places and times, not contained in Quranic verses, as well as give restriction of meanings, or explanations for why verses seem contradictory.

There main types of tafsir:

1. al-Tafsir bi al-Riwayah, based on the Quran and Sunnah;
2. al-Tafsir bi al-Diraya, based on ijtiḥad;
3. al-Tafsir bi al-Ishari, which explain hidden meanings based on esoteric knowledge.

The first examples of tafsir can be traced back to the prophet Muhammad. During his prophethood, as the Qur'an was revealed to him, he recited the verses to his companions, usually explaining their meanings to teach them. This is one of Muhammad's responsibilities. Allah says,

“And We have sent down to you (O Muhammad the Remembrance, so that you may clearly explain to mankind what

has been revealed to them, and so that they may give thought” [16:44]

Elements of the Prophet Muhammad's explanations are;

- Clarifying verses whose intents are not understood
- Indication of names, places, times etc. which have not been mentioned in the verse
- Restriction of meanings which have been given as absolute
- Reconciling expressions which seem contradictory

The tafsir during the Prophet's (sas) life was a relatively easy matter. This was so for a number of factors.

- Firstly, the Companions were witnessing the revelation of the Qur'an, and the circumstances during which it was revealed. They were aware of the reason behind the revelation of a verse (asbab an-nuzul), and as such did not need to search for this knowledge as later interpreters would have to.

- Secondly, the Arabic of the Companions was the Arabic of the Qur'an, as the Qur'aan was revealed in their dialect. Therefore the Arabic of the Qur'an was, in general, understood by them without any difficulties.

- Lastly, and most importantly, the Prophet was alive, and the Qur'an was still being revealed, so even if there were any difficulties in understanding any verse, they could turn to the Prophet for an explanation.

Development of Tafsir

It is possible to divide the development of tafsir into five periods.

The first period is considered to be the time of the Companions and Successors, and consisted mainly of narrations concerning those verses over which there was a difference of opinion or misunderstanding, in addition to the hadith of the Prophet dealing with tafsir. Personal reasoning (ijtihad) from

the Companions and Successors was, in general, only resorted to when absolutely necessary.

The second period is the era of the late Successors, and the generation after them. During this time, hadith literature had begun to be compiled, and tafsir narrations therefore become a part of hadith works. Also during this time, the various hadith of the Prophet and narrations from different Companions began to be compiled, whereas in the first period, these narrations were typically limited to a specific area.

The third stage saw the rise of independent tafsir works, based on the hadith works of the previous generation, and thus tafsir became an independent among the Islaamic sciences. This stage, which can be said to begin in the second half of the third century in the Abbasid reign, also produced the first complete Qur'anic tafsirs, whose commentary was not limited to only those verses concerning which narrations existed from previous generations. However, during this stage, the primary source of tafsir still remained narrations from the previous generation.

The fourth stage where reliance on narrations decreased, and much greater emphasis was placed on personal reasoning, and tafsirs were written based on sectarian bias. This period also witnessed the increasement of forged narrations in tafseer literature, as the isnaad disappeared from tafsir works.

The final period of the history of tafsir, which has lasted from the fourth century of the hijrah until today, saw the culmination of the science of tafsir, and the emergence of various categories of tafsir, such as tafsir based on narrations, on personal reasoning, topic-wise interpretation, polemical interpretation, and jurisprudential interpretation.

Main Schools of Tafsir

1. Sunni Tafsir

The oldest and widest school of hadith-based tafsir, they are generally classified as riwaya tafsirs, made by Sunni scholars. Major examples are; *Tanwir al-Miqbas* Known as (Tafsir Ibn Abbas) by Abd-Allah ibn Abbas (d.68/687). *Tafsir al-Tabari* by Muhammad ibn Jarir al-Tabari; *Ma'alim al-Tanzil* by al-Baghawi; *Al-Muḥarrar al-Wajiz* by ibn Atiyyah; *Tafsir ibn Kathir* by ibn Kathir; *Zad al-Masir* by Abu'l-Faraj ibn al-Jawz.

2. Shia Tafsir

Interpretation of the Qur'an according to Shia point of view include: *Tafsir Imam Ja'far al-Sadiq*; *Tafsir al Imam al-Askari*; *Tafsir al-'Ayyashi* by Muhammad b. Mas'ud al-'Ayyashi; *Rawz al-jinan ve ruh al-jinan* by Abu l-Futuh al-Razi (d. 381/991); *Tafsir Qomi* by Ali Ibn Ibrahim Qomi (d. 328/939),

3. Mu' tazilah tafsir

Mu'tazilah have a very rational way of tafsir, making them an important part of diraya tafsir. Most famous example are: *Al-Kashshaf* by al-Zamakhshari; *Cami al-Ta'wil* by al-Isfahani

Hadith

Hadith are the collections of the reports of the teachings, deeds and sayings of the prophet Muhammad. The term comes from the Arabic: h-d-s meaning "report" "account" or "narrative".

In Islamic terminology, the term hadith refers *to reports of statements or actions of the Prophet Muhammad, or of his tacit approval or criticism of something said or done in his presence.*

The hadith also had a profound and controversial influence on moulding the commentaries (tafsir) on the Quran. The earliest commentary of the Quran by Muhammad ibn Jarir al-Tabari is mostly sourced from the hadith. The hadith was used in forming the basis of 'Shariah' law. Much of early Islamic his-

tory available today is also based on the hadith and is challenged for lack of basis in primary source material and contradictions based on secondary material available.

Development of Hadith

1. The Sunni Tradition

The hadith literature is based on oral reports that were in circulation in society after the death of Muhammad. Islamic scholars then compiled these hadith together in collections. Traditions of the life of Hz. Muhammad and the early history of Islam were passed down mostly orally for more than a hundred years after his death in AD 632. Muslim historians say that Caliph Uthman ibn Affan (who had formerly been Hz. Muhammad's secretary), is generally believed to urge Muslims to record the hadith just as Hz. Muhammad suggested to some of his followers to write down his words and actions. Uthman's efforts were cut short by his assassination in 656. No sources survive directly from this period so we are dependent on what later writers tell us about this period.

By the 9th century the number of hadiths had grown exponentially. The Abbasid ulama were faced with a huge corpus of miscellaneous traditions, some of them flatly contradicting each other. Many of these traditions supported differing views on a variety of controversial matters. Scholars had to decide which hadith were to be trusted as authentic and which had been invented for political or theological purposes. To do this, they used a number of techniques, which Muslims now call the science of hadith.

In the 3rd century of Islam (from 225/840 to about 275/889), hadith experts composed brief works recording a selection of about two- to five- thousand such texts which they felt to have been most soundly documented or most widely referred to in the Muslim scholarly community. The 4th and 5th century saw six works/al-kutub al-sitta being commented on

quite widely. This auxiliary literature has contributed to making their study the place of departure for any serious study of hadith. In addition, Bukhari and Muslim in particular, claimed that they were collecting only the soundest of sound hadiths. These later scholars tested their claims and agreed to them, so that today, they are considered the most reliable collections of hadith. Toward the end of the 5th century, Ibn al-Qaisarani formally standardized the Sunni canon into six pivotal works, a delineation which remains to this day.

Over the centuries, several different categories of collections came into existence. Some are more general, like the muṣannaf, the muʿjam, and the jāmiʿ, and some more specific, either characterized by the topics treated, like the sunan (restricted to legal-liturgical traditions), or by its composition, like the arbaʿīniyyāt (collections of forty hadiths).

The six books, of which *Sahih al-Bukhari* and *Sahih Muslim* generally have the highest status. The other books are *Sunan Abu Dawood*, *Sunan at-Tirmidhi*, *Al-Sunan al-Sughra* and *Sunan ibn Majah* and *Sunan an-Nasai*. However the Malikis, one of the five Sunni "schools of thought" (madhhabs), traditionally reject *Sunan ibn Majah* and assert the canonical status of *Muwatta* Imam Malik.

2. The Shia tradition:

Shi'a Muslims have their own extensive hadith literature. The best-known hadith collections are The Four Books, which were compiled by three authors who are known as the "Three Muhammads:

Kitab al-Kafi by Muhammad ibn Ya'qub al-Kulayni al-Razi (329 AH), *Man la yahduruhu al-Faqih* by Muhammad ibn Babuya, *Tahdhib al-Ahkam*, and *Al-Istibsar* both by Shaykh Muhammad Tusi ^[1]_{SEP}

Biographical Evaluation

Another area of focus in the study of hadith is biographical analysis (‘ilm al-rijāl, lit. "science of people"), in which details about the transmitter are scrutinized. This includes analyzing their date and place of birth; familial connections; teachers and students; religiosity; moral behaviour; literary output; their travels; as well as their date of death. Based upon these criteria, the reliability (thiqāt) of the transmitter is assessed. Also determined is whether the individual was actually able to transmit the report, which is deduced from their contemporaneity and geographical proximity with the other transmitters in the chain. Examples of biographical dictionaries include: Abd al-Ghani al-Maqdisi's *Al-Kamal fi Asma' al-Rijal*, Ibn Hajar al-Asqalani's *Tahdhīb al-Tahdhīb* and al-Dhahabi's *Tadhkirat al-Huffaz*.

Fiqh

Fiqh is Islamic jurisprudence. The word fiqh is an Arabic term meaning "deep understanding" or "full comprehension". Technically it refers to the body of Islamic law extracted from detailed Islamic sources (which are studied in the principles of Islamic jurisprudence) and the process of gaining knowledge of Islam through jurisprudence.

Ibn Khaldun describes fiqh as "knowledge of the rules of God which concern the actions of persons who own themselves bound to obey the law respecting what is required (wajib), sinful (haraam), recommended (mandūb), disapproved (makrūh) or neutral (mubah)". This definition is consistent amongst the jurists.

While Sharia is believed by Muslims to represent divine law as revealed in the Quran and the Sunnah, fiqh is the human understanding of the Sharia—sharia expanded and developed by interpretation (ijtihad) of the Quran and Sunnah by Islamic

jurists (Ulama) and implemented by the rulings (Fatwa) of jurists on questions presented to them.

Fiqh deals with the observance of rituals, morals and social legislation in Islam. In the modern era there are four prominent schools (madh'hab) of fiqh within Sunni practice and two (or three) within Shi'a practice. A person trained in fiqh is known as a Faqih (plural Fuqaha).

Fields of jurisprudence: Criminal · Economics · Etiquette · Hygienical · Inheritance · Marital · Military · Political · Theological

The Schools of thought

There are several schools of fiqh thought (Arabic: madhab; pl. madāhib) The schools of Sunni Islam are each named by students of the classical jurist who taught them.

The Sunni schools (and where they are commonly found) are

- Hanafi (Turkey, the Balkans, Central Asia, Indian sub-continent, China and Egypt)
- Maliki (North Africa, West Africa and several of the Arab states of the Persian Gulf)
- Shafi'i (Indonesia, Malaysia, Egypt, East Africa, Yemen, Somalia and southern parts of India)
- Hanbali (Saudi Arabia)

Zahiri (minority communities in Morocco and Pakistan)

The schools of Shia Islam recognize the subjectivity of reality and comprise:

- Ja'fari (Twelver Shia: Iran, Iraq, Lebanon, etc.)
- Zaydi-Ibadi (Oman)

These schools share many of their rulings, but differ on the particular hadiths they accept as authentic and the weight they give to analogy or reason (qiyas) in deciding difficulties.

Development of Fiqh

The formative period of Islamic jurisprudence stretches back to the time of the early Muslim communities. In this period, jurists were more concerned with issues of authority and

teaching than with theory and methodology. Progress in theory and methodology happened with the coming of the early Muslim jurist Muhammad ibn Idris ash-Shafi'i (767–820), who codified the basic principles of Islamic jurisprudence in his book *ar-Risālah*. The book details the four roots of law (Qur'an, Sunnah, ijma, and qiyas) while specifying that the primary Islamic texts (the Qur'an and the hadith) be understood according to objective rules of interpretation derived from scientific study of the Arabic language.

The Quran set the rights, the responsibilities and the rules for people and for societies to adhere to, like not dealing in interest. Hz. Muhammad then provided an example, which is recorded in the hadith books, showing people how he practically implemented these rules in a society. After the passing of Hz. Muhammad, there was a need for jurists, to decide on new legal matters where there is no such ruling in the Quran or the Hadith, example of Hz. Muhammad regarding a similar case. In the years proceeding Hz. Muhammad, the community in Madina continued to use the same rules. People were familiar with the practice of Hz. Muhammad and therefore continued to use the same rules. The scholars appearing in the diagram below were taught by Muhammad's companions, many of whom settled in Madina. *Muwatta* by Malik ibn Anas was written as a consensus of the opinion, of these scholars.

Aishas also taught her nephew Urwah ibn Zubayr. He then taught his son Hisham ibn Urwah, who was the main teacher of Malik ibn Anas whose views many Sunni follow and also taught Jafar al-Sadiq. Qasim ibn Muhammad ibn Abu Bakr, Hisham ibn Urwah and Muhammad al-Baqir taught Zayd ibn Ali, Jafar al-Sadiq, Abu Hanifa, and Malik ibn Anas. Imam Jafar al-Sadiq, Imam Abu Hanifa and Malik ibn Anas worked together in Al-Masjid an-Nabawi in Medina. Along with Qasim ibn Mu-

hammad ibn Abu Bakr, Muhammad al-Baqir, Zayd ibn Ali and over 70 other leading jurists and scholars.

Al-Shafi'i was taught by Malik ibn Anas. Ahmad ibn Hanbal was taught by Al-Shafi'i. Muhammad al-Bukhari travelled every where collecting hadith and his father Ismail ibn Ibrahim was a student of Malik ibn Anas

During the early Ummayyad period, there was more community involvement. The Quran and Hz. Muhammad's example was the main source of law after which the community decided. If it worked for the community, was just and did not conflict with the Quran and the example of Hz. Muhammad, it was accepted. This made it easier for the different communities, with Roman, Persian, Central Asia and North African backgrounds to integrate into the Islamic State and that assisted in the quick expansion of the Islamic State. The scholars in Madina were consulted on the more complex judicial issues. The Sharia and the official more centralized schools of fiqh developed later, during the time of the Abbasids.

Kalam

ʿIlm al-Kalām (literally "science of discourse"), often shortened to kalām, is an Islamic science born out of the need to establish and defend the tenets of Islamic faith against doubters and detractors. It is translated in Western culture as "theology". A scholar of kalām is referred to as a mutakallim (plural mutakallimūn) as distinguished from philosophers, jurists and scientists.

There are many possible interpretations as to why this discipline was originally called "kalām"; one is that the widest controversy in this discipline has been about whether the Word of God, as revealed in the Qur'an, can be considered part of God's essence and therefore not created, or whether it was made into words in the normal sense of speech, and is there-

fore created. Major Kalām school: Ash'ari, Maturidi, Murji'ah, Mu'tazili

Development of Kalam

One of the earliest systematic theological schools to develop was Mu'tazila, in the mid 8th century. Mu'tazila emphasized reason and rational thought, positing that the injunctions of God are accessible to rational thought and inquiry. Mu'tazila also taught that the Qur'an, albeit the word of God, was created rather than uncreated, which would develop into one of the most contentious questions in Islamic theology.

In the 10th century, the Ash'ari school developed as a response to Mu'tazila, leading to the latter's decline. Ash'ari still taught the use of reason in understanding the Qur'an, but denied the possibility to deduce moral truths by reasoning. This was opposed by the school of Maturidi, which taught that certain moral truths may be found by the use of reason without the aid of revelation. Another point of contention was the relative position of iman ("faith") vs. taqwa ("piety"). Such schools of theology are summarized under Ilm al-Kalam, or "science of discourse", as opposed to mystical schools who deny that any theological truth may be discovered by means of discourse or reason.

Criticism to Kalam

Throughout history, the place of kalām in Islamic thought has been controversial. The vast majority of the early traditional Sunni Muslim scholars have either criticized or prohibited it. Abu Hanifa (699-767 CE) prohibited his students from engaging in kalām, labeling those who practice it as of the "retarded ones". Malik ibn Anas (711-795 CE) referred to kalām in the Islamic religion as being "detested", and stated that whoever "seeks the religion through kalām will deviate". In addition, Shafi'i (767-820 CE) said that no knowledge of Islam can be gained from books of kalām, as kalām "is not from knowledge"

and that "It is better for a man to spend his whole life doing whatever Allah has prohibited – besides shirk with Allah – rather than spending his whole life involved in kalām". Ahmad ibn Hanbal (780–855 CE) also spoke strongly against kalām, stating his view that no one looks into kalām unless there is "corruption in his heart", and even went so far as to prohibit sitting with people practicing kalām even if they were defending the Sunnah, and as to instruct his students to warn against any person they saw practicing kalām. In the 21st century, criticism of kalām also comes from the Salafi movement.

Tarikh/Sirah

Tarikh is an Arabic word meaning 'history,' or historiography. Literally Sirah means "way of life", "tradition". As a sub branch of history sirah deals with prophetic life of Hz. Muhammad. Muslim historical writings first began to develop in the 7th century, with the reconstruction of the Prophet Muhammad's life in the centuries following his death. With numerous conflicting narratives regarding Hz. Muhammad and his companions from various sources, it was necessary to verify which sources were more reliable. In order to evaluate these sources, various methodologies were developed, such as the "science of biography", "science of hadith" and "Isnad" (chain of transmission). These methodologies were later applied to other historical figures in the Islamic civilisation.

Famous historians in this tradition include Urwah (d. 712), Wahb ibn Munabbih (d. 728), Ibn Ishaq (d. 761), al-Waqidi (745–822), Ibn Hisham (d. 834), Muhammad al-Bukhari (810–870) and Ibn Hajar (1372–1449). Historians of the medieval Islamic world also developed an interest in world history.

Historical writing eventually culminated in the works of the Arab Muslim historian Ibn Khaldun (1332–1406), who published his historiographical studies in the Muqaddimah (trans-

lated as Prolegomena) and Kitab al-I'bar (Book of Advice). His work was forgotten until it was rediscovered in the late 19th century.

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VIII. KNOWLEDGE AND SCIENCES IN ISLAMIC CIVILISATION -II

SCIENCES IN ISLAMIC CIVILISATION

Science in the medieval Islamic world (also known, less accurately, as Islamic science or Arabic science) is the science developed and practiced in the medieval Islamic world during the Islamic Golden Age (8th century CE – c. 1258 CE, sometimes considered to have extended to the 15th or 16th century). During this time, Indian, Assyrian, Iranian and Greek knowledge was translated into Arabic. These translations became a well-spring for scientific advances, by scientists from the Muslim ruled areas, during the Middle Ages.

Scientists within the Muslim ruled areas were of diverse ethnicities, including Arabs, Persians, Turks, Moors, Assyrians, Indians etc. They were also from diverse religious backgrounds. Most were Muslims, but there were also some Christians, Jews and irreligious.

Science in the Context of Islamic Civilisation

The term Islam refers either to the religion of Islam or to the Islamic civilisation that formed around it. Islamic civilisation is composed of many faiths and cultures, although the proportion of Muslims among its population has increased over time.

The religion of Islam was completed during the lifetime of the prophet Muhammad. After his death in 632, Islam continued to expand under the leadership of its Muslim rulers, known as Caliphs. Struggles for leadership of the growing religious community began at this time, and continue today. The early periods of Islamic history after the death of Muhammad

can be referred to as the Rashidun Caliphate. Then came the period of Umayyad Caliphate. During the Umayyad Caliphate, the Islamic empire began to consolidate its territorial gains. Arabic became the language of administration. The Arabs became a ruling class assimilated into their new surroundings across the empire, rather than occupiers of conquered territories.

Islam and Science

The religion Islam has its own world view system including beliefs about "ultimate reality, epistemology, ontology, ethics, purpose, etc." Muslims believe that the Qur'an is the final revelation of God for the guidance of humankind.

The belief that the Qur'an had prophesied scientific theories and discoveries has become a strong and widespread belief in the contemporary Islamic world; these prophecies are often offered as evidence of the divine origin of the Qur'an; see scientific foreknowledge in sacred texts for further discussion of this issue.

In 1976 Maurice Bucaille published his book, *The Bible, The Qur'an and Science*, which argued that the Quran is in agreement with scientific facts, while the Bible is not. He states that in Islam, science and religion have always been "twin sisters". According to Bucaille, there are monumental errors of science in the Bible and not a single error in the Quran. Bucaille's belief is that the Quran's descriptions of natural phenomena make it compatible with modern science.

Science is the pursuit of knowledge and understanding of the natural and social world following a systematic methodology based on evidence. It is a system of acquiring knowledge based on empiricism, experimentation and methodological naturalism, as well as to the organized body of knowledge human beings have gained by such research. Scientists maintain that scientific investigation needs to adhere to the scientific

method, a process for evaluating empirical knowledge that explains observable events without recourse to supernatural notions.

Islam and science addresses the relationships between the religion of Islam, its adherents' (Muslims) communities and the activities known collectively as science. As with all other branches of human knowledge, science, from an Islamic standpoint, is the study of nature as stemming from Tawhid, the Islamic conception of the "Oneness" of God. In Islam, nature is not seen as something separate but as an integral part of a holistic outlook on God, humanity, the world and the cosmos. These links imply a sacred aspect to Muslims' pursuit of scientific knowledge, as nature itself is viewed in the Qur'an as a compilation of signs pointing to the Divine. It was with this understanding that the pursuit of science, especially prior to the colonization of the Muslim world, was respected in Islamic civilisations.

Muslim scientists and scholars have subsequently developed a spectrum of viewpoints on the place of scientific learning within the context of Islam, none of which are universally accepted. However, most maintain the view that the acquisition of knowledge and scientific pursuit in general is not in discord with Islamic thought and religious belief.

Islamic "Golden Age" in Science

Although the concept of "golden age" belongs to Western civilisation "the Islamic Golden Age" has been applied to refer to the period in Islam's history during the Middle Ages when much of the Muslim world was ruled by various caliphates, experiencing a scientific, economic, and cultural flourishing. This period is traditionally understood to have begun during the reign of the Abbasid caliph Harun al-Rashid (786 to 809) with the inauguration of the House of Wisdom in Baghdad, where

scholars from various parts of the world sought to translate and gather all the known world's knowledge into Arabic. It is said to have ended with the collapse of the Abbasid Caliphate with the Mongol invasions and the Sack of Baghdad in 1258. Several contemporary scholars, however, place the end of the Islamic Golden Age to be around the 15th to 16th centuries.

Starting in the 16th century, the opening of new sea-trade routes by Western European powers to South Asia and the Americas bypassed the Islamic economies, and led to colonial empires, greatly reducing Muslim world's prosperity.

The metaphor of a golden age began to be applied in 19th-century literature about Islamic history, in the context of the western cultural fashion of Orientalism. The author of a Handbook for Travelers in Syria and Palestine in 1868 by Josias Leslie Porter, observed that the most beautiful mosques of Damascus were "like Mohammedanism itself, now rapidly decaying" and relics of "the golden age of Islam".

There is no clear definition of term, and depending on whether it is used with a focus on cultural or on military achievement, it may be taken to refer to rather disparate time spans. Thus, one author would have it extend to the duration of the caliphate, or to "six and a half centuries", while another would have it end after only a few decades of Rashidun conquests, with the death of Umar and the First Fitna.

During the early 20th century, the term was used only occasionally, and often referred to the early military successes of the Rashidun caliphs. It was only in the second half of the 20th century that the term came to be used with any frequency, now mostly referring to the cultural flourishing of science and mathematics under the caliphate during the 9th to 11th centuries (between the establishment of organized scholarship in the House of Wisdom and the beginning of the crusades), but often extended to include part of the late 8th or the 12th to early

13th centuries. Definitions may still vary considerably. Equating the end of the golden age with the end of the caliphate is a convenient cut-off point based on a historical landmark, but it can be argued that Islamic culture had entered a gradual decline much earlier; thus, Khan (2003) identifies the proper golden age as being the two centuries between 750–950, arguing that the beginning loss of territories under Harun al-Rashid worsened after the death of al-Ma'mun in 833, and that the crusades in the 12th century resulted in a further weakening of the Abbasid empire from which it never recovered.

The Abbasid historical period lasting to the Mongol conquest of Baghdad in 1258 CE is considered the Islamic Golden Age. The Islamic Golden Age was inaugurated by the middle of the 8th century by the ascension of the Abbasid Caliphate. During this period the Muslim world became an intellectual center for science, philosophy, medicine and education as the Abbasids championed the cause of knowledge and established the *House of Wisdom/al-Bait al-Hikmah* in Baghdad by Harun al-Rashid (re 786-809) and culminated under his son al-Ma'mun (re 813-833). There both Muslim and non-Muslim scholars sought to translate and gather all the world's knowledge into Arabic. Many classic works of antiquity that would otherwise have been lost were translated into Arabic and Persian and later in turn translated into Turkish, Hebrew and Latin. During this period the Muslim world was a cauldron / kazan of cultures which collected, synthesized and significantly advanced the knowledge gained from the ancient Roman, Chinese, Indian, Persian, Egyptian, Cenral Asian, North African, Greek and Byzantine civilisations.

Science in Muslim Miliue

The Islamic Golden Age starts with the Abbasid historical period beginning in the mid 8th century lasting until

the Mongol conquest of Baghdad in 1258. The Islamic Golden Age was inaugurated by the middle of the 8th century by the ascension of the Abbasid Caliphate and the transfer of the capital from Damascus to Baghdad. The Abbasids were influenced by the Qur'anic injunctions and hadith.

Reasons of Rising Science

1. Religious Inscriptions: the Qur'an and the Sunnah

The Abbasids were influenced by the Quranic injunctions and hadiths, such as *"Iqra'/read by the name of Allah"*, *"the ink of a scholar is more holy than the blood of a martyr,"* that stressed the value of knowledge. During the Fatimid era (909–1171) Egypt became the center of an empire that, at the peak of its power, included North Africa, Sicily, Palestine, Jordan, Lebanon, Syria, the Red Sea coast of Africa, Tihamah, Hejaz, and Yemen. During that age, the major Islamic capital cities of Baghdad, Cairo, and Córdoba became the main intellectual centers for science, philosophy, medicine, trade, and education. During this period, the Muslims showed a strong interest in assimilating the scientific knowledge of the civilisations that had been conquered. Many classic works of antiquity that might otherwise have been lost were translated into Arabic and Persian, and later in turn translated into Turkish, Hebrew, and Latin. They assimilated, synthesized, and advanced the knowledge gained from the ancient Greek, Roman, Persian, Indian, Chinese, Egyptian, and Phoenician civilisations.

2. Freedom of Expression

Perhaps the most significant feature of the Islamic Civilisation in the early era were the freedoms given to the people and liberties given to the mind and reason. People could believe whatever they liked provided they did not infringe other's rights. The Abbasids reserved separate pulpits for different Is-

lamic sects, and scholars expressed their ideas in whatever manner they pleased.

3. Government Sponsorship

The Muslim government heavily gave patronage to scholars and invited them from every place, financially supported them, and ignored what they believed in, even when it went against their beliefs. The money spent on research and the Translation Movement for some translations is estimated to be equivalent to about twice the annual research budget of the United Kingdom's Medical Research Council. The best scholars and notable translators, such as Hunayn ibn Ishaq, had salaries that are estimated to be the equivalent of professional athletes today.

4. New technology

With a new, easier writing system and the introduction of paper, information was democratized to the extent that for probably for the first time in history, it became possible to make a living from simply writing and selling books. The use of paper spread from China into Muslim regions in the eighth century, arriving in Spain (and then the rest of Europe) in the 10th century. It was easier to manufacture than parchment, less likely to crack than papyrus, and could absorb ink, making it difficult to erase and ideal for keeping records. Islamic paper makers devised assembly-line methods of hand-copying manuscripts to turn out editions far larger than any available in Europe for centuries. It was from these countries that the rest of the world learned to make paper from linen.

5. Earlier cultural influence

Eastern Christian scholars were important in preserving ancient Greek texts. During the 4th through the 7th centuries, scholarly work in the Syriac and Greek languages was either newly initiated, or carried on from the Hellenistic period. Centers of learning and of transmission of classical wisdom and

libraries. Eastern Christians contributed to the Islamic Civilisation during the Ummayyads and the Abbasids by translating works of Greek philosophers to Syriac and afterwards to Arabic. Nestorians played a prominent role in the formation of Arab culture, with the Jundishapur school being prominent in the late Sassanid, Umayyad and early Abbasid periods. Notably, eight generations of the Nestorian Bukhtishu family served as private doctors to caliphs and sultans between the eighth and eleventh centuries

Centers of learning and of transmission of classical wisdom included

- colleges such as the School of *Nisibis*, and later the School of *Edessa*, and the renowned hospital and medical academy of *Jundishapur*;
- libraries included the Library of *Alexandria* and the Imperial Library of *Constantinople*;
- other centers of translation and learning functioned at Merv, Salonika, Nishapur and Ctesiphon, situated just south of what later became Baghdad. The House of Wisdom was a library, translation institute, and academy established in Abbasid-era Baghdad, Iraq.

6. Philosophy

Ibn Rushd and Ibn Sina played a major role in saving the works of Aristotle, whose ideas came to dominate the non-religious thought of the Christian and Muslim worlds. Islamic scholars would also absorb ideas from China and India, adding to the tremendous knowledge from their own studies. Ibn Sina and other philosophers such as al-Kindi and al-Farabi combined Aristotelianism and Neoplatonism with other ideas introduced through Islam. Arabic philosophic literature was translated into Latin and Ladino, contributing to the development of modern European philosophy. During this period, non-Muslims were allowed to flourish relative to their treatment in

the Christian Byzantine Empire. The Jewish philosopher Moses Maimonides, who lived in Andalusia, is an example.

Avicenna argued his "Floating Man" thought experiment concerning self-awareness, in which a man prevented of sense experience by being blindfolded and free falling would still be aware of his existence.

Ibn Tufail wrote the novel *Hayy ibn Yaqdhan* and in response Ibn al-Nafis wrote the novel *Theologus Autodidactus*. Both were concerning autodidacticism as illuminated through the life of a feral child spontaneously generated in a cave on a desert island.

7. Advanced Scientific method

Ibn Al-Haytham (Alhazen) was a significant figure in the history of scientific method, particularly in his approach to experimentation, and has been referred by some to be the "world's first true scientist".

There was the example of the classification of materials as a sign of new ways of thinking. While the classification of the material world by the ancient Greeks into Air, Earth, Fire and Water was more philosophical, medieval Islamic scientists used practical, experimental observation to classify Materials. Rhazes, for example, classified minerals into six groups based on their observed chemical properties: Spirits, which were flammable; Material Bodies, which were shiny and malleable, Salts, which could dissolve in water, Vitriols, Stones, and Boraxes.

8. Education

During the early decades of Islam mosques formed the nerve centre of political, religious and educational activities in Islam. Even during the present time, mosques house maktabas and important institutions of religious education throughout the Islamic countries. Special quarters were attached to the mosques and shrines for the residence of teachers, students and travellers. This provision continues even to this day in Syr-

ia, Persia and several other Muslim countries. Madrassa mosque was an innovation of Persia, whose big congregational mosques had separate portions assigned for the important institutions which imparted education in all branches of learning.

There were three kinds of institutions:

- Those established and supported by the ruling class,
- those founded by the wealthy class and supported by donations and endowments,
- those founded by private lecturers.

The finances of the institutions. specially of the higher ones were met by the State. Exchequer, donations and endowments. The teachers, who were not highly paid, led a simple but respectable life. Their intellectual pursuits did not give them time to think about and participate in worldly pleasures, Donations poured into institutions which always kept their finances sound and had enough funds to make arrangements for the free education, lodging and boarding of a large number of students. In his treatise on pedagogy al-Zarnuji has recorded this saying of Hz. Ali: "I am the slave of him who has taught me even one letter".

The Omayyads paid little attention to the development of education and advancement of learning. During the Omayyad rule, Medina, Kufa and Damascus were the greatest centres of Islamic education, which was mostly given in mosques by the celebrated scholars. The Abbasid Caliphate provided the most congenial atmosphere for the advancement of learning and education.

The Darul Hikma founded by Mamun in 830 A.D. at Baghdad was the first institution of higher learning in the Islamic world. Besides being a translation bureau, this institution functioned as an academy and housed an up-to-date library as well as an observatory. The academy and observatory run by the Darul Hukama, served as training and teaching centres in

various branches of sciences. "The glory of Muslim education was its university system, which fed the higher learning. Mamun founded important institutions in Baghdad, Rasrah, Kufa and Bukbara. According to Maulana Shibli Nomani, Mamun had built a big college in Khorasan which employed eminent scholars summoned from all parts of the empire. The Caliph Mutawakkil, a nephew of Marnun kept up the traditions of his great uncle.

The Saljuq Dynasty had the distinction of being one of the greatest patrons and sponsors of higher education in Islamic history and founded a chain of great institutions all over his vast dominions Nizam-ul-Mulk Toosi, the talented wazir/prime minister Saljuq Dynasty, by the order of Sultan Alparslan opened madrasahs..

"The Saljuqs, like the Buwayhids and other non-Arab sultans", says Hitti, "who usurped the sovereign power in Islam, vied with each other in patronising the arts and higher education, perhaps as a means of ingratiating themselves with the population".

9. Libraries

The necessity of preserving the Quran and the Traditions (Hadith) awakened the spirit of collecting such writings in various forms, which paved the way for the establishment of the earliest libraries in the world Of Islam. The mosques which, during the early decades of Islam housed valuable libraries comprising books on religion, philosophy and science. Soon, however, Muslims established some of the biggest libraries of mediaeval times. The great intellectuals of their age including Avicenna the encyclopaedist, Ibn Miskawayh the historian-philosopher, Al-Fadl-Ibn Naubakht and Humayun Ibn Ishaq the renowned translator were entrusted with the responsibility for the organisation and maintenance of libraries.

Khalid bin Yazid, a learned scientist of the Omayyad dynasty is credited with being the originator of libraries in Islam. Hisham Bin Abdul Malik collected a large number of rare manuscripts on various subjects including an illustrated copy of the ancient history of Persia. A large number of books on theology had been collected by Shahab-al-Zuhri, a well-known traditionalist of his age.

The Bait al-Hikmah (House of Wisdom) founded by Harun-ar-Rashid which was divided into two sections one was concerned with the translation work and the other related to the collection of books and housed a big library.

Harun had a good taste for books and even carried large number of books on his military and other expeditions. Once, when he had gone to Raqqa, he took eight boxes of books with him. Mamun was the moving spirit behind the House of Wisdom, which employed the best brains of the age and acquired astounding success in a short span of 20 years. The library attached to the House of Wisdom was immensely enlarged. A large collection of books of the pre-Islamic era were added to the library. The libraries gained so much popularity that by the close of the 11th century A. D. there existed a network of libraries throughout the vast Abbasid Empire, and before the Mongol invasion, Baghdad alone had 36 big libraries.

The first public library in Baghdad was opened by the Buwayhids. This led to the opening of private libraries in the big cities of the Muslim countries including Baghdad, Cairo, Merv, Mosul and Tripolis. The principal mosques of the big cities of the world of Islam, which served as teaching institutions, also had sections of libraries attached to them.

Major Scientific Fields

Many notable Islamic and non-Islamic scientists lived and practiced during the Golden Age. Among the achievements of

Muslim scholars during this period were the development of trigonometry into its modern form (simplifying its practical application to calculate the phases of the moon), advances in optics, and advances in astronomy.

Ibn Al-Haytham (Alhazen) was significant in the History of scientific method, particularly in his approach to experimentation, and has been referred to by his modern biographer Bradley Steffens and others as the "world's first true scientist".

The roots of Islamic science drew primarily upon Arab, Persian, Indian and Greek learning. The extent of Islamic scientific achievement is not as yet fully understood, but it is extremely vast.

These achievements encompass a wide range of subject areas; most notably Philosophy, Mathematics, Astronomy, Biology, Medicine. Other notable areas, and specialized subjects, of scientific inquiry include Physics Alchemy and chemistry Cosmology Ophthalmology, Geography and cartography, Sociology, Psychology

Mathematics

Muḥammad ibn Mūsā al-Khwārizmī played a significant role in the development of algebra, algorithms, and Arabic numerals.

In calculus, Al-Hazen discovered the sum formula for the fourth power, using a method that could be generally used to determine the sum for any integral power. He used this to find the volume of a paraboloid. He could find the integral formula for any polynomial without having developed a general formula.

In geometry, Medieval Islamic art from the 15th century intuitively echoed principles of quasicrystalline geometry, which were discovered 500 years later. The art uses symmetric polygonal shapes to create patterns that, without leaving gaps, can continue indefinitely without repeating its pattern, in a way

that can be directly compared to what are now considered quasi-crystals. It was previously thought that Islamic design was done with straightedge rulers and compasses, but Lu and Steinhart now argue that the patterns were created by tessellating a small number of different tiles with complex shapes, evolving into what would now be described as quasi-periodic shapes by the 15th century. The Swedish Academy, which granted Dan Shechtman the Nobel Prize in Chemistry for his discovery of quasi-crystals in molecular structures, stated, "Aperiodic mosaics, such as those found in the medieval Islamic mosaics of the Alhambra Palace in Spain and the Darb-i Imam Shrine in Iran, have helped scientists understand what quasi-crystals look like at the atomic level".

In trigonometry, Ibn Mu'ādh al-Jayyānī introduced the general Law of sines in his *The Book of Unknown Arcs of a Sphere* in the 11th century. This formula relates the lengths of the sides of any triangle to the sines of its angles.

Biology

al-Jāhīz had made observations that described evolution: "Animals engage in a struggle for existence; for resources, to avoid being eaten and to breed. Environmental factors influence organisms to develop new characteristics to ensure survival, thus transforming into new species. Animals that survive to breed can pass on their successful characteristics to offspring."

Medicine

Medicine was a central part of medieval Islamic culture. Responding to circumstances of time and place, Islamic physicians and scholars developed a large and complex medical literature exploring and synthesizing the theory and practice of medicine.

Islamic medicine was built on tradition, chiefly the theoretical and practical knowledge developed in India, Greece,

Persia, and Rome. For Islamic scholars, Galen, Mankah, Sustura, and Hippocrates were pre-eminent authorities. Islamic scholars made more systematic the vast and sometimes inconsistent Greco-Roman medical knowledge by writing encyclopaedias and summaries.

Pagan Latin and Greek learning was viewed suspiciously in Christian early medieval Europe, and it was through 12th century Arabic translations that medieval Europe rediscovered Hellenic medicine, including the works of Galen and Hippocrates. Of equal if not of greater influence in Western Europe were systematic and comprehensive works such as Avicenna's *The Canon of Medicine*, which were translated into Latin and then disseminated in manuscript and printed form throughout Europe. During the fifteenth and sixteenth centuries alone, *The Canon of Medicine* was published more than thirty-five times.

Hospitals in this era were the first to require medical diplomas to license doctors. In the medieval Islamic world, hospitals were built in most major cities; in Cairo for example, the Qalawun hospital had a staff that included physicians, pharmacists and nurses.

Medical facilities traditionally closed each night, but by the 10th century laws were passed to keep hospitals open 24 hours a day and hospitals were forbidden to turn away patients who were unable to pay. Eventually, charitable foundations called *waqfs* were formed to support hospitals, as well as schools. This money supported free medical care for all citizens.

Ibn al-Nafis in his *Commentary on Anatomy in Avicenna's Canon* was the first to contradict the contention of the Galen School that blood could pass between the ventricles in the heart through the cardiac inter-ventricular septum that separates them, saying that there is no passage between the ventricles at this point. Instead, he correctly argued that all the blood

that reached the left ventricle did so after passing through the lung. He also stated that there must be small communications, or pores, between the pulmonary artery and pulmonary vein, a prediction that preceded the discovery of the pulmonary capillaries of Marcello Malpighi by 400 years. The *Commentary* was "rediscovered" in the 20th century in the Prussian State Library in Berlin; whether its view of the pulmonary circulation influenced scientists such as Michael Servetus is unclear, as it was not published and only five copies were made.

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Technology

In technology, the Muslim world adopted *papermaking* from China. The use of paper spread from China into the Muslim world in the 8th century CE, arriving in Spain (and then the rest of Europe) in the 10th century. It was easier to manufacture than parchment, less likely to crack than papyrus, and could absorb ink, making it ideal for making records and making copies of the Qur'an. "Islamic paper makers devised assembly-line methods of hand-copying manuscripts to turn out editions far larger than any available in Europe for centuries." It was from Islam that the rest of the world learned to make paper from linen.

The knowledge of *gunpowder* was also transmitted from China via Islamic countries, where the formulas for pure potas-

sium nitrate and an explosive gunpowder effect were first developed.

Advances were made in irrigation and farming, using new technology such as the *windmill*. Crops such as almonds and citrus fruit were brought to Europe through al-Andalus, and *sugar* cultivation was gradually adopted by the Europeans.

Navigational sciences: Apart from the Nile, Tigris and Euphrates, navigable rivers were uncommon, so transport by sea was very important. Navigational sciences were highly developed, making use of a rudimentary sextant (known as a *kanal*). When combined with detailed maps of the period, sailors were able to sail across oceans rather than skirt along the coast. Muslim sailors were also responsible for reintroducing large three masted merchant vessels to the Mediterranean. The name *caravel* may derive from an earlier Arab boat known as the *qārib*. Arab merchants dominated trade in the Indian Ocean until the arrival of the Portuguese in the 16th century. Hormuz was an important center for this trade. There was also a dense network of trade routes in the Mediterranean, along which Muslim countries traded with each other and with European powers such as Venice, Genoa and Catalonia. The Silk Road crossing Central Asia passed through Muslim states between China and Europe.

Innovations: Muslim engineers made a number of innovative industrial uses of *hydropower*, and early industrial uses of *tidal power*, *wind power*, and *petroleum*. The industrial uses of watermills in the Islamic world date back to the 7th century, while horizontal-wheeled and vertical-wheeled water mills were both in widespread use since at least the 9th century. By the time of the Crusades, every province throughout the Islamic world had mills in operation, from al-Andalus and North Africa to the Middle East and Central Asia. These mills performed a variety of agricultural and industrial tasks.

Muslim engineers also developed *machines* (such as pumps) incorporating crankshafts, employed gears in mills and water-raising machines, and used dams to provide additional power to watermills and water-raising machines. Such advances made it possible for many industrial tasks that were previously driven by manual labour in ancient times to be mechanized and driven by machinery instead in the medieval Islamic world. It has been argued that the industrial use of waterpower had spread from Islamic to Christian Spain, where fulling mills, paper mills, and forge mills were recorded for the first time in Catalonia.

A number of industries were generated during the Muslim Agricultural Revolution, including early industries for textiles, sugar, rope-making, matting, silk, and paper. Latin translations of the 12th century passed on knowledge of chemistry and instrument making in particular. The agricultural and handicraft industries also experienced high levels of growth during this period.

Philosophy

One of the common definitions for "Islamic philosophy" is "the style of philosophy produced within the framework of Islamic culture." Islamic philosophy, in this definition is neither necessarily concerned with religious issues, nor is exclusively produced by Muslims. Their works on Aristotle was a key step in the transmission of learning from ancient Greeks to the Islamic world and the West. They often corrected the philosopher, encouraging a lively debate in the spirit of *ijtihad*. They also wrote influential original philosophical works, and their thinking was incorporated into Christian philosophy during the Middle Ages, notably by Thomas Aquinas.

Three speculative thinkers, al-Kindi, al-Farabi, and Avicenna, combined Aristotelianism and Neoplatonism with other ideas introduced through Islam, and Avicennism was later es-

tablished as a result. Other influential Muslim philosophers in the Caliphates include al-Jahiz, and Ibn al-Haytham (Alhazen).

Literature

The best known fiction from the Islamic world was *The Book of One Thousand and One Nights* /*Kitāb alf laylah wa-laylah*. The original concept is derived from pre-Islamic Iranian (Persian) prototype with reliance on Indian elements. All Arabian fantasy tales were often called "Arabian Nights" when translated into English, regardless of whether they appeared in *The Book of One Thousand and One Nights*. This epic has been influential in the West since it was translated in the 18th century. Many imitations were written, various characters from this epic have themselves become cultural icons in Western culture, such as Aladdin, Sinbad and Ali Baba.

A famous example of Arabic poetry on romance was *Layla and Majnun*, which further developed mainly poets in Persian, Azerbaijani, Turkish dating back to the Umayyad era in the 7th century. It is a tragic story of undying love much like the later *Romeo and Juliet*.

Arabic poetry reached its greatest heights in the Abbasid era, especially before the loss of central authority and the rise of the Persianate dynasties. Writers like *Abu Tammam* and *Abu Nuwas* were closely connected to the caliphal court in Baghdad during the early 9th century, while others such as *al-Mutanabbi* received their patronage from regional courts.

Reasons of the Decline in Sciences

1. Invasions

a. *The Crusades an the Christian Reconquista*: The Crusades put the Islamic world under pressure with invasions in the 11th and 12th centuries. In the Iberian Peninsula, the Catholic Monarchs completed the Christian Reconquista with a war against the Emirate of Granada that started in 1482 and ended

with Granada's complete annexation in early 1492, which also marks, for some historians, the end of the Islamic Golden Age

b. The Mongols: A far greater threat emerged from the East during the 13th century: in 1206, Genghis Khan established a powerful dynasty among the Mongols of central Asia. During the 13th century, this Mongol Empire conquered most of the Eurasian land mass, including China in the east and much of the old Islamic caliphate (as well as Kievan Rus) in the west. The destruction of Baghdad and the House of Wisdom by Hulagu Khan in 1258 has been seen by some as the end of the Islamic Golden Age.

Later Mongol leaders, destroyed many cities, slaughtered hundreds of thousands of people, and did irrevocable damage to the ancient irrigation systems of Mesopotamia. Muslims in lands subject to the Mongols now faced northeast, toward the land routes to China, rather than toward Mecca.

3. European Imperialism: The term “imperialism” historically, refers to a process whereby countries that were militarily more powerful or technologically more developed took possession of territories—usually overseas but sometimes adjacent to the more powerful country—in order to exploit that territory’s resources or strategic location. The colonial powers in the Islamic world included Great Britain in Egypt, Sudan, northern Somalia, coastal parts of the Arabian Peninsula, Palestine, Jordan, Iraq, the Indian subcontinent, Malaysia, and Brunei; France in Morocco, Algeria, Tunisia, Mauritania, Mali, Senegal, Guinea, Syria, Lebanon, and Djibouti; Italy in Libya, Eritrea, and eastern Somalia; the Netherlands in Indonesia; Russia in Azerbaijan, Chechnya, Dagestan, and Central Asia; and Spain in northern Morocco and the western Sahara. These European power has a great role to destroy Islamic civilisation in modern times.

2. Politics, economics and reasoning

There is little agreement on the precise causes of the decline, but in addition to invasion by the Mongols and crusaders,

and the destruction of libraries and madrasahs, it has also been suggested that political mismanagement and the stifling of *ijti-had* (independent reasoning) in the 12th century in favor of institutionalised *taqleed* (imitation) thinking played a part.

The Ottoman conquest of the Arabic-speaking Middle East in 1516-17 placed the traditional heart of the Islamic world under Ottoman Turkish control. Starting in the 16th century, the opening by the European powers of new sea trade routes to East Asia and the Americas bypassed the Islamic economies, greatly reducing prosperity.

Some Muslim scholars have rejected the thesis that lack of creative thinking was a cause, arguing that science was always kept separate from religious argument; they instead analysed the decline in terms of economic and political factors, drawing on the work of the 14th-century writer Ibn Khaldun. Al-Hassan extended the golden age up to the 16th century, noting that scientific activity continued to flourish up until then. Several other contemporary scholars have also extended it to around the 14th to 16th centuries, and analysed the decline in terms of political and economic factors.

The Views on the Importance of Islamic Science in Civilisation

There are several different views on Islamic science among historians of science.

1. *The traditionalist view*, as exemplified by Bertrand Russell, holds that Islamic science, while admirable in many technical ways, lacked the intellectual energy required for innovation and was chiefly important as a preserver of ancient knowledge and transmitter to medieval Europe.

2. *The revisionist view*, as exemplified by Abdus Salam, George Saliba and John M. Hobson holds that a Muslim scientific revolution occurred during the Middle Ages.

Scholars such as Donald Routledge Hill and Ahmad Y. Hassan express the view that Islam was the driving force behind the Muslim achievements. According to Dallal, science in medieval Islam was "practiced on a scale unprecedented in earlier human history or even contemporary human history". Toby E. Huff takes the view that, although Islamic science did produce a number of innovations, it did not lead to the Scientific Revolution. Will Durant, Fielding H. Garrison, Hossein Nasr and Bernard Lewis held that Muslim scientists helped in laying the foundations for an experimental science with their contributions to the scientific method and their empirical, experimental and quantitative approach to scientific inquiry.

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Reading Text

Islamic Golden Age³

The Islamic Golden Age is traditionally dated from the mid-7th century to the mid-13th century at which Muslim rulers established one of the largest empires in history.

During this period, artists, engineers, scholars, poets, philosophers, geographers and traders in the Islamic world contributed to agriculture, the arts, economics, industry, law, literature, navigation, philosophy, sciences, sociology, and technology, both by preserving earlier traditions and by adding inventions and innovations of their own. Also at that time the Muslim world became a major intellectual centre for science, philosophy, medicine and education. In Baghdad they established the “House of Wisdom“, where scholars, both Muslim and non-Muslim, sought to gather and translate the world’s knowledge into Arabic in the Translation Movement. Many classic works of antiquity that would otherwise have been forgotten were translated into Arabic and later in turn translated into Turkish, Sindhi, Persian, Hebrew and Latin. Knowledge was synthesized from works originating in ancient Mesopotamia, Ancient Rome, China, India, Persia, Ancient Egypt, North Africa, Ancient Greece and Byzantine civilisations. Rival Muslim dynasties such as the Fatimids of Egypt and the Umayyads of al-Andalus were also major intellectual centres with cities such as Cairo and Córdoba rivaling Baghdad. The Islamic empire was the first “truly universal civilisation,” which brought together for the first time “peoples as diverse as the Chinese, the Indians, the people of the Middle East and North Africa, black Africans, and white Europeans.” A major innovation of this period was paper – origi-

³ <https://islamichistory.org/islamic-golden-age/> 10.07.208

nally a secret tightly guarded by the Chinese. The art of papermaking was obtained from prisoners taken at the Battle of Talas (751), spreading to the Islamic cities of Samarkand and Baghdad. The Arabs improved upon the Chinese techniques of using mulberry bark by using starch to account for the Muslim preference for pens vs. the Chinese for brushes. By AD 900 there were hundreds of shops employing scribes and binders for books in Baghdad and public libraries began to become established. From here paper-making spread west to Morocco and then to Spain and from there to Europe in the 13th century.

Much of this learning and development can be linked to topography. Even prior to Islam's presence, the city of Mecca served as a center of trade in Arabia. The tradition of the pilgrimage to Mecca became a center for exchanging ideas and goods. The influence held by Muslim merchants over African-Arabian and Arabian-Asian trade routes was tremendous. As a result, Islamic civilisation grew and expanded on the basis of its merchant economy, in contrast to their Christian, Indian and Chinese peers who built societies from an agricultural landholding nobility. Merchants brought goods and their faith to China, India, South-east Asia, and the kingdoms of Western Africa and returned with new inventions. Merchants used their wealth to invest in textiles and plantations.

Aside from traders, Sufi missionaries also played a large role in the spread of Islam, by bringing their message to various regions around the world. The principal locations included: Persia, Ancient Mesopotamia, Central Asia and North Africa. Although, the mystics also had a significant influence in parts of Eastern Africa, Ancient Anatolia (Turkey), South Asia, East Asia and South-east Asia.

Islamic ethics

Many medieval Muslim thinkers pursued humanistic, rational and scientific discourses in their search for knowledge,

meaning and values. A wide range of Islamic writings on love, poetry, history and philosophical theology show that medieval Islamic thought was open to the humanistic ideas of individualism, occasional secularism, skepticism and liberalism.

Religious freedom, though society was still controlled under Islamic values, helped create cross-cultural networks by attracting Muslim, Christian and Jewish intellectuals and thereby helped spawn the greatest period of philosophical creativity in the Middle Ages from the 8th to 13th centuries. Another reason the Islamic world flourished during this period was an early emphasis on freedom of speech, as summarized by al-Hashimi (a cousin of Caliph al-Ma'mun) in the following letter to one of the religious opponents he was attempting to convert through reason:

“Bring forward all the arguments you wish and say whatever you please and speak your mind freely. Now that you are safe and free to say whatever you please appoint some arbitrator who will impartially judge between us and lean only towards the truth and be free from the empyr of passion, and that arbitrator shall be Reason, whereby God makes us responsible for our own rewards and punishments. Herein I have dealt justly with you and have given you full security and am ready to accept whatever decision Reason may give for me or against me. For “There is no compulsion in religion” (Qur’an 2:256) and I have only invited you to accept our faith willingly and of your own accord and have pointed out the hideousness of your present belief. Peace be upon you and the blessings of God!”

Early proto-environmentalist treatises were written in Arabic by al-Kindi, al-Razi, Ibn Al-Jazzar, al-Tamimi, al-Masihi, Avicenna, Ali ibn Ridwan, Abd-el-latif, and Ibn al-Nafis. Their works covered a number of subjects related to pollution such as air pollution, water pollution, soil contamination, and munic-

ipal solid waste mishandling. Cordoba, al-Andalus also had the first waste containers and waste disposal facilities for litter collection.

Institutions

A number of important educational and scientific institutions previously unknown in the ancient world have their origins in the early Islamic world, with the most notable examples being: the public hospital (which replaced healing temples and sleep temples) and psychiatric hospital, the public library and lending library, the academic degree-granting university, and the astronomical observatory as a research institute as opposed to a private observation post as was the case in ancient times).

The first universities which issued diplomas were the Bimaristan medical university-hospitals of the medieval Islamic world, where medical diplomas were issued to students of Islamic medicine who were qualified to be practicing doctors of medicine from the 9th century. The Guinness Book of World Records recognizes the University of Al-Karaouine in Fez, Morocco as the oldest degree-granting university in the world with its founding in 859 CE. Al-Azhar University, founded in Cairo, Egypt in the 975 CE, offered a variety of academic degrees, including postgraduate degrees, and is often considered the first full-fledged university. The origins of the doctorate also dates back to the *ijazat at-tadris wa'l-iftâ* ("license to teach and issue legal opinions") in the medieval Madrasahs which taught Islamic law.

The library of Tripoli is said to have had as many as three million books before it was destroyed by Crusaders. The number of important and original medieval Arabic works on the mathematical sciences far exceeds the combined total of medieval Latin and Greek works of comparable significance, alt-

though only a small fraction of the surviving Arabic scientific works have been studied in modern times.

“The results of the Arab scholars’ literary activities are reflected in the enormous amount of works (about some hundred thousand) and manuscripts (not less than 5 million) which were current... These figures are so imposing that only the printed epoch presents comparable materials”

A number of distinct features of the modern library were introduced in the Islamic world, where libraries not only served as a collection of manuscripts as was the case in ancient libraries, but also as a public library and lending library, a centre for the instruction and spread of sciences and ideas, a place for meetings and discussions, and sometimes as a lodging for scholars or boarding school for pupils. The concept of the library catalogue was also introduced in medieval Islamic libraries, where books were organized into specific genres and categories.

Legal institutions introduced in Islamic law include the trust and charitable trust (Waqf), the agency and aval (Hawala), and the lawsuit and medical peer review.

Polymaths

Another common feature during the Islamic Golden Age was the large number of Muslim polymath scholars, who were known as “Hakeems”, each of whom contributed to a variety of different fields of both religious and secular learning, comparable to the later “Renaissance Men” (such as Leonardo da Vinci) of the European Renaissance period. During the Islamic Golden Age, polymath scholars with a wide breadth of knowledge in different fields were more common than scholars who specialized in any single field of learning.

Notable medieval Muslim polymaths included al-Biruni, al-Jahiz, al-Kindi, Ibn Sina (Latinized: Avicenna), al-Idrisi, Ibn Bajjah, Ibn Zuhr, Ibn Tufail, Ibn Rushd (Latinized: Averroes), al-

Suyuti, Jābir ibn Hayyān, Abbas Ibn Firnas, Ibn al-Haytham (Latinized: Alhazen or Alhacen), Ibn al-Nafis, Ibn Khaldun, al-Khwarizmi, al-Masudi, al-Muqaddasi, and Nasīr al-Dīn al-Tūsī.

Economy

The Islamic Empire significantly contributed to globalization during the Islamic Golden Age, when the knowledge, trade and economies from many previously isolated regions and civilisations began integrating through contacts with Muslim (and Jewish Radhanite) explorers and traders. Their trade networks extended from the Atlantic Ocean and Mediterranean Sea in the west to the Indian Ocean and China Sea in the east. These trade networks helped establish the Islamic Empire as the world's leading extensive economic power throughout the 7th–13th centuries.

Agricultural

The Islamic Golden Age witnessed a fundamental transformation in agriculture known as the “Arab Agricultural Revolution”. Muslim traders enabled the diffusion of many crops and farming techniques between different parts of the Islamic world, as well as the adaptation of plants and techniques from beyond the Islamic world. Crops from Africa such as sorghum, crops from China such as citrus fruits, and numerous crops from India such as rice, cotton, and sugar cane, were distributed throughout Islamic lands which normally would not be able to grow these crops. Newly adopted crops combined with an increased mechanization of agriculture which led to major changes in economy, population distribution, vegetation cover, agricultural production and income, population levels, urban growth, the distribution of the labour force, cooking and diet, clothing, and numerous other aspects of life in the Islamic world.

During the Muslim Agricultural Revolution, sugar production was refined and transformed into a large-scale industry, as Arabs and Berbers built the first sugar refineries and es-

established sugar plantations. Sugar production diffused throughout the Islamic Empire from the 8th century.

Muslims introduced cash cropping and a crop rotation system in which land was cropped four or more times in a two-year period. Winter crops were followed by summer ones. In areas where plants of shorter growing season were used, such as spinach and eggplants, the land could be cropped three or more times a year. In parts of Yemen, wheat yielded two harvests a year on the same land, as did rice in Iraq. Muslims developed a scientific approach to agriculture based on three major elements; sophisticated systems of crop rotation, highly developed irrigation techniques, and the introduction of a large variety of crops which were studied and catalogued according to the season, type of land and amount of water they require.

Market Economy

Early forms of proto-capitalism and free markets were present in the empire time where an early market economy and early form of merchant capitalism was developed between the 8th–12th centuries, which some refer to as “Islamic capitalism”. A vigorous monetary economy was created on the basis of a widely circulated common currency (the dinar) and the integration of monetary areas that were previously independent. Business techniques and forms of business organisation employed during this time included early contracts, bills of exchange, long-distance international trade, early forms of partnership (mufawada) such as limited partnerships (mudaraba), and early forms of credit, debt, profit, loss, capital (al-mal), capital accumulation (nama al-mal), circulating capital, capital expenditure, revenue, cheques, promissory notes, trusts (waqf), savings accounts, transactional accounts, pawning, loaning, exchange rates, bankers, money changers, ledgers, deposits, assignments, the double-entry bookkeeping system, and lawsuits. Organizational enterprises independent from the state also ex-

isted in the medieval Islamic world. Many of these early proto-capitalist concepts were further advanced in medieval Europe from the 13th century onwards.

Industrial Growth

Hydropower, tidal power, and wind power were used to power mills and factories. Limited use was also made of fossil fuels such as petroleum. The industrial use of watermills in the Islamic world dates back to the 7th century, while horizontal-wheeled and vertical-wheeled water mills were both in widespread use since at least the 9th century. A variety of industrial mills were being employed in the Islamic world, including early fulling mills, gristmills, hullers, sawmills, shipmills, stamp mills, steel mills sugar mills, tide mills and windmills.

By the 11th century, mills operated throughout the Islamic world, from Spain (al-Andalus) and North Africa to the Middle East and Central Asia. Muslim engineers also invented-crankshafts and water turbines, employed gears in mills and water-raising machines, and pioneered the use of dams as sources of water power, used to provide additional power to watermills and water-raising machines. Such advances made it possible for many industrial tasks that were previously driven by manual labour in ancient times to be mechanized and driven by machinery instead in the medieval Islamic world. The transfer of these technologies to medieval Europe had an influence on the Industrial Revolution.

Established industries active during this period included astronomical instruments, ceramics, chemicals, distillation technologies, clocks, glass, mechanical hydropowered and wind powered machinery, matting, mosaics, pulp and paper, perfumery, petroleum, pharmaceuticals, rope-making, shipping, ship-building, silk, sugar, textiles, water, weapons, and the mining of minerals such as sulphur, ammonia, lead and iron. Knowledge of these industries were later transmitted to medieval Europe, especially during the Latin translations of the 12th century. For

example, the first glass factories in Europe were founded in the 11th century by Egyptian craftsmen in Greece. The agricultural and handicraft industries also grew during this period.

Labor

The labour force in the Islamic empire were employed from diverse ethnic and religious backgrounds, while both men and women were involved in diverse occupations and economic activities. Women were employed in a wide range of commercial activities and diverse occupations in the primary sector (as farmers for example), secondary sector (as construction workers, dyers, spinners, etc.) and tertiary sector (as investors, doctors, nurses, presidents of guilds, brokers, peddlers, lenders, scholars, etc.). Muslim women also had a monopoly over certain branches of the textile industry.

Slaves occupied an important place in the economic life of Islamic world. Large numbers of slaves were exported from eastern Africa to work in salt mines and labour-intensive plantations; the best evidence for this is the magnitude of the Zanj revolt in Iraq in the 9th century. Slaves were also used for domestic work, military service, and civil administration. Central and Eastern European slaves were generally known as Saqaliba (i.e. Slavs), while slaves from Central Asia and the Caucasus were often known as Mamluk.

Technology

A significant number of inventions were produced by medieval Muslim engineers and inventors, such as Abbas Ibn Firnas, the Banū Mūsā, Taqī al-Dīn, and most notably al-Jazari.

Some of the inventions journalist Paul Valley has stated to have come from the Islamic Golden Age include the camera obscura, coffee, soap bar, tooth paste, shampoo, distilled alcohol, uric acid, nitric acid, alembic, valve, reciprocating suction piston pump, mechanized waterclocks, quilting, surgical catgut, vertical-axle windmill, inoculation, cryptanalysis, frequency

analysis, three-course meal, stained glass and quartz glass, Persian carpet, and celestial globe.

Urbanization

The city of Baghdad was the capital of the Abbasid Leaders and a major center of learning and trade in the world.

As urbanization increased, Muslim cities grew unregulated, resulting in narrow winding city streets and neighbourhoods separated by different ethnic backgrounds and religious affiliations. Suburbs lay just outside the walled city, from wealthy residential communities, to working class semi-slums. City garbage dumps were located far from the city, as were clearly defined cemeteries which were often homes for criminals. A place of prayer was found just near one of the main gates, for religious festivals and public executions. Similarly, military training grounds were found near a main gate.

Muslim cities also had advanced domestic water systems with sewers, public baths, drinking fountains, piped drinking water supplies, and widespread private and public toilet and-bathing facilities.

The demographics of medieval Islamic society varied in some significant aspects from other agricultural societies, including a decline in birth rates as well as a change in life expectancy. Other traditional agrarian societies are estimated to have had an average life expectancy of 20 to 25 years, while ancient Rome and medieval Europe are estimated at 20 to 30 years. Conrad I. Lawrence estimates the average lifespan in the early Islamic Caliphate to be above 35 years for the general population, and several studies on the life spans of Islamic scholars concluded that members of this occupational group had a life expectancy between 69 and 75 years, though this longevity was not representative of the general population.

The early Islamic Empire also had the highest literacy rates among pre-modern societies, alongside the city of classi-

cal Athens in the 4th century BC, and later, China after the introduction of printing from the 10th century. One factor for the relatively high literacy rates in the early Islamic Empire was its parent-driven educational marketplace, as the state did not systematically subsidize educational services until the introduction of state funding under Nizam al-Mulk in the 11th century. Another factor was the diffusion of paper from China, which led to an efflorescence of books and written culture in Islamic society, thus papermaking technology transformed Islamic society (and later, the rest of Afro-Eurasia) from an oral to scribal culture, comparable to the later shifts from scribal to typographic culture, and from typographic culture to the Internet. Other factors include the widespread use of paperbooks in Islamic society (more so than any other previously existing society), the study and memorization of the Qur'an, flourishing commercial activity, and the emergence of the Maktab and Madrasah educational institutions.

Science

Early scientific methods were developed in the Islamic world, where significant progress in methodology was made, especially in the works of Ibn al-Haytham (Alhazen) in the 11th century, who is considered a pioneer of experimental physics, which some place in the experimental tradition of Ptolemy. Others see his use of experimentation and quantification to distinguish between competing scientific theories as an innovation in scientific method. Ibn al-Haytham (Alhazen) wrote the Book of Optics, in which he significantly reformed the field of optics, empirically proved that vision occurred because of light rays entering the eye, and invented the camera obscura to demonstrate the physical nature of light rays.

Ibn al-Haytham has also been described as the "first scientist" for his development of the scientific method, and his pioneering work on the psychology of visual perception is con-

sidered a precursor to psychophysics and experimental psychology although this is still the matter of debate.

Peer Review

The earliest medical peer review, a process by which a committee of physicians investigate the medical care rendered in order to determine whether accepted standards of care have been met, is found in the Ethics of the Physician written by Ishaq bin Ali al-Rahwi (854–931) of al-Raha in Syria. His work, as well as later Arabic medical manuals, state that a visiting physician must always make duplicate notes of a patient's condition on every visit.

When the patient was cured or had died, the notes of the physician were examined by a local medical council of other physicians, who would review the practising physician's notes to decide whether his/her performance have met the required standards of medical care. If their reviews were negative, the practicing physician could face a lawsuit from a maltreated patient.

The first scientific peer review, the evaluation of research findings for competence, significance and originality by qualified experts, was described later in the Medical Essays and Observations published by the Royal Society of Edinburgh in 1731. The present-day scientific peer review system evolved from this 18th century process.

Astronomy

Ibn al-Shatir's model for the appearances of Mercury, showing the multiplication of epicycles using the Tusi-couple, thus eliminating the Ptolemaic eccentrics and equant.

Some have referred to the achievements of the Maragha school and their predecessors and successors in astronomy as a "Maragha Revolution", "Maragha School Revolution" or "Scientific Revolution before the Renaissance". Advances in astronomy by the Maragha school and their predecessors and succes-

sors include the construction of the first observatory in Baghdad during the reign of Caliph al-Ma'mun, the collection and correction of previous astronomical data, resolving significant problems in the Ptolemaic model, the development of universal astrolabes, the invention of numerous other astronomical instruments, the beginning of astrophysics and celestial mechanics after Ja'far Muhammad ibn Mūsā ibn Shākir discovered that the heavenly bodies and celestial spheres were subject to the same physical laws as Earth, the first elaborate experiments related to astronomical phenomena, the use of exacting empirical observations and experimental techniques, the discovery that the celestial spheres are not solid and that the heavens are less dense than the air by Ibn al-Haytham, the separation of natural philosophy from astronomy by Ibn al-Haytham and Ibn al-Shatir, the first non-Ptolemaic models by Ibn al-Haytham and Mo'ayyeduddin Urdi, the rejection of the Ptolemaic model on empirical rather than philosophical grounds by Ibn al-Shatir, the first empirical observational evidence of the Earth's rotation by Nasīr al-Dīn al-Tūsī and Ali Qushji, and al-Birjandi's early hypothesis on "circular inertia."

Several Muslim astronomers also considered the possibility of the Earth's rotation on its axis and perhaps a heliocentric solar system. It is known that the Copernican heliocentric model in Nicolaus Copernicus' *De revolutionibus* employed geometrical constructions that had been developed previously by the Maragheh school, and that his arguments for the Earth's rotation were similar to those of Nasīr al-Dīn Tūsī and Ali Qushji.

Chemistry

Jābir ibn Hayyān (Geber) is considered a pioneer of chemistry, as he was responsible for introducing an early experimental scientific method within the field, as well as the alembic, still, retort, and the chemical processes of pure distilla-

tion, filtration, sublimation, liquefaction, crystallisation, purification, oxidation and evaporation.

The alchemists' claims about the transmutation of metals were rejected by al-Kindi, followed by Abū Rayhān al-Bīrūnī, Avicenna, and Ibn Khaldun. Nasīr al-Dīn al-Tūsī stated a version of the law of conservation of mass, noting that a body of matter is able to change, but is not able to disappear. Alexander von Humboldt and Will Durant consider medieval Muslim chemists to be founders of chemistry.

Mathematics

An illustration of patterned Girih tiles, found in Islamic architecture dating back over five centuries ago. These featured the first quasicrystal patterns and self-similar fractal quasicrystalline tilings.

Among the achievements of Muslim mathematicians during this period include the development of algebra and algorithms by the Persian and Islamic mathematician Muhammad ibn Mūsā al-Khwārizmī, the invention of spherical trigonometry, the addition of the decimal point notation to the Arabic numerals introduced by Sind ibn Ali, the invention of all the trigonometric functions besides sine, al-Kindi's introduction of cryptanalysis and frequency analysis, al-Karaji's introduction of algebraic calculus and proof by mathematical induction, the development of analytic geometry and the earliest general formula for infinitesimal and integral calculus by Ibn al-Haytham, the beginning of algebraic geometry by Omar Khayyam, the first refutations of Euclidean geometry and the parallel postulate by Nasīr al-Dīn al-Tūsī, the first attempt at a non-Euclidean geometry by Sadr al-Dīn, the development of symbolic algebra by Abū al-Hasan ibn Alī al-Qalasādī, and numerous other advances in algebra, arithmetic, calculus, cryptography, geometry, number theory and trigonometry.

Medicine

Islamic medicine was a genre of medical writing that was influenced by several different medical systems. The works of ancient Greek and Roman physicians Hippocrates, Dioscorides, Soranus, Celsus and Galen had a lasting impact on Islamic medicine.

Muslim physicians made many significant contributions to medicine in the fields of anatomy, experimental medicine, ophthalmology, pathology, the pharmaceutical sciences, physiology, surgery, etc. They also set up some of the earliest dedicated hospitals, including the first medical schools and psychiatric hospitals. Al-Kindi wrote the *De Gradibus*, in which he first demonstrated the application of quantification and mathematics to medicine and pharmacology, such as a mathematical scale to quantify the strength of drugs and the determination in advance of the most critical days of a patient's illness. Al-Razi (Rhazes) discovered measles and smallpox, and in his *Doubts about Galen*, proved Galen's humorism false.

Abu al-Qasim (Abulcasis) helped lay the foundations for modern surgery, with his *Kitab al-Tasrif*, in which he invented numerous surgical instruments, including the surgical uses of catgut, the ligature, surgical needle, retractor, and surgical rod.

Ibn Sina (Avicenna) helped lay the foundations for modern medicine, with *The Canon of Medicine*, which was responsible for the discovery of contagious disease, introduction of quarantine to limit their spread, introduction of experimental medicine, evidence-based medicine, clinical trials, randomized controlled trials, efficacy tests, and clinical pharmacology, the first descriptions on bacteria and viral organisms, distinction of mediastinitis from pleurisy, contagious nature of tuberculosis, distribution of diseases by water and soil, skin troubles, sexually transmitted diseases, perversions, nervous ailments, use of

ice to treat fevers, and separation of medicine from pharmacology.

Ibn Zuhr (Avenzoar) was the earliest known experimental surgeon. In the 12th century, he was responsible for introducing the experimental method into surgery, as he was the first to employ animal testing in order to experiment with surgical procedures before applying them to human patients. He also performed the first dissections and postmortem autopsies on humans as well as animals.

Ibn al-Nafis laid the foundations for circulatory physiology, as he was the first to describe the pulmonary circulation and coronary circulation, which form the basis of the circulatory system, for which he is considered “the greatest physiologist of the Middle Ages.” He also described the earliest concept of metabolism, and developed new systems of physiology and psychology to replace the Avicennian and Galenic systems, while discrediting many of their erroneous theories on humorism, pulsation, bones, muscles, intestines, sensory organs, biliary canals, esophagus, stomach, etc.

Ibn al-Lubudi rejected the theory of humorism, and discovered that the body and its preservation depend exclusively upon blood, women cannot produce sperm, the movement of arteries are not dependent upon the movement of the heart, the heart is the first organ to form in a fetus’ body, and the bones forming the skull can grow into tumors. Ibn Khatima and Ibn al-Khatib discovered that infectious diseases are caused by microorganisms which enter the human body. Mansur ibn Ilyas drew comprehensive diagrams of the body’s structural, nervous and circulatory systems.

Physics

A page of Ibn Sahl’s manuscript showing his discovery of the law of refraction (Snell’s law).

The study of experimental physics began with Ibn al-Haytham, a pioneer of modern optics, who introduced the experimental scientific method and used it to drastically transform the understanding of light and vision in his *Book of Optics*, which has been ranked alongside Isaac Newton's *Philosophiae Naturalis Principia Mathematica* as one of the most influential books in the history of physics, for initiating a scientific revolution in optics and visual perception.

The experimental scientific method was soon introduced into mechanics by Biruni, and early precursors to Newton's laws of motion were discovered by several Muslim scientists. The law of inertia, known as Newton's first law of motion, and the concept of momentum were discovered by Ibn al-Haytham (Alhacen) and Avicenna. The proportionality between force and acceleration, considered "the fundamental law of classical mechanics" and foreshadowing Newton's second law of motion, was discovered by Hibat Allah Abu'l-Barakat al-Baghdaadi, while the concept of reaction, foreshadowing Newton's third law of motion, was discovered by Ibn Bajjah (Avempace).

Theories foreshadowing Newton's law of universal gravitation were developed by Ja'far Muhammad ibn Mūsā ibn Shākir, Ibn al-Haytham, and al-Khazini. Galileo Galilei's mathematical treatment of acceleration and his concept of *impetus* was enriched by the commentaries of Avicenna and Ibn Bajjah to Aristotle's *Physics* as well as the Neoplatonic tradition of Alexandria, represented by John Philoponus.

Other Sciences

Many other advances were made by Muslim scientists in biology (anatomy, botany, evolution, physiology and zoology), the earth sciences (anthropology, cartography, geodesy, geography and geology), psychology (experimental psychology, psychiatry, psychophysics and psychotherapy), and the social sci-

ences (demography, economics, sociology, history and historiography).

Other famous Muslim scientists during the Islamic Golden Age include al-Farabi (a polymath), Biruni (a polymath who was one of the earliest anthropologists and a pioneer of geodesy), Nasīr al-Dīn al-Tūsī (a polymath), and Ibn Khaldun (considered to be a pioneer of several social sciences such as demography, economics, cultural history, historiography and sociology), among others.

Architecture

The Great Mosque of Xi'an in China was completed circa 740, and the Great Mosque of Samarra in Iraq was completed in 847. The Great Mosque of Samarra combined the hypostyle architecture of rows of columns supporting a flat base above which a huge spiraling minaret was constructed.

The Spanish Muslims began construction of the Great Mosque at Cordoba in 785 marking the beginning of Islamic architecture in Spain and Northern Africa (see Moors). The mosque is noted for its striking interior arches. Moorish architecture reached its peak with the construction of the Alhambra, the magnificent palace/fortress of Granada, with its open and breezy interior spaces adorned in red, blue, and gold. The walls are decorated with stylized foliage motifs, Arabic inscriptions, and arabesque design work, with walls covered in glazed tiles.

In the Sunni Muslim Ottoman Empire massive mosques with ornate tiles and calligraphy were constructed by a series of sultans including the Süleymaniye Mosque, Sultanahmet Mosque, Selimiye Mosque, and Bayezid II Mosque.

Arts

The golden age of Islamic (and/or Muslim) art lasted from 750 to the 16th century, when ceramics, glass, metalwork, textiles, illuminated manuscripts, and woodwork flourished. Lustrous glazing was an Islamic contribution to ceramics. Is-

lamic luster-painted ceramics were imitated by Italian potters during the Renaissance. Manuscript illumination developed into an important and greatly respected art, and portrait miniature painting flourished in Persia. Calligraphy, an essential aspect of written Arabic, developed in manuscripts and architectural decoration.

Literature

The most well known work of fiction from the Islamic world was *The Book of One Thousand and One Nights* (Arabian Nights), which was a compilation of many earlier folk tales told by the Persian Queen Scheherazade. The epic took form in the 10th century and reached its final form by the 14th century; the number and type of tales have varied from one manuscript to another. All Arabian fantasy tales were often called “Arabian Nights” when translated into English, regardless of whether they appeared in *The Book of One Thousand and One Nights*, in any version, and a number of tales are known in Europe as “Arabian Nights” despite existing in no Arabic manuscript.

This epic has been influential in the West since it was translated in the 18th century, first by Antoine Galland. Many imitations were written, especially in France. Various characters from this epic have themselves become cultural icons in Western culture, such as Aladdin, Sinbad and Ali Baba. However, no medieval Arabic source has been traced for Aladdin, which was incorporated into *The Book of One Thousand and One Nights* by its French translator, Antoine Galland, who heard it from an Arab Syrian Christian storyteller from Aleppo. Part of its popularity may have sprung from the increasing historical and geographical knowledge, so that places of which little was known and so marvels were plausible had to be set further “long ago” or farther “far away”; this is a process that continues, and finally culminate in the fantasy world having little connection, if any, to actual times and places. A number of ele-

ments from Arabian mythology and Persian mythology are now common in modern fantasy, such as genies, bahamuts, magic carpets, magic lamps, etc. When L. Frank Baum proposed writing a modern fairy tale that banished stereotypical elements, he included the genie as well as the dwarf and the fairy as stereotypes to go.

Ferdowsi's *Shahnameh*, the national epic of Iran, is a mythical and heroic retelling of Persian history. Amir Arslan was also a popular mythical Persian story, which has influenced some modern works of fantasy fiction, such as *The Heroic Legend of Arslan*.

A famous example of Arabic poetry and Persian poetry on romance (love) is *Layla and Majnun*, dating back to the Umayyad era in the 7th century. It is a tragic story of undying love—much like the later *Romeo and Juliet*, which was itself said to have been inspired by a Latin version of *Layli and Majnun* to an extent.

Ibn Tufail (Abubacer) and Ibn al-Nafis were pioneers of the philosophical novel. Ibn Tufail wrote the first fictional Arabic novel *Hayy ibn Yaqdhan* (*Philosophus Autodidactus*) as a response to al-Ghazali's *The Incoherence of the Philosophers*, and then Ibn al-Nafis also wrote a novel *Theologus Autodidactus* as a response to Ibn Tufail's *Philosophus Autodidactus*. Both of these narratives had protagonists (*Hayy* in *Philosophus Autodidactus* and *Kamil* in *Theologus Autodidactus*) who were autodidactic feral children living in seclusion on a desert island, both being the earliest examples of a desert island story. However, while *Hayy* lives alone with animals on the desert island for the rest of the story in *Philosophus Autodidactus*, the story of *Kamil* extends beyond the desert island setting in *Theologus Autodidactus*, developing into the earliest known coming of age plot and eventually becoming an early example of proto-science fiction.

Theologus Autodidactus, written by the Arabian polymath Ibn al-Nafis (1213–1288), is an early example of proto-science fiction. It deals with various science fiction elements such as spontaneous generation, futurology, and the end of the world and doomsday. Rather than giving supernatural or mythological explanations for these events, Ibn al-Nafis attempted to explain these plot elements using the scientific knowledge of biology, astronomy, cosmology and geology known in his time. His main purpose behind this science fiction work was to explain Islamic religious teachings in terms of science and philosophy through the use of fiction.

A Latin translation of Ibn Tufail's work, *Philosophus Autodidactus*, first appeared in 1671, prepared by Edward Pococke the Younger, followed by an English translation by Simon Ockley in 1708, as well as German and Dutch translations. These translations later inspired Daniel Defoe to write *Robinson Crusoe*, regarded as the first novel in English. *Philosophus Autodidactus* also inspired Robert Boyle to write his own philosophical novel set on an island, *The Aspiring Naturalist*. The story also anticipated Rousseau's *Emile: or, On Education* in some ways, and is also similar to Mowgli's story in Rudyard Kipling's *The Jungle Book* as well as Tarzan's story, in that a baby is abandoned but taken care of and fed by a mother wolf.

Dante Alighieri's *Divine Comedy*, considered the greatest epic of Italian literature, derived many features of and episodes about the hereafter directly or indirectly from Arabic works on Islamic eschatology: the Hadith and the *Kitab al-Miraj* (translated into Latin in 1264 or shortly before as *Liber Scale Machometi*, "The Book of Muhammad's Ladder") concerning Muhammad's ascension to Heaven, and the spiritual writings of Ibn Arabi. The Moors also had a noticeable influence on the works of George Peele and William Shakespeare. Some of their works featured Moorish characters, such as Peele's *The Battle*

of Alcazar and Shakespeare's *The Merchant of Venice*, Titus Andronicus and *Othello*, which featured a Moorish Othello as its title character. These works are said to have been inspired by several Moorish delegations from Morocco to Elizabethan England at the beginning of the 17th century.

Music

A number of musical instruments used in classical music are believed to have been derived from Arabic musical instruments: the lute was derived from the al'ud, the rebec (ancestor of violin) from the rebab, the guitar from qitara, naker from naqareh, adufe from al-duff, alboka from al-buq, anafil from al-nafir, exabeba from al-shabbaba (flute), atabal (bass drum) from al-tabl, atambal from al-tinbal, the balaban, the castanet from kasatan, sonajas de azófar from sunuj al-sufr, the conical bore wind instruments, the xelami from the sulami or fistula (flute or musical pipe), the shawm and dulzaina from the reed instruments zamr and al-zurna, the gaita from the ghaita, rackett from iraqya or iraqiyya, tambura, sitar, the harp and zither from the qanun, geige (violin) from ghichak, and the theorbo from the tarab.

A theory on the origins of the Western Solfège musical notation suggests that it may have also had Arabic origins. It has been argued that the Solfège syllables (do, re, mi, fa, sol, la, ti) may have been derived from the syllables of the Arabic solmization system Durr-i-Mufasssal ("Separated Pearls") (dal, ra, mim, fa, sad, lam). This origin theory was first proposed by Meninski in his *Thesaurus Linguarum Orientalum* (1680) and then by Laborde in his *Essai sur la Musique Ancienne et Moderne* (1780). See as well the gifted Ziryab (Abu l-Hasan 'Ali Ibn Nafi').

Ottoman military bands are thought to be the oldest variety of military marching band in the world. Though they are often known by the Persian-derived word Mehter. The stand-

ard instruments employed by a Mehter are: Bass drum (timpani), the kettledrum (nakare), Frame drum (davul), the Cymbals (zil), Oboes and Flutes, Zurna, the “Boru” (a kind of trumpet), Triangle (instrument), and the Cevgen (a kind of stick bearing small concealed bells). These military bands inspired many Western nations and especially the Orchestra inspiring the works of Wolfgang Amadeus Mozart and Ludwig van Beethoven.

Philosophy

Ibn Rushd, founder of the Averroism school of philosophy, whose works and commentaries had an impact on the rise of secular thought in Western Europe.

Arab philosophers like al-Kindi (Alkindus) and Ibn Rushd (Averroes) and Persian philosophers like Ibn Sina (Avicenna) played a major role in preserving the works of Aristotle, whose ideas came to dominate the non-religious thought of the Christian and Muslim worlds. They would also absorb ideas from China, and India, adding to them tremendous knowledge from their own studies. Three speculative thinkers, al-Kindi, al-Farabi, and Avicenna (Ibn Sina), fused Aristotelianism and Neoplatonism with other ideas introduced through Islam, such as Kalam and Qiyas. This led to Avicenna founding his own Avicennism school of philosophy, which was influential in both Islamic and Christian lands. Avicenna was also a critic of Aristotelian logic and founder of Avicennian logic, and he developed the concepts of empiricism and tabula rasa, and distinguished between essence and existence.

From Spain the Arabic philosophic literature was translated into Hebrew, Latin, and Ladino, contributing to the development of modern European philosophy. The Jewish philosopher Moses Maimonides, Muslim sociologist-historian Ibn Khaldun, Carthage citizen Constantine the African who translated ancient Greek medical texts, and the Persian Al-Khwarizmi's

collation of mathematical techniques were important figures of the Golden Age.

One of the most influential Muslim philosophers in the West was Averroes (Ibn Rushd), founder of the Averroism school of philosophy, whose works and commentaries had an impact on the rise of secular thought in Western Europe. He also developed the concept of “existence precedes essence”.

Another influential philosopher who had a significant influence on modern philosophy was Ibn Tufail. His philosophical novel, Hayy ibn Yaqdhan, translated into Latin as *Philosophus Autodidactus* in 1671, developed the themes of empiricism, tabula rasa, nature versus nurture, condition of possibility, materialism, and Molyneux's Problem. European scholars and writers influenced by this novel include John Locke, Gottfried Leibniz, Melchisédech Thévenot, John Wallis, Christiaan Huygens, George Keith, Robert Barclay, the Quakers, and Samuel Hartlib.

Al-Ghazali also had an important influence on Jewish thinkers like Maimonides and Christian medieval philosophers such as Thomas Aquinas. However, al-Ghazali also wrote a devastating critique in his *The Incoherence of the Philosophers* on the speculative theological works of Kindi, Farabi and Ibn Sina. The study of metaphysics declined in the Muslim world due to this critique, though Ibn Rushd (Averroes) responded strongly in his *The Incoherence of the Incoherence* to many of the points Ghazali raised. Nevertheless, Avicennism continued to flourish long after and Islamic philosophers continued making advances in philosophy through to the 17th century, when Mulla Sadra founded his school of Transcendent Theosophy and developed the concept of existentialism.

Other influential Muslim philosophers include al-Jahiz, a pioneer of evolutionary thought and natural selection; Ibn al-Haytham (Alhacen), a pioneer of phenomenology and philoso-

phy of science and a critic of Aristotelian natural philosophy and Aristotle's concept of place (topos); Biruni, a critic of Aristotelian natural philosophy; Ibn Tufail and Ibn al-Nafis, pioneers of the philosophical novel; Shahab al-Din Suhrawardi, founder of Illuminationist philosophy; Fakhr al-Din al-Razi, a critic of Aristotelian logic and a pioneer of inductive logic; and Ibn Khaldun, a pioneer in the philosophy of history and social philosophy.

End of the Golden Age

Mongol invasion

After the Crusades from the West that resulted in the instability of the Islamic world during the 11th century, a new threat came from the East during the 13th century: the Mongol invasions. In 1206, Genghis Khan from Central Asia established a powerful Mongol Empire. A Mongolian ambassador to the Abbasid Leader in Baghdad is said to have been murdered, which may have been one of the reasons behind Hulagu Khan's sack of Baghdad in 1258.

The Mongols and Turks from Central Asia conquered most of the Eurasian land mass, including both China in the east and parts of the old Islamic empire and Persian Islamic Khwarezm, as well as Russia and Eastern Europe in the west, and subsequent invasions of the Levant. Later Turkic leaders, such as Timur, though he himself became a Muslim, destroyed many cities, slaughtered thousands of people and did irreparable damage to the ancient irrigation systems of Mesopotamia. On the other hand, due to the lack of a powerful leader after the Mongolian invasion and Turkish settlement, some local Turkish kingdoms appeared in the Islamic world and they were in war and fighting against each other for centuries. The most powerful kingdoms among them were the empire of Ottoman Turks, who became Sunni Muslims and the empire of Safavi Turks,

who became Shia Muslims. Eventually, they invaded very wide parts of the Islamic world and entered in a competition and a series of bloody wars until the middle of 17th century.

Traditionalist Muslims at the time, including the polymath Ibn al-Nafis, believed that the Crusades and Mongol invasions were a divine punishment from God against Muslims deviating from the Sunnah. As a result, the falsafa, some of whom held ideas incompatible with the Sunnah, became targets of criticism from many traditionalist Muslims, though other traditionalists such as Ibn al-Nafis made attempts at reconciling reason with revelation and blur the line between the two. However Saladin rejected the widespread belief of divine punishment and instead blamed Muslims for committing a series of errors in their policies (regarding social stability) and on the battlefield.

Eventually, the Mongols and Turks that settled in parts of Persia, Central Asia, Russia and Anatolia converted to Islam, and as a result, the Ilkhanate, Golden Horde and Chagatai Khanates became Islamic states. In many instances, Mongols assimilated into various Muslim Iranian or Turkic peoples (for instance, one of the greatest Muslim astronomers of the 15th century, Ulugh Beg, was a grandson of Timur). By the time the Ottoman Empire rose from the ashes, the Golden Age is considered to have come to an end.

Decline

According to the traditional view of Islamic civilisation, which had at the outset been creative and dynamic in dealing with issues, it began to struggle to respond to the challenges and rapid changes it faced from the 12th century onwards, towards the end of the Abbassid rule; despite a brief respite with the new Ottoman rule, the decline apparently continued until its eventual collapse and subsequent stagnation in the 20th

century. Some scholars believe that the declination began from around the 11th century and still continued after this. Some other scholars have come to question the traditional picture of decline, pointing to a continuing and creative scientific tradition through to the 15th and 16th centuries, with the works of Ibn al-Shatir, Ulugh Beg, Ali Kuşçu, al-Birjandi and Taqi al-Din considered noteworthy examples. This was also the case for other fields, such as medicine, notably the works of Ibn al-Nafis, Mansur ibn Ilyas and Şerafeddin Sabuncuoğlu; mathematics, notably the works of al-Kashi and al-Qalasadi; philosophy, notably Mulla Sadra's transcendent theosophy; and the social sciences, notably Ibn Khaldun's *Muqaddimah* (1370), which itself points out that though science was declining in Iraq, Al-Andalus and Maghreb, it continued to flourish in Persia, Syria and Egypt during his time. Nevertheless, many agree that there was still a decline in scientific activity after the 16th century.

Despite a number of attempts by many writers, historical and modern, none seem to agree on the causes of decline. The main views on the causes of decline comprise the following:

- political mismanagement after the early Caliphs (10th century onwards),
- foreign involvement by invading forces and colonial powers (11th century Crusades, 13th century Mongol Empire, 15th century Reconquista, 19th century European colonial empires), and
- the disruption to the cycle of equity based on Ibn Khaldun's famous model of *Asabiyyah* (the rise and fall of civilisations) which points to the decline being mainly due to political and economic factors.

North Africa's Islamic civilisation collapsed after exhausting its resources in internal fighting and suffering devastation from the invasion of the Arab Bedouin tribes of Banu Sulaym and Banu Hilal. The Black Death ravaged much of the Islamic

world in the mid-14th century. Plague epidemics kept returning to the Islamic world up to the 19th century. There was apparently an increasing lack of tolerance of intellectual debate and freedom of thought, with some seminaries systematically forbidding speculative metaphysics, while polemic debates in this field appear to have been abandoned after the 14th century. A significant intellectual shift in Islamic philosophy is perhaps demonstrated by al-Ghazali's late 11th century polemic work *The Incoherence of the Philosophers*, which lambasted metaphysical philosophy in favor of the primacy of Revelation, and was later criticized in *The Incoherence of the Incoherence* by Averroes. Institutions of science comprising Islamic universities, libraries (including the House of Wisdom), observatories, and hospitals, were later destroyed by foreign invaders like the Crusaders and particularly the Mongols, and were rarely promoted again in the devastated regions. Not only was not new publishing equipment accepted but also wide illiteracy overwhelmed the devastated lands, especially in Mesopotamia. Meanwhile in Persia, due to the Mongol invasions and the plague, the average life expectancy of the scholarly class in Persia had declined from 72 years in 1209 to 57 years by 1242. Some scholars have argued that economic development in the Middle East lagged behind that of the West in modern times due to the limitations of Islamic partnership law and inheritance law. These laws restricted the growth of Middle Eastern enterprises, and prevented the development of corporate forms.

IX. THE CITY/MADINAH IN ISLAMIC CIVILISATION

According to Islamic tradition, man is the high aim or object of creation and charged with the responsibility of constructing a beautiful world, almost a reflection of Paradise. Therefore, a work of art can be regarded as the product of human will and effort, individual and collective, to make the world (and human life in the world) beautiful. Belief in eternity is central in Muslim life and has had a very particular influence on Islamic environment. That is why the traditional Islamic constructions, especially those for public use, were complexes of buildings-- mosque, school, pool or fountain with fountains at the sides for ablution, library, bathhouses, and residential rooms for teachers or students.

Urbanization and Emerging Cities in Islamic Environment

Around the middle of the seventh century when the rule of Islam spread, with unprecedented speed, out of the Arabian Peninsula the region then witnessed the highest architectural growth in its long history. The Muslims followed Islamic teachings on social and cultural aspects of community life in managing the cities they had conquered and the new cities they founded. Of the latter the most important- Basra (14/635), Kufa (17/639), Fustat (21/641), Qairawan (48/670) and others- were large garrison settlements to start with but, as provincial administrative capitals, grew in size and importance as centres of Islamic learning and civilisation- Fustat, for example, became Cairo.

Islam is seen by many scholars as an urban religion, which favours communal practice on individual worship. Although, piety is the only source of appraisal, it is widely accept-

ed that most of Islam's teaching is best practised in an urban setting. It is not surprising that Islam made particular emphasis on the form and design of the city enabling it a greater functionality and responsiveness to meet the socio-economic and cultural needs of the community.

Islamic civilisation and Islamic urbanism seem to be destined for rising and falling together. Hence, the city is called in Arabic "madinah" which is derived from the word *tamaddun*, which denotes civilisation. In other Muslim languages, *âbad*, *kant* and *şehr* refer city as well.

The spread of Islam to various lands in Asia, Africa and Europe had an irreversible and overwhelming impact on urban development. Religious practices, beliefs and values, especially those relating to organisation and authority, emphasized the social gathering and discouraged nomadism and dispersing. Early Islamic towns, such as those of the Maghreb like Al-Fustat, Tunis, and Rabat were erected to preach Islam, playing the role of "Citadel of Faith". They were dedicated to receiving new converts, in a similar way Medina received migrants from Mecca. Some scholars called them *Dar-al-Hijra*, a place where Muslims came to put into practice the Islamic life, and through them Islam spread to Asia, Africa, and southern Europe. Consequently, a number of thriving towns emerged due to this religious role.

By the 9th century CE, this prestigious role was replaced by political motives as various parts of the Islamic world broke their traditional link with the main Caliphate in the East. Local divisions and conflicts, in addition to continuous raids of the nomads, have created a process of urban decline. These unstable conditions undermined the survival, growth and birth of towns, which were the battle ground of these divisions and disputes. The rise of a new capital was often achieved at the price of existing ones. Ibn Khaldun commented on these events say-

ing in his Muqaddima: "see all the lands which the rural and Nomads (Bedouins) have conquered in the last few centuries: civilisation and population have departed from them."

Stability was not regained until the arrival of the Ottomans in the 16th century. In a desire to revive the old Caliphate, as well as to defend against the Spanish and Portuguese occupation of North African Western coast, the Ottomans were enabled to control most of the Islamic world (except Persia, the Arabian peninsula and Morocco).

They brought peace, security and prosperity, the main ingredients for urban recovery and growth. Once again numerous new towns emerged and others expanded considerably, thriving mainly on Ottoman trade.

With increasing power of 17th century imperial Europe, the main role of these towns was to provide military enforcement for Ottoman resistance against European domination of the Mediterranean Sea.

These efforts exhausted local resources causing another cycle of urban decline.

By the 18th and early 19th centuries, Islamic cities experienced periods of wide spread disease and famine (such as those witnessed in North Africa). That was followed by the falling into the hands of colonial powers. The final event was the death sentence for the traditional Islamic city through the introduction of new alien morphological, socio-cultural and economic characteristics.

The European town created a new situation and slowly emptied the Islamic city from its functional viability. After independence, the Islamic countries, in their quest for development, adopted a policy of modernisation leading to further alienation of the little left of the traditional Islamic city.

Design Principles of the Islamic City

A number of factors played decisive roles in ordering and shaping the plan and form of the Islamic city. In addition to the influence of local topography and morphological features of pre-existing towns, the Islamic city reflected the general socio-cultural, political, and economic structures of the newly created society. In general this involved the following features.

1. Natural laws:

The first principle that defined much of the character of the Islamic city is the adaptation of the built form and plan of the city to natural circumstances expressed through weather conditions and topography. These were expressed in the adoption of concepts such as courtyard, terrace, narrow covered streets and gardens. Such elements were designed for coping with hot weather conditions dominating the environment in most of the regions of the Islamic world.

2. Religious and cultural beliefs:

The religious beliefs and practices formed the centre of cultural life for these populations, thus giving the mosque the central position in spatial and institutional hierarchies. The cultural beliefs separating public and private lives regulated the spatial order between uses and areas. Thus, the town plan consisted of narrow streets and cul-de-sacs separating private and public domains, while the land use emphasised the separation of male and female users. Consequently, economic activity that involved exchange and public presence was separated from residential (private dwellings) use and concentrated in public areas and in the main streets.

3. Design principles stemmed from Shariah law:

The Islamic city also reflected the rules of Sharia in terms of physical and social relations between public and private realms, and between neighbours and social groups. The privacy principle was made into a law which sets the height of the wall

above the height of a camel rider. This as well as the laws of the property rights, for example, were all factors determining the form of the Islamic city.

4. Social principles:

The social organisation of the urban society was based on social groupings sharing the same blood, ethnic origin and cultural perspectives. Development was therefore directed towards meeting these social needs, especially in terms of kinship solidarity, defence, social order and religious practices. Such groups included: Arabs, Moors, Jews and other groups such as Andalusians, Turks, and Berbers, as in cities of the Maghreb. These were reflected in the concept of quarters known as Ahya' (in the Mashraq) or Huma (in the Maghreb).

Factors such as extended-family structures, privacy, gender separation and strong community interaction were clearly translated in the densely built form of the courtyard houses. The social organisation of the urban society was based on social groupings sharing the same blood, ethnic origin and cultural perspectives. Social and legal issues were taken over by religious scholars who lived in central places close to the main mosque (the main public institution) and the public life where disputes mostly arose. The shift of political power from the Shura (consultative) system of early Islam to authoritative regimes resulted in transferring the political quarter from the centre to the edge of the city in the form of a fortress (citadel) to provide better protection for the rulers. Examples of these provisions are found in North African cities under the name of Casbah or Qasabah.

Morphological Components of the Islamic City

There is no firm consensus on what the term “Islamic city” means. It can mean a city founded by Muslims during some particular, historical epoch. Or a city whose design, con-

struction and expansion took place during epochs dominated by Islamic civilisation. Or a city that has in it certain, specific features generally identified as Islamic' (mosques and minarets, for example). Or a city, old or new, that happens to be located within the Islamic world. And finally, the term is sometimes used as a theoretical or abstract concept, a kind of ideal city whose architectural styles and relationships are inspired by full adherence to the norms and values of Islam.

Lapidus for example argued that the Arab Muslims did not settle exclusively in new towns. Some settled in the existing ones as well as in villages. He added further "the Arabs gave a certain impetus to Middle East urbanisation without causing a general increase in the level of urban development and without identifying cities with Islam".

Some scholars shared this view arguing that towns in the Islamic period were an extension of the pre-existing ones and some of their morphological features were inherited and others emerged through the process of convergence.

There is a growing confidence among archaeologists and urban researchers that Roman street patterns and insulae layouts, in particular, had a great influence on streets and building plots of the medina (town) in the Maghreb (Tunis for example). Brown pointed out the reluctance to employ explicitly the concept of an Islamic city due to the concern over the "Orientalism" perception of it. King noted that the notion of the Islamic city originates in the west, that it is "defined in difference" to Western city.

Other Scholars see the Islamic city as an entity with distinctive form and characteristics. The same debate has extended to the identifying features and characteristics and whether they are typical to be applied to all Islamic cities or unique to particular regions. This dilemma is widened further as many stereotypes for the typical Islamic city were produced reflecting the area and the city being studied.

Main Sections of Islamic City

There is a general consensus (among scholars) that the Islamic city has some typical features as illustrated in the following sections'.

1. The Central Mosque

The most important of part of Islamic city is the congregational mosques called *al-Jami-al-Kabir/Jamiu'l-Fath/Ulu Jami*, built to express and focus the religious commitment of the Muslim community and its solidarity. The commercial and administrative activities and associated buildings grew around this central symbol of the Islamic city.

It occupied the heart of the town and was usually surrounded by the Suq (market) as the case of Zaytouna mosque in Tunis and central mosque in Isfahan. This was where weekly Friday prayers were held and attached to it there was the Madrasa providing religious and scientific teaching.

In Islamic cities, public squares never achieved the prominence they have in Western cities, with the exception of some examples such as Shah Square in Isfahan, an impressive 510 m by 165 m and surrounded by shops and overlooked by the splendid Shah Mosque with its many domes at the entrance of the main city market.

2. The Markets: Suqs

Located outside the main mosque, the Suqs or markets provided the economic activity in the town. Goods sold were usually spatially distributed corresponding to their nature. Sacred items such as candles, incenses and perfumes were sold close to the mosque, as well as items that would be sold by booksellers and binders; whilst the rest of the goods were found at a further distance. The central area was also the gathering of other public activities such as social services, administration, trade, arts and crafts and baths (Hammam) and hotels (Funduq and Waqala).

Workshops and small factories were situated side by side, often co-operating in the production of different articles. Islamic schools were situated around the central mosque, often funded by the rentals from traders in the nearby marketplace which typically had associated craft-shops such as book-binding and book-selling, sign writing, carpet making, etc, close to the central area. Commercial centres also grew up around the main city gates, serving the residential areas of the city and outlying villages. From the commercial centre, streets and roads branched out, usually becoming narrower and more winding, more disposed to provide seclusion than general access, into the residential quarters. Here too, there were smaller mosques and prayer-halls, but this was, broadly speaking, the private as distinct from the public part of the city, and intended to provide peace and quiet, intimacy and security, to the inhabitants. This arrangement, with its public/private division is still visible in some of the older cities of North Africa.

3. Citadel

Also known as kal'a, casbah or qasaba, representing the palace of the governor, the citadel was surrounded by its own walls and constituted a district on its own with its own mosque, guards, offices, and residence. It was usually located in the high part of the town near the wall.

4. Residential Quarters

Another significant feature was the division of the cities into quarters where the Arab settlers were first housed: in many cases the different quarters are still called by the names of the clans who first inhabited them. There were also separate quarters for non-Arab converts to Islam from among the conquered peoples and, later, quarters also for the non-Muslims, the different areas being linked by roads and lanes and joined to the common centre.

They were described by some scholars as clusters of households of particular quality of life based on closeness (qarâba) which is manifested in personal ties, common interests and shared moral unity. They were usually dense and each quarter had its own mosque used only for daily prayers, Quranic school, bakery, shops and other first necessity objects. They even had their own gates which were usually closed at night after last prayers and opened early morning at early prayers time such was the case of Algiers and Tunis.

It is worth noting that whilst this multi-ethnicity was physically represented in the city in the form of clusters, it was economically and socially assimilated through a sophisticated judicial system which secured equality for all groups. This was also highly emphasised by the Quran: "So judge between men with justice and do not follow desire" (26:38), and by the sayings of the Prophet Muhamed: "O people, verily your Lord and Sustainer is One and your ancestor is one. All of you descend from Adam and Adam was made of earth. There is no superiority for an Arab over a non Arab nor for a non-Arab over an Arab; neither for a white man over a black man nor a black man over a white man except the superiority gained through God-consciousness (Taqwa). Indeed the noblest among you is the one who is most deeply conscious of God..."

The infinitude of space in Islamic architecture showed itself both in the horizontal extension seen from windows, and in the vertical extension symbolized by the minarets and domes of mosques. Intimate courtyards, often arcaded with asymmetrical arches, set off by trees, gardens and flowers, and surrounded by high walls, symbolized privacy: while their firmness of construction symbolized the hope of eternity and beauty everlasting. The roof lines, bay windows and wooden latticework over windows, the terraces and the variety of interior ornamentation expressed spiritual richness, serenity and quiet,

a kind of solemn peace at ease with itself-this is especially characteristic of Turkish architecture with its wealth of naturalistic motifs.

The older Turkish houses especially were dwellings providing both privacy and sociability-dwellings where the sanctity of family life was deeply felt but whose seclusion was not isolation because the structure was complementary to similar residences spaced closely in the whole district. They inspired the feeling of a meaningful, modest existence and were lively, secure and spacious, homes in which the residents lived conscious of their own identity and of their belonging to their community.

As urbanization increased, Muslim cities grew unregulated, resulting in narrow winding city streets and neighbourhoods separated by different ethnic backgrounds and religious affiliations. Suburbs lay just outside the walled city, from wealthy residential communities, to working class semi-slums. City garbage dumps were located far from the city, as were clearly defined cemeteries which were often homes for criminals. A place of prayer was found just near one of the main gates, for religious festivals and public executions. Similarly, military training grounds were found near a main gate. Muslim cities also had advanced domestic water systems with sewers, public baths, drinking fountains, piped drinking water supplies, and widespread private and public toilet and bathing facilities.

5. Street network

Connecting between these quarters and to the central place was a network of narrow winding streets consisting of public and private and semi-private streets and cul de sacs. The elevations on the Islamic city streets are distinguished by their plainness and simplicity, very few openings and the low height commensurate the width of the streets. In contrast to the simplicity of architectural expression of the exterior facades, the

interior of the houses was rich in architectural details and ornamentation, varying according to the tastes and means of the occupants. Thus, while simplicity and likeness on the outside confirmed the solidarity and egalitarianism of the community, the variety and wealth of the interiors allowed for individual freedom.

6. Surrounding Wall

A well-defended wall surrounded the town with a number of gates. The city was surrounded by a wall, which in addition to providing some defence in the event of military attack protected the inhabitants against the sand-laden desert winds. Access into the city was by large gates in the city walls, then along the main spinal roads where the commercial activities were concentrated.

7. Exterior

There were the cemeteries (separate ones for Muslims and Jews, and in a later period for Christians), a weekly market just outside the main gate where most animal suqs were held in addition to private gardens and fields.

Conclusion and Contemporary Relevance

The Islamic city, with the above features, had a cultural, social, political, and economic logic in terms of physical fabric, layout, and uses which can provide a lesson for modern planning and design practices. The Islamic city can be easily adapted to meet modern functionality and living standards and maintain its high congruence with our natural, religious and socio-cultural environment. In this case, it is still very relevant and viable to today's urban requirement of our society, a fact confirmed by a number of scholars such as Abu-Lughod (1987) and Hassan Fathi's vernacular architecture projects in Egypt.

How far do present Islamic cities reflect the vitality and responsiveness of the traditional Islamic city? The absence of

any correlation between the Islamic design principles outlined above and the morphological characteristics of the modern Islamic cities could be the main reason behind the economic, social and identity crisis of the urban communities. This crisis cannot be demonstrated better than in cities of the Maghreb, especially Algeria where cultural and identity disputes reached crisis point greatly affecting the security situation there (figures 5). There is an urgent need to apply these principles but in a modern context to bring our cities back to the Islamic life

The Europeanisation policy in Muslim lands eradicated the Islamic nature of Muslim cities. For example the traditional Islamic city of Algiers started by the French (1830-1962) in an attempt to eradicate the Islamic identity and now this beautiful city suffers from continuous neglect.

Some Examples of Islamic Cities

Baghdad

Bag "god" and dād "given", translating to "God-given" or "God's gift". Another explanation bāğ "garden" and dād "fair", translating to "The fair garden"

It took four years to build (764-768). The Abbasid caliph Mansur assembled engineers, surveyors, and art constructionists from around the world to come together and draw up plans for the city. Over 100,000 construction workers came to survey the plans; many were distributed salaries to start the building of the city. Mansur, chose the name Madinat al-Salaam or City of Peace. This was the official name on coins, weights, and other official usage, although the common people continued to use the old name. By the 11th century, "Baghdad" became almost the exclusive name for the world-renowned metropolis.

Located along the Tigris River, the city was founded in the 8th century and became the capital of the Abbasid Cali-

phate. Within a short time of its inception, Baghdad evolved into a significant cultural, commercial, and intellectual center for the Islamic world. This, in addition to housing several key academic institutions (e.g. House of Wisdom), garnered the city a worldwide reputation as the "Center of Learning". Throughout the High Middle Ages, Baghdad was considered to be the largest city in the world with an estimated population of 1,200,000 people.

According to some archeologists it was the first city to reach a population over one million inhabitants. The city was largely destroyed at the hands of the Mongol Empire in 1258, resulting in a decline that would linger through many centuries due to frequent plagues and multiple successive empires. With the recognition of Iraq as an independent state (formerly the British Mandate of Mesopotamia) in 1938, Baghdad gradually regained some of its former prominence as a significant center of Arab culture.

In contemporary times, the city has often faced severe infrastructural damage, most recently due to the 2003 invasion of Iraq, and the subsequent Iraq War that lasted until December 2011. In recent years, the city has been frequently subjected to insurgency attacks. As of 2012, Baghdad was listed as one of the least hospitable places in the world to live, and was ranked by Mercer as the worst of 221 major cities as measured by quality of-life.

The basic framework of the city consists of two large semicircles about 19 km (12 mi) in diameter. The city was designed as a circle about 2 km (1.2 mi) in diameter, leading it to be known as the "Round City". The original design shows as single ring of residential and commercial structures along the inside of the city walls, but the final construction added another ring inside the first. Within the city there were many parks, gardens, villas, and promenades. In the center of the city lay the

mosque, as well as headquarters for guards. The purpose or use of the remaining space in the center is unknown. The circular design of the city was a direct reflection of the traditional Persian Sasanian urban design. The Sasanian city of Gur in Fars, built 500 years before Baghdad, is nearly identical in its general circular design, radiating avenues, and the government buildings and temples at the centre of the city.

Surrounding Walls

The four surrounding walls of Baghdad were named Kufa, Basra, Khurasan, and Damascus; named because their gates pointed in the directions of these destinations. The distance between these gates was a little less than 1.5 miles (2.4 km). Each gate had double doors that were made of iron; the doors were so heavy it took several men to open and close them.

The wall itself was about 44 m thick at the base and about 12 m thick at the top. Also, the wall was 30 m high, which included merlons, a solid part of an embattled parapet usually pierced by embrasures. This wall was surrounded by another wall with a thickness of 50 m. The second wall had towers and rounded merlons, which surrounded the towers. This outer wall was protected by a solid glacis, which is made out of bricks and quicklime. Beyond the outer wall was a water-filled moat.

Golden Gate Palace

In the middle of Baghdad, in the central square was the Golden Gate Palace. The Palace was the residence of the caliph and his family. In the central part of the building was a green dome that was 39 m high.

Surrounding the palace was an esplanade, a waterside building, in which only the caliph could come riding on horseback. In addition, the palace was near other mansions and of-

ficer's residences. Near the Gate of Syria a building served as the home for the guards. It was made of brick and marble. The palace governor lived in the latter part of the building and the commander of the guards in the front. In 813, after the death of caliph Al-Amin the palace was no longer used as the home for the caliph and his family.

The roundness points to the fact that it was based on Arabic script. The two designers who were hired by Al-Mansur to plan the city's design were Naubakht, a Zoroastrian who also determined that the date of the foundation of the city would be astrologically auspicious, and Mashallah, a Jew from Khorasan, Iran.

The Round city

The Abbasid Caliphate was based on their being the descendants of the uncle of Muhammad and being part of the Quraysh tribe. They used Shi'a resentment, Khorasanian movement, and appeals to the ambitions and traditions of the newly conquered Persian aristocracy to overthrow the Umayyads. The Abbasids sought to combine the hegemony of the Arab tribes with the imperial, court, ceremonial, and administrative structures of the Persians.

The Abbasids considered themselves the inheritors and the need of Mansur to place the capital in a place that was representative of Arab-Islamic identity by building the House of Wisdom, where ancient texts were translated from their original language, such as Greek, to Arabic. Mansur is credited with the "Translation Movement" for this. Further, Baghdad is also near the ancient Sassanid imperial seat of Ctesiphon on the Tigris River.

By the 10th century, the city's population was between 1.2 million and 2 million. In 1907 as 185,000.

Baghdad's early meteoric growth eventually slowed due to troubles within the Caliphate, including relocations of the capital to Samarra (during 808–819 and 836–892), the loss of the western and easternmost provinces, and periods of political domination by the Iranian Buwayhids (945–1055) and Seljuk Turks (1055–1135).

On 10 February 1258, Baghdad was captured by the Mongols led by Hulegu, a grandson of Chingiz Khan (Genghis Khan), during the siege of Baghdad. Many quarters were ruined by fire, siege, or looting.

The Mongols massacred most of the city's inhabitants, including the caliph Al-Musta'sim, and destroyed large sections of the city. The canals and dykes forming the city's irrigation system were also destroyed. The sack of Baghdad put an end to the Abbasid Caliphate, a blow from which the Islamic civilisation never fully recovered.

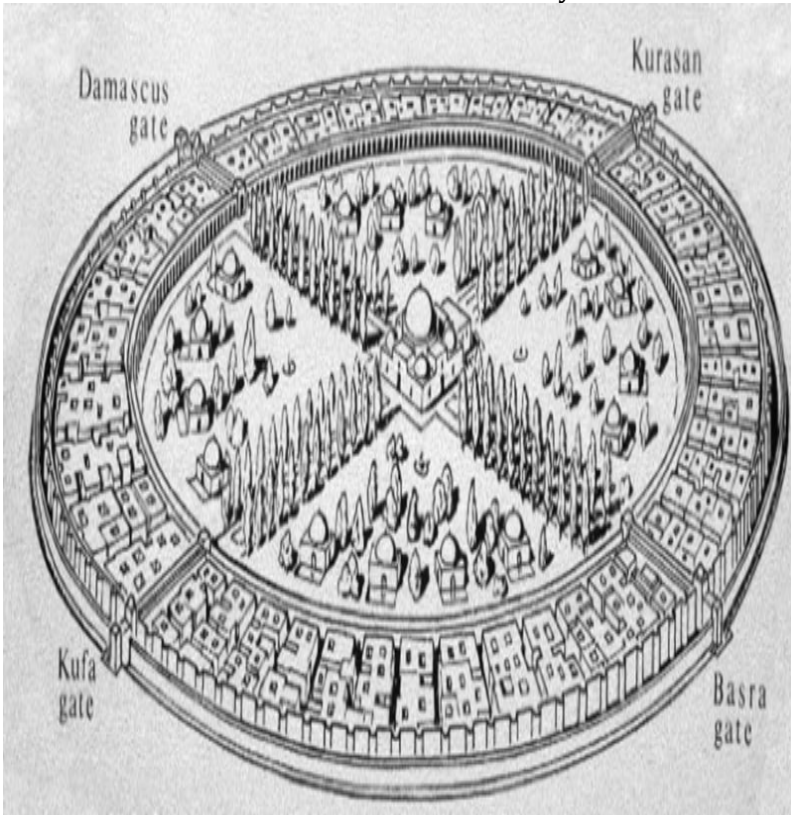
At this point, Baghdad was ruled by the Ilkhanate, a breakaway state of the Mongol Empire, ruling from Iran. In 1401, Baghdad was again sacked, by the Central Asian Turkish conqueror Timur ("Tamerlane").

When his forces took Baghdad, he spared almost no one, and ordered that each of his soldiers bring back two severed human heads. It became a provincial capital controlled by the Mongol Jalayirid (1400–1411) and Kara Koyunlu (1411–1469), Turkish Ak Koyunlu (1469–1508), Safavid (1508–1534) Turkish dynasties.

In 1534, Baghdad was captured by the Ottoman Turks. Between 1623 and 1638, it returned to Iranian rule before falling back into Ottoman hands until the 20th century. Baghdad and southern Iraq remained under Ottoman rule until 1917, when captured by the British during World War I.

In 1991 and 2003, the Gulf War and the 2003 invasion of Iraq caused significant damage to Baghdad's transportation,

power, and sanitary infrastructure as the US-led coalition forces launched massive aerial assaults in the city in the two wars.



The Original Plan of Baghdad

The Andalusian Cities

The cities and towns of Muslim Andalus dotted its tapestry of farmland like brilliant pearls. Among these were the key cities of Córdoba, Granada, Seville, and Toledo. Each of these cities played an important role in shaping and sustaining the common culture of Al-Andalus. Córdoba served as the political center of Al-Andalus for many centuries. Toledo was vibrant

frontier cities. Seville played a key role in the agricultural vitality of Islamic Spain. And, Granada witnessed the rise and fall of Muslim rule in Iberia.

Córdoba (Qurtubah)

During the Roman Empire, Córdoba served as a provincial capital. The city maintained its importance during the Visigothic era in the 5th century. After the Muslim conquest of Iberia in 711, the Umayyad amirs (leaders) established Córdoba as the capital of Al-Andalus. One of these Umayyad leaders was Abd al-Rahman I. Under his rule, the city acquired a reputation for splendor and refinement that rivaled Baghdad in the east. Scholars of all faiths flocked to Córdoba to take part in scientific ventures patronized by the rulers. This cultural burgeoning continued under the rule of his descendants.

By the 10th century during caliph Abd al-Rahman III's reign, Córdoba distinguished itself as the most advanced city in Europe. Dwellers enjoyed running water in private homes, paved streets, streetlights, lush gardens, and a rich bounty of foods, medicines, clothing, and crafts. By this time, the city's population exceeded half a million inhabitants. The city included numerous suburbs, hundreds of mosques, public baths, suqs (markets), mills, and palaces.

In the early 11th century, the caliphate crumbled amid economic and military pressures. This downturn led to the rise of smaller kingdoms, called taifas. Yet, the rulers of these petty kingdoms continued to emulate the Córdoba's opulence.

Today, Córdoba is a medium-sized city with about 300,000 inhabitants. The picturesque old portion of the city remains intact.

The Jewish quarter, known as the juderia, features white-washed, tile-roofed patio homes typical of the region.

The Great Mosque of Córdoba - which is now a UNESCO World Heritage Site - is one of the major monuments in the world. It boasts beautiful rows of columns and arches made of red and white stone.

A few kilometers outside the city, the excavated ruins of the Umayyad caliphal palace, known as *Madinat al-Zahra*, reveals the luxurious lifestyle of the elite.

Modern-day Córdoba boasts statues of Maimonides and Ibn Rushd to honor the city's native sons. There are also frequent musical and cultural festivals to celebrate the legacies of Islamic Spain.

Granada (Gharnatah)

Granada became a prominent city during the era of the petty kingdoms (taifas). After the caliphate's end in the 11th century, an Amazigh (Berber) tribe -- known as the Zirids -- relocated from Córdoba to establish an independent kingdom and founded Granada.

Jews and Muslims emigrated from the nearby city of Elvira to Granada. At the time, Iberian Jews mainly inhabited the area. These Muslim immigrants began developing a city at the base of the Sierra Nevada Mountains.

In the mid-13th century, Fernando III marched on many cities, including Muslim-ruled Seville and Córdoba. To prevent the Christian king's imminent invasion, Granada ruler Muhammad Ibn Ahmar made a treaty. It required Ibn Ahmar to pay an annual tribute and assist Fernando on military campaigns.

Ibn Ahmar and his descendants, known as the Nasrid dynasty, ruled the kingdom of Granada for several centuries. Throughout their reign, Muslim and Jewish refugees -- from cities conquered by Christians -- flocked to Granada. This land was the last remaining Muslim kingdom on the peninsula. In

1492, Isabella and Ferdinand forced the last Muslim ruler, Boabdil, to surrender the city.

This strategic move signaled the end of Al-Andalus. Most Muslims -- who chose to remain in Granada, rather than immigrate to North Africa -- eventually assimilated to Catholicism as Moriscos and Marranos. Then, Christians from the north began to populate the south.

In the 18th and 19th centuries, the city expanded. Today, Granada's metropolitan population reaches about 500,000.

Portions of the old Muslim city still remain. One particular area, known as the albaicín, features narrow cobblestone streets, teterías (cafes), and handicrafts. This area remains popular with tourists.

The largest tourist attraction is the Alhambra. The Nasrid rulers built this vast palace complex on a hill overlooking the city of Granada. The palace's gardens, fountains, and courtyards attract over 6 million visitors each year, making it one of the most visited historical sites in all of Europe.

Seville (Ishbiliyah)

In Roman times, Seville was known as the port city, Hispalis. Located along the Guadalquivir River, Seville enjoyed direct access downriver to the Atlantic Ocean. Later, Phoenicians and Carthaginians controlled the city before becoming part of the Visigothic kingdom.

During the Muslim era, Seville earned prominence. It served as the Almoravid and Almohad capital in Spain. Seville often competed with Córdoba as a center of learning and wealth. After Vikings attacked the city in the mid-9th century, the Umayyad amir Abd al-Rahman II built a naval fleet and series of watchtowers to protect his realm. During the era of the

petty kingdoms, Seville became a shining city under the poet-king al-Mutamid.

Fernando III of Castile, who prized the city, conquered it in 1248. Legend says he rode his steed up the ramps inside La Giralda -- the 320-ft. tall minaret of Seville's large congregational mosque -- to proclaim his victory.

In the 16th to 18th centuries, the Spaniards transported silver acquired from the New World on ships landing in Seville. The city also maintained all records of Spanish administration in the Americas, called the "Archive of the Indias."

In 1992, Seville hosted the Universal Exposition. This major event signaled Spain's resurgence as a democratic, cosmopolitan European nation.

Today, Seville is the artistic, cultural, and financial capital of southern Spain. It is the fourth largest metropolitan area in Spain, with a population of about 1.3 million.

Toledo (Tulaytulah)

Toledo is located 42 miles (70 km) southwest of Madrid, on a large hill that juts up from the meseta (high plain) in the La Mancha region. It is surrounded on three sides by the Tajo river, serving as a natural fortress.

Since Roman times, Toledo served as a strategic location on the road from Emerita (modern Mérida in the southwest), to Caesar-Augusta (modern Zaragoza in the northeast). The city became the capital of the Visigoths. They ruled Iberia from about 510 CE until the Muslim conquest in 711.

Toledo served as the seat of the Spanish Church, from the Visigothic era until the 16th century. The city hosted numerous church councils, where they debated doctrines and heresies. There were also two major synagogues built: Santa María La Blanca and del Tránsito. Santa María (pictured left) features a Mudejar-style construction and was built in the 12th century.

Decorated with Mudejar elements, geometric and floral motifs, and Arabic and Hebrew inscriptions, del Tránsito was built in the 14th century.

Toledo remained a key Andalusí city during the height of Muslim power under the Umayyads. When Toledo surrendered to Christian forces under Alfonso VI in 1085 during the petty kingdom (taifa) era, it proved a fatal blow to the Muslims.

This loss prompted Seville and Granada's Muslim kings to appeal to North Africa's Amazigh (Berber) Almoravids for support against Christian forces. In subsequent centuries, the two cities would ultimately succumb to Christian rule.

During the 13th century, the Christian ruler Alfonso X established a translation center in Toledo. Here, Arabic works of astronomy, mathematics, medicine, botany, and other fields were rendered into Latin. Toledo became one of the major points of intellectual transmission from Islamic civilisation to Europe, sowing the seeds for the Renaissance.

Today, Toledo is known for its mazapan (marzipan), a pastry made with sugar, eggs and almonds. Persian immigrants introduced this delectable delight to Al-Andalus.

Toledo also has long been famed for its metalwork, particularly steel blades and other arms. Expert craftsmen produce these items in a style clearly reflecting Islamic origins.

Jewelry and other articles of gold and black metal are called damasquinos. The term refers to the Syrian city of Damascus. The Umayyads came from Damascus to establish their rule in Iberia.

Toledo features a quaint Medieval quality, with narrow cobblestone streets and a variety of handicrafts. It has a population of about 75,000 inhabitants. In 1986, UNESCO designated the city as a World Heritage Site for its extensive cultural and monumental heritage.

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X. THE CHARITABLE INSTITUTION IN ISLAMIC CIVILISATION: THE WAQF

Concept of Waqf

A waqf, (also spelled *wakf*, plural *awqāf*) or *mortmain* property, is, under the context of 'sadaqah', an inalienable religious endowment in Islamic law, typically donating a building or plot of land or even cash for Muslim religious or charitable purposes. The donated assets are held by a charitable trust.

The grant is known as *mushrut-ul-khidmat*, while a person making such dedication is known as *wāqif*. In the Ottoman Turkish law, and later under the British Mandate of Palestine, the waqf was defined as usufruct State land (or property) of which the State revenues are assured to pious foundations. Although based on several hadiths and presenting elements similar to practices from pre-Islamic cultures, it seems that the specific full-fledged Islamic legal form of endowment called waqf dates from the 9th century CE

The term *waqf* literally means "confinement and prohibition" or causing a thing to stop or stand still. The word *waqf* in Arabic means "to hold, to set aside, or to dedicate"; later, the word came to mean setting up perpetual charities or endowments for the benefit of the poor or the general public, or even for the benefit of one's own family after one's death.

The legal meaning of Waqf according to Imam Abu Hanifa, is the detention of specific thing in the ownership of waqf and the devoting of its profit or products "in charity of poors or other good objects".

A waqf was used to keep money or property together in private hands; a pooling of wealth to maintain private ownership. It is a pious and perpetual endowment that is free from tax.

Imam Abu Yusuf and Imam Muhammad say: Waqf signifies the extinction of the wāqif's ownership in the thing dedicated and detention of all the thing in the implied ownership of God, in such a manner that its profits may revert to or be applied "for the benefit of Mankind".

Islamic Legislation came to encourage good deeds and spending for the sake of Allah. From among those means is endowing and donating wealth in the various avenues of good and excellence. Endowments are from the types of perpetual, ongoing charity. The good that comes from it is widespread and numerous. Endowments are from the unique qualities of Islam and its leading civilized characteristics. It is from among the greatest social structures that have positively influenced the prosperity in Muslim lands. Similarly, it is from among the greatest and lofty means of good and most beneficial paths of righteousness. Furthermore, it is one of the branches of good that Islam highly encourages as it builds a society upon foundations of love, affection, and mutual compassion. Endowments are considered a means of solidarity between individuals of this religious community. Likewise, it is from the elements of a systematic life as it based upon a methodology that improves the living condition of the poor and strengthens and assists the weak. Consequently, love, affection, and mutual affinity are attained, and stability and cooperation are established amongst individuals of a society.

Endowments are an expression of goodness in regards to society as well as a sentiment of solidarity among Muslim society. Allah has legislated endowments, encouraged it, and made it a way to draw nearer to Him. The Messenger (may Allah's peace and blessings be upon him) said: "The rewards of the good deeds that will reach a believer after his death are: Knowledge which he taught and spread; a righteous son whom he leaves behind; a copy of the Qur'an that he leaves as a lega-

cy; a mosque that he built; a house that he built for wayfarers; a canal that he dug; or charity that he gave during his lifetime when he was in good health. These deeds will reach him after his death." (Narrated by ibn Majah and declared as good by al-Albani) (Narrated by ibn Majah and declared as good by al-Albani)

Muslims have expanded the magnitude and diversity of endowments so much so that it surpassed not only what previous civilisations could fathom but also what many modern day Western communities are acquainted with. .

There is no direct injunction of the Qur'an regarding Waqf, which is derived from a number of hadiths. One says, "Ibn Umar reported, Umar Ibn Al-Khattab got land in Khaybar, so he came to the prophet Muhammad and asked him to advise him about it. The Prophet said, 'If you like, make the property inalienable and give the profit from it to charity.'" It goes on to say that Umar gave it away as alms, that the land itself would not be sold, inherited or donated. He gave it away for the poor, the relatives, the slaves, the jihad, the travelers and the guests. And it will not be held against him who administers it if he consumes some of its yield in an appropriate manner or feeds a friend who does not enrich himself by means of it.

In another hadith *"When a man dies, only three deeds will survive him: continuing alms, profitable knowledge and a child praying for him."*

Abu Hurairah narrated that Prophet Muhammad (peace and blessings be upon him) said, *"When a person dies, all of his deeds cease, except three: an ongoing charity he gave, beneficial knowledge he imparted, or a righteous offspring who prays for him."* (Muslim)

Abu Hurairah narrated that the Prophet also said, *"Among the good deeds that reaches the Muslim after his death; the knowledge that he had taught, a righteous son, a mushaf*

(copy of the Qur'an) he had left behind, a mosque he had built, a house he had built for wayfarers, a stream of water he had caused to flow, a charity (sadaqah) he had spent from his money during his life outlives him after death" (Ibn Majah)

The Prophet (peace and blessings be upon him) endowed the property he had in his possession as a charity for the poor after his death. When Allah revealed the verse (You can never attain to true piety unless you spend on others out of what you cherish yourselves, and whatever you spend, verily Allah has full knowledge thereof) (Al-i `Imran 3:92), Abu Talhah (one of the Prophet's Companions) told the Prophet that since the best piece of property he had was the Bayruha orchard, he would like to give it away in charity; then the Prophet told him, "It would be better for you to endow it to the poor relatives as a source of living." Accordingly, Abu Talhah did just that.

Also, thanks to Prophetic exhortations, `Uthman ibn `Affan (may Allah be pleased with him) purchased the well of Ruhmah and endowed its water for public use. Likewise, when `Umar ibn Al-Khattab (may Allah be pleased with him) asked the Prophet what he should do with the property he had acquired in Khaybar, the Prophet advised him to endow it as a waqf. After the Prophet's death, a number of his Companions, including his own wives, also followed these precedents and set up waqf investments as perpetual charities.

Inspired by such precedents, the Muslims developed the system of waqf, which consists of perpetual charities or endowments.

The system of waqf gradually evolved to become one of the greatest institutions in Islam. Thanks to such a system, mosques, universities, educational institutions, hospitals, caravansaries, dispensaries, Sufi lodges, etc. flourished throughout the Muslim World. Rich people vie with one another in endowing funds for all kinds of public services, including planting fruit

and shade trees, providing water facilities for the cities, entertaining those who are hospitalized, and even setting up animal shelters for dogs, cats, etc.

Processes of Founding

Islamic law puts several legal conditions on the process of establishing a waqf.

Founder

A waqf is a contract, therefore the founder (*al-wāqif* or *al-muḥabbis*) must be of the capacity to enter into a contract. For this the founder must:

- be an adult
- be sound of mind
- capable of handling financial affairs
- not under interdiction for bankruptcy

Although waqf is an Islamic institution, being a Muslim is not required to establish a waqf, and dhimmis may establish a waqf. Finally if a person is fatally ill, the waqf is subject to the same restrictions as a will in Islam.

Property

The property (*al-mawqūf* or *al-muḥabbas*) used to found a waqf must be objects of a valid contract. This means the founder must have control over the object; for example fish in the sea would not suffice. The object should not be illegal in Islam (e.g. wine or pork). Finally these objects should not already be in the public domain. Thus, public property cannot be used to establish a waqf: the property must be the founder's own. The founder cannot also have pledged the property previously to someone else. These conditions are generally true for contracts in Islam.

The property dedicated to waqf is generally immovable, such as estate. All movable goods can also form waqf, according

to most Islamic jurists. The Hanafis, however, also allow most movable goods to be dedicated to a waqf with some restrictions. Some jurists have argued that even gold and silver (or other currency) can be designated as waqf.

Beneficiaries

The beneficiaries (*mawqūfun lah*) of the waqf can be persons and public utilities. The founder can specify which persons are eligible for benefit (such the founder's family, entire community, only the poor, travelers). Public utilities such as mosques, schools, bridges, graveyards and drinking fountains can be the beneficiaries of a wakf. Modern legislation divides the waqf as "charitable causes", in which the beneficiaries are the public or the poor) and "family" waqf, in which the founder makes the beneficiaries his relatives. There can also be multiple beneficiaries. For example the founder may stipulate that half the proceeds go to his family, while the other half go to the poor.

Valid beneficiaries must satisfy the following conditions:

1. They must be identifiable. At least some of the beneficiaries must also exist at the time of the founding of the waqf. The Mālikīs, however, hold that a waqf may exist for some time without beneficiaries, whence the proceeds accumulate are given to beneficiaries once they come into existence. An example of a non-existent beneficiary is an unborn child.

2. The beneficiaries must not be at war with the Muslims. Scholars stress that non-Muslim citizens of the Islamic state (dhimmi) can definitely be beneficiaries.

3. The beneficiaries may not use the waqf for a purpose in contradiction of Islamic principles.

There is dispute over whether the founder himself can reserve exclusive rights to use waqf. Most scholars agree that once the waqf is founded, it can't be taken back.

The Ḥanafis hold that the list of beneficiaries include a perpetual element; the waqf must specify its beneficiaries in case.

Declaration of Founding

The declaration of founding is usually a written document, (*waqfiyah/waqifnāma*) accompanied by a verbal declaration, though neither are required by most scholars. In some cases even, a waqf can be founded by committing actions that imply the intention of establishing a waqf. For example, if a person builds a mosque and allows other to pray in it regularly, or if someone builds a graveyard and allows others to bury their dead, then these actions are regarded tantamount to founding a waqf.

Whatever the declaration, most scholars (those of the Hanafi, Shafi'i, some of the Hanbali and the Imami Shi'a schools) hold that it is not binding and irrevocable until actually delivered to the beneficiaries or put in their use. Once in their use, however, the waqf becomes an institution in its own right.

Administration

Usually a waqf has a range of beneficiaries. Thus, the founder makes arrangements beforehand by appointing an administrator (called *nāẓir* or *mutawallī* or *ḳayyim*) and lays down the rules for appointing successive administrators. The founder may himself choose to administer the waqf during his lifetime. In some cases, however, the number of beneficiaries are quite limited. Thus, there is no need for an administrator, and the beneficiaries themselves can take care of the waqf (since they are regarded the virtual owners).

The administrator, like other persons of responsibility under Islamic law, must have capacity to act and contract. In addition, trustworthiness and administration skills are required. Some scholars require that the administrator of this Is-

lamic religious institution be a Muslim, though the Hanafis drop this requirement.

The Board of Trustees

The *wāqif*/endower is administratively responsible for the waqf or an appointed board of trustees (*majlis-i mutawallī*) in accordance to the following in designating trustees:

The waqf will be administered by a board consisting of me, the endower, and my sons, students of sacred knowledge, and those experienced in endowments. They are: 1. Shaykh ... 2. Shaykh ... 3. My son ... 4. My son ... 5. My son ...

A board trustee's membership will come to an end by any of the following reasons:

1. His death.
 2. If the board of trustees – no less than half of its members and at least one amongst them is an Islamic scholar – resolves to remove him in correspondence to his evaluation.
 3. The lack of Islamic qualifications.
 4. Trustee's resignation.
 5. Betrayal of trust.
 6. Physical incapability to carry out trustee responsibilities.
- This is all determined by the board of trustees.

Duties of the Board of Trustees

1. Striving hard in administering the waqfs with the most well-known customary means.

2. Creating organization and regulations in order to administer what the supervision of waqfs needs in fulfilling its interests and future benefits.

3. Administering investments which fulfill its interests without restrictions or conditions except for adhering to Islamic regulations.

4. If the board of trustees opines that a benefit or need requires selling the endowments or a portion of them due to lack of benefit or revenue; or if its revenue does not decrease

but there are more advantages in selling it by investing in other properties or businesses, then they may do so.

5. To elect from amongst themselves a president and vice-president.

6. They may employ an executive director or any other employment position that the endowments may require.

7. Setting up financial accounts, an auditing system, and utilizing sufficient Shari'ah compliant transactions in their various levels and operations.

8. Setting up various consulting committees to maximize its benefits.

9. Limiting the avenues of charitable expenditures, investments, and their boundaries.

10. Implementing any work that can bring about benefit for the endowment.

11. Assigning members to consulting and executive committees comprised of experienced specialists so long as there is a need for that; or, channeling it to professional firms, associations, etc.

12. Seeking assistance from experts of whom counsel will be sought by the board of trustees.

13. Creating a variety of companies and foundations.

14. Buying, selling, renting, mortgaging, and development.

15. Processing law suits, claims, pleadings, disputes, legal litigations and its conservation, its suspension, its response, or its rebuttal; requesting oaths and responding to them, its recognition, reconciliation, acquittal, referring to experts and fraud appeal, as well as assessing documents; verdict conviction, objection, appeal and consideration of the Supreme Court of all legal proceedings in courts, organizations, and committees – internal and external – in their various degrees and authorization.

16. Representation of the endowment before judicial and managerial bodies, in addition to organizations, committees, and all other government agencies. Responsibility in hiring any third party and safeguarding the endowment, its maintenance, etc. from what they deem appropriate in the interests of the endowment. This is all based upon operational and administrative expenditures as well as estimated costs, subject to the board of trustees' opinion and estimation.

17. To delegate or make a substitute of – collectively or individually – someone from amongst them or other than them. This deputy can authorize whomever he sees fit for all that has been outlined in this endowment.

18. Creating an accounting department to prepare annual accounts and financial reports, in addition to budgets, and financial statements.

19. Appointing an internal and external auditor from among the best consulting firms in the field of auditing.

Individual Responsibilities of Trustee

1. It is incumbent upon the trustees to be conscious of Allah and sense His observance in all affairs related to the endowment. They should remember the tradition related by the Messenger of Allah (may Allah's peace and blessings be upon him) when he said: "The honest Muslim trustee who spends ([from the narrator: or perhaps he said 'who gives']) what he is commanded to do and he gives that in full with his heart overflowing with cheerfulness, and he gives it to one to whom he is ordered, he is one of the givers of charity."

2. To express his personal interests in the decisions.

3. A member of the board of trustees not entitled to attend, participate in, or vote for any disputed discussion in which there is a personal harm or benefit for him or one of his sons.

4. Every trustee must be keen to prevent any harm to the endowments, or prevent any negligence in what he has been entrusted in relation to money, documents, or trusts.

5. To entrust his family with fulfilling any of his responsibilities related to the endowment if he were unable to do so, or if his senses were to weaken.

6. The board of trustees assesses and decides on all that has been mentioned, and if any of them were to err or omit in any non-negligent matters, then they are to resolve in solving it.

Decisions of Trustees

1. The proposal of the board of trustees in undertaking any decision or opinion requires execution by unanimous decision. If they are to differ, then it is executed through majority-vote.

2. If there is a tie in voting, the side in which is the president is in will be given greater weight.

3. No one's right can be contested by any governmental, private, or individual party.

4. Their decision for every dispute, argument, or conflict is considered final. Hence, no suit can be filed from any judicial body, administrative authorities, bodies, committees, or any other governmental agency whatsoever.

5. The board of trustees will select a secretary and recorder to manually and electronically record all matters pertaining to board meetings and details of agenda items, decisions, recommendations, follow-up, its duration, any costs related to it, and so on.

Extinction of Waqf

Waqf are intended to be perpetual and last forever. Nevertheless, Islamic law envisages conditions under which the waqf may be terminated:

1. If the goods of the waqf are destroyed or damaged. Scholars interpret this as the case where goods are no longer used in the manner intended by the founder. The remains of the goods are to revert to the founder or his/her heirs. Other scholars, however, hold that all possibilities must be examined to see if the goods of the waqf can be used at all, exhausting all methods of exploitation before the termination. Thus, land, according to such jurists, can never become extinguished.

2. A wakqf can be declared null and void by the *ḳāḍī*, or religious judge, if its formation includes committing acts otherwise illegal in Islam, or it does not satisfy the conditions of validity, or if it is against the notion of philanthropy. Since waqf is an Islamic institution it becomes void if the founder converts to another religion.^{[1][2][3][4][5][6][7][8][9][10]}

3. According to the Mālikī school of thought, the termination of the waqf may be specified in its founding declaration. As the waqf would expire whenever its termination conditions are fulfilled (e.g. the last beneficiary). The waqf property then returns to the founder, his/her heirs, or whoever is to receive it.

Types of Waqfs

A waqf, in regards to the entitlement of its revenue, is divided into two primary categories:

Family Based Waqf / waqf-i zūrri

This is when the entitlement of the revenue is designated to the endower himself, his children, and grandchildren, and a similar pattern for his relatives. Any endowment expenditures are constricted to the endower and his relatives and not meant for public charitable purposes.

General or Charitable Endowment / waqf-i hayri

Revenue generated from this type of endowment is distributed to various avenues of charitable efforts, whether they are individuals such as: the poor, destitute, orphans, or stu-

dents of sacred knowledge; or general avenues of goodness such as: mosques, schools, hospitals, libraries, inviting others to Islam, paving roads, and so on, which can benefit people at large.

The difference between these two types of endowments is in regards to whom the entitlement of revenue is subjected to. If it is designated to the endower and his relatives, then this endowment is considered private or family-based. On the other hand, if it is meant for the public then it is considered a charitable endowment. Both type of endowments are regarded as a means of drawing nearer to Allah and a perpetual, ongoing charity for the endower.

It is noteworthy to point out that the return from the family-based endowment, for the most part, ends up being a charitable endowment. For example, if the endower may stipulate that the revenue goes to his direct descendents first and then to the poor and destitute, or to the poor amongst them. If there are no poor people amongst them, then it will be distributed to poor people aside from them. Another example would be if the descendents and relatives subjected to the endowment pass away, or the grandchildren are numerous and scattered about so they don't benefit from the endowment, therefore, in this case, the endowment revenue would be channeled to public charitable avenues. The same would apply for other reasons.

Goals of Waqfs

A waqf has honorable goals and objectives. From among them:

1. Seeking the pleasure of Allah, the Most High, by carrying out His or His Messenger's (may Allah's peace and blessings be upon) command through charity and spending. This is because an endowment is considered a type of charity and means of drawing closer to Allah that carries a continuous reward.

2. Fulfilling the principle of communal solidarity between individuals of this religious community. Likewise, it causes stability between the rich and the poor in a Muslim society. This is because an endowment insures a better life for the poor and assists the weak amongst the religious community while preserving their dignity, all the while without harming the rich. Consequently, love and affection are attained, brotherhood prevails, and stability is achieved.

3. An endowment vastly and comprehensively fulfills social and cultural goals. It provides educational and operational development for the Muslim community. This comes through the endowment of hotels, hospitals, nursing homes, mosques, printing Qur'ans and books, schools, and so on.

4. An endowment guarantees conservation of wealth, its protection, its perpetual benefit, and maximizing its long-term benefits. This assures the religious community economic prosperity as well as a secure livelihood.

5. The endower guarantees for his future relatives, children, and so on from generations to come by means of generating a steady income for them. This will protect them from a state of desperation and poverty as subsequent generations may not have financial means to protect them from the vicissitudes of time.

6. Continuous reward and recompense in addition to attaining nearness to Allah for the endower in his worldly life and the Hereafter.

7. Creating legislated funds for tangible financial transactions. A person's needs may desperately cause him to search for a source to take a loan from, and in this day and age many of these transactions are not free from interest or something similar to it. The investment of an endowment could provide a safe means to fulfill a lawful loan that is free from any doubtful matters.

8. An endowment provides protection and care for wealth from those who are known to abuse it. In this case, the wealth remains and the benefit caused from its revenue is continuous. Likewise, the reward for its endower is uninterrupted.

Waqf and English Trust law: A Comparison

The waqf in Islamic law, which developed in the medieval Islamic world from the 7th to 9th centuries, bears a notable resemblance to the English trust law. Every waqf was required to have a wāqif (founder), mutawillis (trustee), qadi (judge) and beneficiaries. Under both a waqf and a trust, ^{trust}_{trust} property is reserved, and its usufruct appropriated, for the benefit of specific individuals, or for a general charitable purpose; the corpus becomes inalienable; estates for life in favor of successive beneficiaries can be created" and "without regard to the law of inheritance or the rights of the heirs; and continuity is secured by the successive appointment of trustees or mutawillis." The only significant distinction between the Islamic waqf and English trust was "the express or implied reversion of the waqf to charitable purposes when its specific object has ceased to exist", though this difference only applied to the waqf ahli (Islamic family trust) rather than the waqf khairi (devoted to a charitable purpose from its inception). Another difference was the English vesting of "legal estate" over the trust property in the trustee, though the "trustee was still bound to administer that property for the benefit of the beneficiaries." In this sense, the "role of the English trustee therefore does not differ significantly from that of the mutawalli."

Personal trust law developed in England at the time of the Crusades, during the 12th and 13th centuries. The Court of Chancery, under the principles of equity, enforced the rights of absentee Crusaders who had made temporary assignments of their lands to caretakers. It has been speculated that this devel-

opment may have been influenced by the waqf institutions in the Middle East.

History and Locations of Waqfs in Muslim World

The practices attributed to the Prophet Muhammad, have promoted the institution of waqf from the earliest part of Islamic history. The two oldest known waqfiya (deed) documents are from the 9th century, while a third one dates from the early 10th century, all three within the Abbasid Period. The oldest dated waqfiya goes back to 876 CE, concerns a multi-volume Qur'an edition and is held by the Turkish and Islamic Arts Museum in Istanbul. A possibly older waqfiya is a papyrus held by the Louvre Museum in Paris, with no written date but considered to be from the mid-9th century. The next oldest document is a marble tablet whose inscription bears the Islamic date equivalent to 913 CE and states the waqf status of an inn, but is in itself not the original deed; it is held at the Eretz Israel Museum in Tel Aviv.

According to some scholars, all of historic Palestine is an Islamic waqf, which means a "prohibition from surrendering or sharing".

Egypt

The earliest pious foundations in Egypt were charitable gifts, and not in the form of a waqf. The first mosque built by 'Amr ibn al-'As is an example of this: the land was donated by Qaysaba bin Kulthum, and the mosque's expenses were then paid by the Bayt al-mal. The earliest known waqf, founded by financial official Abū Bakr Muḥammad bin Ali al-Madhara'i in 919 (during the Abbasid period), is a pond called Birkat Ḥabash together with its surrounding orchards, whose revenue was to be used to operate a hydraulic complex and feed the poor.

India

Early references to Waqf in India, can be found in 13th century CE work, *Insba-i-Mahru* by Aynul Mulk Mulltani, described by historian Ziauddin Barani as one of the officers of Jalal ud din Firuz Khilji (r. 1290-1296) first Indian ruler of the Delhi sultanate and the founder of the Khilji dynasty. According to the book, Sultan Muizuddin Sam Ghaor (f. 1195–95 A.D.) dedicated two villages in favor of Jama Masjid, Multan, and, handed its administration to the ShaikhulIslam (highest ecclesiastical officer of the Empire). In the coming years, several more wakfs were created, as the Delhi Sultanate flourished.

As per Wakf Act 1954 (later Wakf Act 1995) enacted by Government of India, Wakfs are categorized as

a. Waqf by user such as Graveyards, Musafir Khanas (Sarai) and Chowlttries etc.,

b. Waqf under Mashrutul-khidmat (Service Inam) such as Khazi service, Nirkhi service, Pesh Imam service and Khateeb service etc., and

c. Waqf Alal-aulad is dedicated by the Donor (Wāqif) for the benefit of their kith and kin and for any purpose recognised by Muslim law as pious, religious or charitable.

After the enactment Waqf Act 1954, the Union government directed to all the states governments to implement the Act for administering the wakf institutions like mosques, dargah, ashurkhanas, graveyards, takhiyas, iddgahs, imambara, anjumans and various religious and charitable institutions. In India, the management of Waqf is undertaken by the Central Waqf Council, India, a statutory body under Government of India, which also oversees State Waqf Boards. In turn the State Waqf Boards work towards management, regulation and protect the Waqf properties by constituting District Waqf

Committees, Mandal Waqf Committees and Committees for the individual Waqf Institutions. As per the report of Sachar

Committee (2006) there are about 500,000 registered Waqfs with 600,000 acres (2,400 km²) land in India, and Rs. 60 billion book value.

Africa

The waqf institutions were not popular in all parts of the Muslim world. In West Africa, very few examples of the institution can be found, and were usually limited to the area around Timbuktu and Djenné in Massina Empire. Instead, Islamic west African societies placed a much greater emphasis on non-permanent acts of charity. According to expert Illife, this can be explained by West Africa's tradition of "personal largesse." The imam would make himself the collection and distribution of charity, thus building his personal prestige.

Turkey: the Ottoman State

Throughout the Ottoman realms, the waqf was without any doubt, the primary philanthropic institution which had long served as a major instrument for delivering public goods. For six centuries, the Ottomans largely succeeded to eradicate poverty through awqaf via a voluntary transfer of wealth from the rich to the poor and the latter were fed and taken care of in a decentralized manner. More importantly, health and educational services, essential conditions for the development of human capital, were provided via this institution. Waqf was instrumental to the spread of the Ottomans whose policy of settlement relied heavily on the establishment of awqaf in support of Sufi centers that were planted along the frontiers of the expanding state, on its strategic trade routes and traffic arteries, amidst its political rivals and enemies, or in other strategic locations, thus contributing to the spread of Islam as well.

Alternatively, waqf was extensively used for the development of public and commercial institutions leading to the

economic revitalization of major cities, and also as perhaps the major tool to bring about cultural integration for conveying Ottoman culture and services to the regions being settled. The participation of centrally appointed officials and local notables in awqaf helped bridge gaps between these two groups and produced a homogeneous urban elite throughout the vast empire.

The Ottoman state contributed to awqaf in two ways.

- First, either by directly establishing waqf or by granting land to those who wanted to found a waqf. In this way, the vacant lands had been brought into cultivation, creating extra revenues for the state.

- Second, the state contributed by supervising, controlling, and recording the revenues and expenditures in order to secure their well-functioning. The control and the supervision of the waqf system can be attributed to the importance of the land in Ottoman politics.

Granting these privileges, the state sacrificed from large amounts of tax revenue, yet also kept an eye on the activities of awqaf to ensure quality of service. The revenues and expenditures of the awqaf had been recorded very carefully. In terms of production of statistical records, systematization in record-keeping, there are not too many states in history to rival the Ottomans.¹⁹ Many of these records have been carefully archived,²⁰ and are still available as primary sources to researchers.

Estimates show existence of some 26.000 awqaf in the Ottoman State. In 1527, 12% of the whole Ottoman state revenues were controlled by waqf administrations, while at the end of the eighteenth century the combined income of the Ottoman awqaf reached to one-third of the state's total revenue, including the yield from tax farms in the Balkans, Turkey, and the Arab world. Although these estimates rest on arguable assump-

tions, there is no disagreement over the orders of magnitude. As a measure of their rights and status in the society, nearly 40% of awqaf were established by women by means of their own wealth. Founded in 1552 by the wife of Suleyman the Magnificent, Jerusalem's Haseki Hurrem Sultan charitable complex possessed 26 entire villages, several shops, a covered bazaar, 2 soap plants, 11 flour mills, and 2 bathhouses, all in Palestine and Lebanon.

For centuries, the revenues produced by these assets were used to operate a huge soup kitchen, along with a mosque and two hostels for pilgrims and wayfarers.

There is abundant evidence to show the massive economic significance of the waqf system that even a single waqf could carry great economic value. Another waqf established in Halep (Aleppo) in the eighteenth century included 10 houses, 67 shops, 4 inns, 2 storerooms, several dyeing plants and baths, 3 bakeries, 8 orchards, and 3 gardens, among various other assets, including agricultural land. By the end of the eighteenth century, in Istanbul, whose estimated population of 700,000 made it the largest city in Europe, up to 30,000 people a day were being fed by charitable complexes established under the waqf system. At the founding of the Republic of Turkey in 1923, three-quarters of the country's arable land belonged to awqaf.

Waqfs in the Ottoman Daily Life

The Ottoman state was mainly responsible for security, justice, and border protection. Almost all other social tasks were being performed individuals. The belief that "Charity pleases God and brings God's blessings" determined Muslim behavior in many fundamental acts of economic importance and the Ottomans were particularly zealous in that regard. People set up and administered awqaf for benevolent purposes, which followed the principle, "there always is a necessity to service wherever living things exist."

The beneficiaries were not limited to the poor and needy. Awqaf have served the public for a variety of purposes that outline an endless list: protecting the unfortunate, meeting the need of wayfarers and pilgrims, raising orphans, providing scholarships to students, employing the unemployed, educating apprentice artisans toward mastery, helping the bankrupt or those with excessive debt, covering marriage expenses for needy couples, sheltering animals, taking care of widows, hungry and the destitute, sick and the disabled, running health care, sports and educational programs, producing candles for mosques, taking care of the environment, paving roads, enlightening streets, paying a neighborhood's taxes, supporting retired sailors, organizing picnics for a designated guild, subsidizing the cultivation of rare roses, operating commuter ships, lending to small businesses, helping prisoners, and providing toys to children of poor families. These were among hundreds of other purposes of varying social significance. Also, there have been many applications to launch, construct, manage, and preserve public institutions and infrastructure like military establishments, pavements, lighthouses, malls, cemeteries, hospitals, public baths, drinking fountains, mosques, schools, dormitories, inns, caravanserais, dervish hospices, bridges, roads, aqueducts, libraries and so on.

Some basic ethics of charity in Islam are anonymity, avoiding pretension, preserving purity of intention, and protecting assisted people from any possible psychological effects. A thoughtful application of these principles came into life in the "Charity Stones." In this Ottoman practice, charitable people would leave some money (generally in the dark of the night) to these two-meter-high marble columns with a hole on top, which were commonly located at the unobserved corners of mosques, madrasahs, cemeteries, mausoleums, and neighborhoods. Needy people, later on, would take money from there,

astonishingly, no more than they needed. The rest would be left back with decency for someone else, which shows the achieved level of the brotherhood and solidarity in the society. These stones were used to prevent a form of mendicancy in the society and at the same time, not to offend needy people.

The Turkish waqf spirit which cares for all living beings has extended its reach to birds as well, when from the fifteenth century on, kiosks for birds were started to be built. Some of these "bird houses," also called "bird palaces," resembled mosques with their minarets, high-hopped towers and signs in the form of a crescent, and displayed an extraordinary workmanship. Having observed such bird houses with great interest, the Austrian ambassador Busbecq wrote in 1550s that "in Turkey everything has become humanized and every rigid thing has been softened; even the animals." Many examples of awqaf have served for protection and enhancement of the environment as well. In "Ottoman land," Comte de Bonneval stated, "it is possible to see Turks passionate enough to dedicate money for men to water unfruitful trees, in order to protect them from drought due to hot weather." According to D'Ohsson, this caring motivation is rooted in Islam: "Qur'an has transformed Turks into the best philanthropists of the world."

There were awqaf established for each aspect of life. One can talk about the excess supply of public goods rather than their scarcity thanks to extensive waqf services, so much so that Ottoman cities did not need to implement actual municipality organizations to deliver urban services in a centralized and coordinated manner before 1856. "Thanks to the awqaf flourished during the Ottoman Empire, a person would have borne into a waqf house, slept in a waqf cradle, ate and drunk from waqf properties, read waqf books, taught in a waqf school, received his salary from a waqf administration, and when he died, put into a waqf coffin and buried in a waqf cemetery." Had

the awqaf gained corporate powers, "they would have acquired the ability to transform themselves into organizations akin to municipalities."

By means of the awqaf founded in different spheres of social life, privately accumulated capital was voluntarily endowed to finance all sorts of social, cultural, religious, and economical services alongside with health and transportation, all of which were free of charge and open to everyone, without discrimination. As a result, the awqaf played a very eminent role in setting up a sound integration, cooperation, and mutual confidence between the society and the state. Awqaf, in other words, became the medium for financing Islam as a society, and have served as the primary mechanism for a better distribution of income.

Awqaf's services were provided through decentralized decision-making, i.e., not by a central authority but by philanthropists determined to address social and economic issues in their neighborhood. The multiplicity of waqf founders, together with the generally uncoordinated character of their choices, furnished abundant opportunities for learning from failures and successes. Such associations that individuals create, operate, and transform essentially on their own, without direct guidance from the state, also contributed to a strong civil society.

The notion that wasting or misusing properties of awqaf, the state, or orphans is a severe violation of the rights of others, thus will be punished in the Hereafter, provided an extreme sense of self-discipline in individuals and immunity to those properties. Traditionally, waqf deeds even contained imprecations to discourage any possible abuse and orisons to encourage compliance with the deed.

The centralization policy, promoted partly by the Western powers and partly by the Ottoman reformers in the late nineteenth century, undermined the role of awqaf and trans-

formed these traditional institutions to European-inspired municipalities for providing public services with a central manner. Most countries now directly or indirectly administer waqf lands in separate Ministries, leading to the demise of its non-governmental identity. Moreover, as a usual practice in the Europe, North America, and Australia, Muslim communities establish nonprofit organizations which in turn own the waqf property. Despite the reduction in its influence in the social spheres, and despite the considerable cutback in the size of its properties and revenues due to the colonial experience and the emergence of modern nation states, waqf remains as an institution of substantial wealth and potential, and it still holds some of the historical flexibility that qualifies it to play a major role in contemporary societies.

Some Examples of Waqfs

Muslims are a mutually compassionate and stable community. Elders show compassion to the young, the rich likewise show sympathy to the poor, and those with power assist the weak. As a result, harmony and noble humanitarian sentiment prevail and excellence, goodness, compassion, and mercy overflow within the society. These sentiments have been manifested through charitable endowments by Muslims. From among the most tender and gentle means in Islam that the charitable endowment has touched upon that have brought it to remarkable and wonderful milestones that deserve to be reflected upon in amazement are:

Waqf for Mothers

These are endowments and real estate that its endowers have endowed so that their revenue could be spent upon mothers by supplying them with milk and sugar. It is unique in its nature and tremendous in its effect. During the era of Sultan Salah'din al-Ayyubi, an endowment was specified for providing

mothers with milk necessary for their children. Upon one of the gates of a tower in Damascus, spouts were installed in which milk and fresh water mixed with sugar flowed. As a result, mothers would come two days a week to obtain what was needed for their children.

Waqf of Utensils

This endowment is from among the exceptional and unique types of endowment. It is a charitable endowment which spends upon servants and children as a replacement for what has been damaged from utensils and dishes. Thusly, they would pass by the endowment and would be given new utensils in place of the broken ones. Consequently, every servant that had broken utensils and had the risk of facing his master's anger would go to the management of the endowment and leave the broken utensils with them in order to get a new one. Thereby, he would be saved from the anger of his master.

Ibn Batuta wrote in his book *Tuhfat'l-Nadhdhar fi Gharib'l-Amsar*: "One day in the city of Damascus I passed by someone awake at night and saw that he had a young servant with him. An expensive dish from China had fell from his hand and broke. The people gathered around him and someone said to him: 'Pick up its pieces and bring it to the owner of the utensil endowment.' He picked up the pieces and went with the man and he showed him the place. The owner gave him an equivalent replacement of the dish." This is from among the greatest good deeds as the young boy's master would have beaten him because of the broken dish; or he would scold him which would also break his heart, so the situation changed. This endowment was a remedy for bringing peace to hearts. May Allah reward the one whose ambition rose to this level of goodness.

Waqf for Birds

This is from among the endowments that spend upon birds by feeding and taking care of them. In Egypt, whoever

were to visit the mosque of Imam al-Shafi`I today would find at the top of the mosque near the speaker a small boat in which seeds would be placed.

That is an endowment for the birds. In the city of Fez, a certain type of bird would come during a particular season so some of the good people would endow something to sustain their stay and make their livelihood easy during that time. During the Ottoman Caliphate, a certain endowment was designated to make seeds available and scatter them upon snowcapped areas so that the birds would not die of hunger during the winter when the snow covered the land and the birds could not gather food. Some of them would die due to this because of hunger.

Waqf for Medical Schools and Hospitals

After the Islamic waqf law and madrassah foundations were firmly established by the 10th century, the number of Bimaristan hospitals multiplied throughout Islamic lands. By the 11th century, many Islamic cities had several hospitals. The waqf trust institutions funded the hospitals for various expenses, including the wages of doctors, ophthalmologists, surgeons, chemists, pharmacists, domestics and all other staff, the purchase of foods and medicines; hospital equipment such as beds, mattresses, bowls and perfumes; and repairs to buildings. The waqf trusts also funded medical schools, and their revenues covered various expenses such as their maintenance and the payment of teachers and students.

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XI. THE CONTRIBUTIONS OF ISLAMIC CIVILISATION TO EUROPE

From the 11th to 13th centuries, medieval Europe absorbed knowledge from Islamic civilisation, which was then at its cultural peak. Of particular importance was the rediscovery of the ancient classic texts, most notably the work of the Greek natural philosopher Aristotle, through retranslations from Arabic. Also of note is the reception of advances in astronomy and mathematics made in the Islamic world during the 10th century, such as the development of the astrolabe.

Transmission Routes of Islamic Civilisation to Europe

Europe and the Islamic lands had multiple points of contact during the Middle Ages. The main points of transmission of Islamic knowledge to Europe lay in Sicily and in Spain, particularly in Toledo (with Gerard of Cremona, 1114–1187, following the conquest of the city by Spanish Christians in 1085). In Sicily, following the Islamic conquest of the island in 965 and its reconquest by the Normans in 1091, an intense Norman-Arab-Byzantine culture developed, exemplified by rulers such as King Roger II, who had Islamic soldiers, poets and scientists at his court. The Moroccan Muhammad al-Idrisi wrote "The Book of Pleasant Journeys into Faraway Lands" or *Tabula Rogeriana*, one of the greatest geographical treatises of the Middle Ages, for Roger.

The Crusades also intensified exchanges between Europe and the Levant, with the Italian maritime republics taking a major role in these exchanges. In the Levant, in such cities as Antioch, Arab and Latin cultures intermixed intensively.

During the 11th and 12th centuries, many Christian scholars travelled to Muslim lands to learn sciences. Notable

examples include Leonardo Fibonacci (c. 1170 - c. 1250), Adelard of Bath c. 1080 – c. 1152) and Constantine the African (1017-1087). From the 11th to the 14th centuries, numerous European students attended Muslim centers of higher learning (which the author calls "universities") to study medicine, philosophy, mathematics, cosmography and other subjects.

Transferring Classical Knowledge to Muslim World

In the period following the fall of the Roman Empire and the dawn of the Middle Ages, Europeans lacked access to many texts from Classical Antiquity. However, in the Middle East many Greek texts (such as the works of Aristotle) were translated from Greek into Syriac during the 6th and 7th centuries by Nestorian, Melkite or Jacobite monks living in Palestine, or by Greek exiles from Athens or Edessa who visited Islamic centres of higher learning. The Islamic world then kept, translated, and developed many of these texts, especially in centers of learning such as Baghdad, where a "House of Wisdom" with thousands of manuscripts existed as early as 832. These texts were translated again into European languages during the Middle Ages. Eastern Christians played an important role in exploiting this knowledge, especially through the Christian Aristotelician School of Baghdad in the 11th and 12th centuries.

Latin translations of these texts originated in multiple places. Toledo, Spain (with Gerard of Cremona, 1114–1187) and Sicily became the main points of transmission of Islamic knowledge to Europe. Burgundio of Pisa (died 1193) discovered in Antioch lost texts of Aristotle and translated them into Latin.

Islamic Knowledge and Sciences to Europe

The Islamic world made important advances in science, such as in algebra, chemistry, geology, spherical trigonometry,

etc. which were later also transmitted to the West. Stefan of Pisa translated into Latin around 1127 an Arab manual of medical theory. The method of algorism for performing arithmetic with Indian-Arabic numerals was developed by the Persian al-Khwarizmi (hence the word "Algorithm") in the 9th century, and introduced in Europe by Leonardo Fibonacci (1170–1250). A translation by Robert of Chester of the *Algebra* by al-Kharizmi is known as early as 1145. Ibn al-Haytham (Alhazen, 980–1037) compiled treatises on optical sciences, which were used as references by Newton and Descartes. Medical sciences were also highly developed in Islam as testified by the Crusaders, who relied on Arab doctors on numerous occasions. Joinville reports he was saved in 1250 by a "Saracen" doctor.

Contributing to the growth of European science was the major search by European scholars such as Gerard of Cremona for new learning. These scholars were interested in ancient Greek philosophical and scientific texts (notably the *Almagest*) which were not obtainable in Latin in Western Europe, but which had survived and been translated into Arabic in the Muslim world. Gerard was said to have made his way to Toledo in Spain and learnt Arabic specifically because of his "love of the *Almagest*". While there he took advantage of the "abundance of books in Arabic on every subject". Islamic Spain and Sicily were particularly productive areas because of the proximity of multilingual scholars. These scholars translated many scientific and philosophical texts from Arabic into Latin. Gerard personally translated 87 books from Arabic into Latin, including the *Almagest*, and also Muhammad ibn Mūsā al-Khwārizmī's *On Algebra and Almucabala*, Jabir ibn Aflah's *Elementa astronomica*, al-Kindi's *On Optics*, Ahmad ibn Muhammad ibn Kathīr al-Farghānī's *On Elements of Astronomy on the Celestial Motions*, al-Farabi's *On the Classification of the Sciences*, the chemical and medical works of Rhazes, the works of Thabit ibn Qurra and

Hunayn ibn Ishaq, and the works of Arzachel, Jabir ibn Aflah, the Banū Mūsā, Abū Kāmil Shujā ibn Aslam, Abu al-Qasim al-Zahrawi (Abulcasis), and Ibn al-Haytham (including the *Book of Optics*).

Alchemy

Western alchemy was directly dependent upon Arabic sources. The Latin alchemical works of "Geber" were standard texts for European alchemists. The exact attribution of these works remains a matter of some controversy. Some are undoubtedly translations from Arabic from works attributed to Jābir ibn Hayyān, including the *Kitab al-Kimyā* (titled *Book of the Composition of Alchemy* in Europe), translated by Robert of Chester (1144); and the *Book of Seventy*, translated by Gerard of Cremona (before 1187). Whether these were actually written by one man (or whether indeed Jābir was a real historical figure) is disputed, but there is no doubting the influence on medieval European alchemy of the translated Arabic works. (A few of the Latin works are now attributed to a Pseudo-Geber, as although attributed to "Geber", they have no identified Arabic source and appear to have been composed in Latin in the 13th century).

The alchemical works of Muhammad ibn Zakarīya Rāzi (Rhazes) were translated into Latin around the 12th century. Several technical Arabic words from Arabic alchemical works, such as *alkali*, found their way into various European languages and became part of scientific vocabulary.

Astronomy and Mathematics

The translation of Al-Khwarizmi's work greatly influenced mathematics in Europe. As Professor Victor J. Katz writes: "Most early algebra works in Europe in fact recognized that the first algebra works in that continent were translations

of the work of al-Khwārizmī and other Islamic authors. There was also some awareness that much of plane and spherical trigonometry could be attributed to Islamic authors". The words algorithm, deriving from Al-Khwarizmi's Latinized name Algorismi, and algebra, deriving from the title of his AD 820 book *Hisab al-jabr w'al-muqabala*, *Kitab al-Jabr wa-l-Muqabala* ("The Compendious Book on Calculation by Completion and Balancing") are themselves Arabic loanwords.

This and other Arabic astronomical and mathematical works, such as those by al-Battani and Muhammad al-Fazari's *Great Sindhind* (based on the *Surya Siddhanta* and the works of Brahmagupta) were translated into Latin during the 12th century.

Al-Khazini's *Zij as- Sanjari* (1115–1116) was translated into Greek by Gregory Choniades in the 13th century and was studied in the Byzantine Empire. The astronomical modifications to the Ptolemaic model made by al-Battani and Averroes led to non-Ptolemaic models produced by Mo'ayyeduddin Urdu (Urdu lemma), Naṣīr al-Dīn al-Tūsī (Tusi- couple) and Ibn al-Shatir, which were later adapted into the Copernican heliocentric model. Abū al-Rayhān al-Bīrūnī's *Ta'rikh al-Hind* and *Kitab al-qanun al-Mas'udi* were translated into Latin as *Indica* and *Canon Mas'udicus* respectively.

Fibonacci presented the first complete European account of the Hindu-Arabic numeral system from Arabic sources in his *Liber Abaci* (1202). Al-Jayyani's *The book of unknown arcs of a sphere* (a treatise on spherical trigonometry) had a "strong influence on European mathematics". Regiomantus' *On Triangles* (c. 1463) certainly took his material on spherical trigonometry (without acknowledgement) from Arab sources. Much of the material was taken from the 12th-century work of Jabir ibn Aflah (otherwise known as Geber), as noted in the 16th century by Gerolamo Cardano.

A short verse used by Fulbert of Chartres (952-970 – 1028) to help remember some of the brightest stars in the sky gives us the earliest known use of Arabic loanwords in a Latin text: "Aldebaran stands out in Taurus, Menke and Rigel in Gemini, and Frons and bright Calbalazet in Leo. Scorpio, you have Galbalagrab; and you, Capricorn, Deneb. You, Batanalhaut, are alone enough for Pisces."

Medicine

One of the most important medical works to be translated was Avicenna's *The Canon of Medicine* (1025), which was translated into Latin and then disseminated in manuscript and printed form throughout Europe. It remained a standard medical textbook in Europe until the early modern period, and during the 15th and 16th centuries alone, *The Canon of Medicine* was published more than thirty-five times. Avicenna noted the contagious nature of some infectious diseases (which he attributed to "traces" left in the air by a sick person), and discussed how to effectively test new medicines. He also wrote *The Book of Healing*, a more general encyclopedia of science and philosophy, which became another popular textbook in Europe. Muhammad ibn Zakarīya Rāzi (al-Razi) wrote the *Comprehensive Book of Medicine*, with its careful description of and distinction between measles and smallpox, which was also influential in Europe.

Abu al-Qasim al- Zahrawi (also known as Albucasis) wrote *Kitab al-Tasrif*, an encyclopedia of medicine which was particularly famed for its section on surgery. It included descriptions and diagrams of over 200 surgical instruments, many of which he developed. The surgery section was translated into Latin by Gerard of Cremona in the 1100s, and used in European medical schools for centuries, still being reprinted in the 1770s.

Physics

Ibn al-Haytham (Alhazen) wrote the *Book of Optics* (1021), in which he developed a theory of vision and light which built on the work of the Roman writer Ptolemy (but which rejected Ptolemy's theory that light was emitted by the eye, insisting instead that light rays entered the eye), and was the most significant advance in this field until Kepler. The *Book of Optics* was an important stepping stone in the history of the scientific method and history of optics. The Latin translation of the *Book of Optics* influenced the works of many later European scientists, including Roger Bacon and Johannes Kepler. The book also influenced other aspects of European culture. In religion, for example, John Wycliffe, the intellectual progenitor of the Protestant Reformation, referred to Alhazen in discussing the seven deadly sins in terms of the distortions in the seven types of mirrors analyzed in *De aspectibus*. In literature, Alhazen's *Book of Optics* is praised in Guillaume de Lorris' *Roman de la Rose*. In art, the *Book of Optics* laid the foundations for the linear perspective technique and may have influenced the use of optical aids in Renaissance art (see Hockney-Falco thesis). These same techniques were then employed in European geographical maps made by cartographers such as Paolo Toscanelli during the Age of Exploration.

The theory of motion developed by Avicenna from Aristotelian physics may have influenced Jean Buridan's theory of impetus (the ancestor of the inertia and momentum concepts). The work of Galileo Galilei on classical mechanics (superseding Aristotelian physics) was also influenced by earlier medieval physics writers, including Avempace.

Fields of physics studied included optics and magnetism, mechanics (including statics, dynamics, kinematics and motion), and astronomy.

Other Arabic works translated into Latin during the medieval period include the works of Razi and Avicenna (including *The Book of Healing* and *The Canon of Medicine*), the works of Averroes, the works of Nuraddin Al-Betrugi, including *On the Motions of the Heavens*, Ali ibn Abbas al- Majusi's medical encyclopedia, *The Complete Book of the Medical Art*, Abu Mashar's *Introduction to Astrology*, Abū Kāmil Shujā ibn Aslam's *Algebra*, and *De Proprietatibus Elementorum*, an Arabic work on geology written by a pseudo-Aristotle. By the beginning of the 13th century Mark of Toledo had translated the Qur'an and various medical works.

Technology

A number of technologies in the Islamic world were adopted in European medieval technology. These included various crops; various astronomical instruments, including the Greek astrolabe which Arab astronomers developed and refined into such instruments as the *Quadrans Vetus*, a universal horary quadrant which could be used for any latitude, and the *Saphaea*, a universal astrolabe invented by Abū Ishāq Ibrāhīm al-Zarqālī; the astronomical sextant; various surgical instruments, including refinements on older forms and completely new inventions; and advanced gearing in water clocks and automata. Distillation was known to the Greeks and Romans, but was rediscovered in medieval Europe through the Arabs. The word alcohol (to describe the liquid produced by distillation) comes from Arabic *al-kuhl*. The word alembic (via the Greek Ambix) comes from Arabic *al-anbiq*. Islamic examples of complex water clocks and automata are believed to have strongly influenced the European craftsmen who produced the first mechanical clocks in the 13th century.

The importation of both the ancient and new technology from the Middle East and the Orient to Renaissance Europe

represented “one of the largest technology transfers in world history.”

In an influential 1974 paper, historian Andrew Watson suggested that there had been an Arab Agricultural Revolution between 700 and 1100, which had diffused a large number of crops and technologies from Spain into medieval Europe, where farming was mostly restricted to wheat strains obtained much earlier via central Asia. Watson listed eighteen crops, including sorghum from Africa, citrus fruits from China, and numerous crops from India such as mangos, rice, cotton and sugar cane, which were distributed throughout Islamic lands that, according to Watson, had previously not grown them. Watson argued that these introductions, along with an increased mechanization of agriculture, led to major changes in economy, population distribution, vegetation cover, agricultural production and income, population levels, urban growth, the distribution of the labour force, linked industries, cooking, diet and clothing in the Islamic world. Also transmitted via Muslim influence, a silk industry flourished, flax was cultivated and linen exported, and esparto grass, which grew wild in the more arid parts, was collected and turned into various articles. However Michael Decker has challenged significant parts of Watson's thesis, including whether all these crops were introduced to Europe during this period. Decker used literary and archaeological evidence to suggest that four of the listed crops (i.e. durum wheat, Asiatic rice, sorghum and cotton) were common centuries before the Islamic period, that the crops which were new were not as important as Watson had suggested, and generally arguing that Islamic agricultural practices in areas such as irrigation were more of an evolution from those of the ancient world than the revolution suggested by Watson.

The production of sugar from sugar cane, water clocks, pulp and paper, silk, and various advances in making perfume,

were transferred from the Islamic world to medieval Europe. Fulling mills and advances in mill technology may have also been transmitted from the Islamic world to medieval Europe, along with the large-scale use of inventions like the suction pump, noria and chain pumps for irrigation purposes. According to Watson, "The Islamic contribution was less in the invention of new devices than in the application on a much wider scale of devices which in pre-Islamic times had been used only over limited areas and to a limited extent." These innovations made it possible for some industrial operations that were previously served by manual labour or draught animals to be driven by machinery in medieval Europe.

New techniques in clothing and new materials were also introduced, including muslin, taffetas, and satin. Various fruits and vegetables were introduced to Europe in this period via the Middle East and North Africa, some from as far as China and India, including the artichoke, spinach, and aubergine.

Philosophy

From Islamic Spain, the Arabic philosophical literature was translated into Hebrew, Latin, and Ladino, contributing to the development of modern European philosophy. The Jewish philosopher Moses Maimonides, Muslim sociologist-historian Ibn Khaldun, Carthage citizen Constantine the African who translated Greek medical texts, and the Muslim Al-Khwarizmi's collation of mathematical techniques were important figures of the Golden Age.

Avicenna founded the Avicennism school of philosophy, which was influential in both Islamic and Christian lands. He was an important commentator on the works of Aristotle, modifying it with his own original thinking in some areas, notably logic. The main significance of Latin Avicennism lies in the interpretation of Avicennian doctrines such as the nature of the

soul and his existence-essence distinction, along with the debates and censure that they raised in scholastic Europe. This was particularly the case in Paris, where Avicennism was later proscribed in 1210, though the influence of his psychology and theory of knowledge upon William of Auvergne and Albertus Magnus have been noted. The effects of Avicennism in Christianity, however, was later submerged by Averroism, a school of philosophy founded by Averroes, one of the most influential Muslim philosophers in the West. Averroes disagreed with Avicenna's interpretations of Aristotle in areas such as the unity of the intellect, and it was his interpretation of Aristotle which had the most influence in medieval Europe. Dante Alighieri argues along Averroist lines for a secularist theory of the state in *De Monarchia*. Averroes also developed the concept of "existence precedes essence".

Al-Ghazali also had an important influence on Christian medieval philosophers along with Jewish thinkers like Maimonides. According to Margaret Smith, "There can be no doubt that Ghazali's works would be among the first to attract the attention of these European scholars" and "The greatest of these Christian writers who was influenced by Al-Ghazali was St. Thomas Aquinas (1225–1274), who made a study of the Islamic writers and admitted his indebtedness to them. He studied at the University of Naples where the influence of Islamic literature and culture was predominant at the time."

George Makdisi has suggested that two particular aspects of Renaissance humanism have their roots in the medieval Islamic world, the "art of *dictation*, called in Latin, *ars dictaminis*," and "the humanist attitude toward classical language". He notes that dictation was a necessary part of Arabic scholarship (where the vowel sounds need to be added correctly based on the spoken word), and argues that the medieval Italian use of the term "*ars dictaminis*" makes best sense in this context. He

also believes that the medieval humanist favouring of classical Latin over medieval Latin makes most sense in the context of a reaction to Arabic scholarship, with its study of the classical Arabic of the Koran in preference to medieval Arabic.

Some Islamic Elements to Europe

Arts

Islamic decorative arts were highly valued imports to Europe throughout the Middle Ages. Largely because of accidents of survival the majority of surviving examples are those that were in the possession of the church. In the early period textiles were especially important, used for church vestments, shrouds, hangings and clothing for the elite. Islamic pottery of everyday quality was still preferred to European wares. Because decoration was mostly ornamental, or small hunting scenes and the like, and inscriptions were not understood, Islamic objects did not offend Christian sensibilities. Medieval art in Sicily is interesting stylistically because of the mixture of Norman, Arab and Byzantine influences in areas such as mosaics and metal inlays, sculpture, and bronze working.

Writing

The Arabic Kufic script was often imitated for decorative effect in the West during the Middle Ages and the Renaissance, to produce what is known as pseudo-Kufic: "Imitations of Arabic in European art are often described as pseudo-Kufic, borrowing the term for an Arabic script that emphasizes straight and angular strokes, and is most commonly used in Islamic architectural decoration". Numerous cases of pseudo-Kufic are known from European art from around the 10th to the 15th century; usually the characters are meaningless, though sometimes a text has been copied. Pseudo-Kufic would be used as writing or as decorative elements in textiles, religious halos or

frames. Many are visible in the paintings of Giotto. The exact reason for the incorporation of pseudo-Kufic in early Renaissance painting is unclear. It seems that Westerners mistakenly associated 13th- and 14th-century Middle-Eastern scripts as being identical with the scripts current during Jesus's time, and thus found natural to represent early Christians in association with them: *"In Renaissance art, pseudo-Kufic script was used to decorate the costumes of Old Testament heroes like David"*. Another reason might be that artist wished to express a cultural universality for the Christian faith, by blending together various written languages, at a time when the church had strong international ambitions.

Carpets

Carpets of Middle-Eastern origin, either from the Ottoman Empire, the Levant or the Mamluk state of Egypt or Northern Africa, were a significant sign of wealth and luxury in Europe, as demonstrated by their frequent occurrence as important decorative features in paintings from the 13th century and continuing into the Baroque period. Such carpets, together with Pseudo-Kufic script offer an interesting example of the integration of Eastern elements into European painting, most particularly those depicting religious subjects.

Music

A number of musical instruments used in European music were influenced by Arabic musical instruments, including the rebec (ancestor of violin) from the *rebab*, the guitar from *qitara*, the naker from *naqareh* and the shawm and dulzaina from the reed instruments *zamr* and *al-zurna*.

There are many different theories regarding the origins of the troubadour tradition; one of the most commonly held theories is that it had Arabic origins. William of Aquitaine, the

first troubadour whose work survives, had extensive contact with the Islamic world in the Crusade of 1101 and in the Reconquista in Spain (where he was given a rock crystal vase by a Muslim ally). In his study, Lévi-Provençal is said to have found four Arabo-Hispanic verses nearly or completely recopied in William's manuscript. According to historic sources, William VIII, the father of William IX, brought to Poitiers hundreds of Muslim prisoners. The hypothesis that the troubadour tradition was created, more or less, by William after his experience of Moorish arts while fighting with the Reconquista in Spain was championed by Ramón Menéndez Pidal in the early 20th century, but its origins go back as far as Giammaria Barbieri in the 16th century. Certainly "a body of song of comparable intensity, profanity and eroticism [existed] in Arabic from the second half of the 9th century onwards."

The standard theory on the origins of the Western solfège musical notation is that it arose in Italy in the 11th century, but some scholars have argued that the solfège syllables (*do, re, mi, fa, sol, la, ti*) may have been derived from the syllables of the Arabic solmization system *Durr-i-Mufasssal* ("Separated Pearls") (*dal, ra, mim, fa, sad, lam*). This origin theory was first proposed by Meninski in his *Thesaurus Linguarum Orientalum* (1680) and then by Laborde in his *Essai sur la Musique Ancienne et Moderne* (1780). No documentary evidence has been found to prove this theory however.

Coinage

While the earliest coins were minted and widely circulated in Europe, and Ancient Rome, Islamic coinage had some influence on Medieval European minting. The 8th-century English king Offa of Mercia minted a near-copy of Abbasid dinars struck in 774 by Caliph Al-Mansur with "Offa Rex" centered on the reverse. The moneyer visibly had little understanding of Arabic as the Arabic text contains a number of errors.

In Sicily, Malta and South Italy from about 913 tarì gold coins of Islamic origin were minted in great number by the Normans, Hohenstaufens and the early Angevins rulers. When the Normans invaded Sicily in the 12th century, they issued tarì coins bearing legends in Arabic and Latin. The tarìs were so widespread that imitations were made in southern Italy (Amalfi and Salerno) which only used illegible "pseudo-Kufic" imitations of Arabic.

According to Janet Abu- Lughod: The preferred specie for international transactions before the thirteenth century, in Europe as well as the Middle East and even India, were the gold coins struck by Byzantium and then Egypt. It was not until after the thirteenth century that some Italian cities (Florence and Genoa) began to mint their own gold coins, but these were used to supplement rather than supplant the Middle Eastern coins already in circulation.

Literature

It was first suggested by Miguel Asín Palacios in 1919 that Dante Alighieri's *Divine Comedy*, considered the greatest epic of Italian literature, derived many features of and episodes about the hereafter directly or indirectly from Arabic works on Islamic eschatology, such as the *Hadith* and the spiritual writings of Ibn Arabi. The *Kitab al-Miraj*, concerning Muhammad's ascension to Heaven, was translated into Latin in 1264 or shortly before as *Liber Scale Machometi*, "The Book of Muhammad's Ladder". Dante was certainly aware of Muslim philosophy, naming Avicenna and Averroes last in his list of non-Christian philosophers in Limbo, alongside the great Greek and Latin philosophers. How strong the similarities are to *Kitab al-Miraj* remains a matter of scholarly debate however, with no clear evidence that Dante was in fact influenced. Francesco Gabrieli described it as "at least possible, if not probable" that Dante may have taken certain images and concepts from Muslim eschatology.

Vocabulary

The adoption of the techniques and materials from the Islamic world is reflected in the origin of many of the Arabic words now in use in the Western world. Modern European languages, such as Spanish, Portuguese, French, Italian and English owe a great debt to Arabic. The English language itself contains many words borrowed from Arabic: algebra, alchemy, admiral, genius, ghoul, mare sherbet, soda and many others. Here are some examples:

Admiral: *el-amir al-ma'* (commander of the fleet)
 Adobe: a "brick."
 Alchemy: *al kemiya* (Chemistry)
 Alcohol: *al-Kuhl* (Spirits of fermentation)
 Algebra: *al-djabr*
 Algorithm, *al-Khwarizmi* (the name of the scientist)
 Almanac: *al-manakh* literally "climate" (timetables),
 Amber: *'Anbar* (Fossilized resin)
 Artichoke: *ard-i-choke*
 Baldaquin: name of Baghdad
 Borax: *Bowraq*
 Camphor: *kafur*
 Cane: *Qanah* (Pipe, reed)
 Carat: *qīrāt* "mass" (unit),
 Check: (from, also from Persian meaning "letter of credit."
 Coffee: *qahwah*
 Cotton, *koton*
Damask refers to woven cloth (and later also steel) made in Damascus.
 Elixir: Something like a "syrup"—also an Arabic term, possibly borrowed from Persian.)

Garble: *Gharbala* (to sift)
 Gauze, from *qazz* "raw silk"
 Ghul: *Ghul* (Evil spirit, ogre)
 Giraffe: *Zirafah*
 Guitar: *Qitar*
 Hazard: *al-Zahr* (Dice- as in "roll of the dice")
 Lacquer: *lakk*
 Lute: *al-'ud* (The lute)
 Magazine: *al-makhzen*
 Mascara: *masharah* an event during which people wear masks
 Mate: *mât* "Death"
 Monsoon: *mavsim* "season."
 Mummy: *mum* meaning "wax".)
 Orange: *Naranj*
 Racket: *Rahat* (Palm of the hand)
 Safari: *Safara* (to travel) Safari web browser)
 Sandal: *Sandal* (Arab skiff or type of sandal)
 Sorbet: *sharab*
 Sugar: *Sukkar*
 Tambourine: *Tunbur* (A drum)
 Tariff: *Ta'rif* (Declaration)
 Zero, via *zephirum* from *sifr* "zero", as is Cipher.

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Reading Text

How Islamic Inventors Changed the World⁴

From coffee to cheques and the three-course meal, the Muslim world has given us many innovations that we take for granted in daily life. As a new exhibition opens, Paul Vallely nominates 20 of the most influential- and identifies the men of genius behind them

1. The story goes that an Arab named Khalid was tending his goats in the Kaffa region of southern Ethiopia, when he noticed his animals became livelier after eating a certain berry. He boiled the berries to make the first coffee. Certainly the first record of the drink is of beans exported from Ethiopia to Yemen where Sufis drank it to stay awake all night to pray on special occasions. By the late 15th century it had arrived in Mecca and Turkey from where it made its way to Venice in 1645. It was brought to England in 1650 by a Turk named Pasqua Rosee who opened the first coffee house in Lombard Street in the City of London. The Arabic qahwa became the Turkish kahve then the Italian caffè and then English coffee.

2. The ancient Greeks thought our eyes emitted rays, like a laser, which enabled us to see. The first person to realise that light enters the eye, rather than leaving it, was the 10th-century Muslim mathematician, astronomer and physicist Ibn al-Haitham. He invented the first pin-hole camera after noticing the way light came through a hole in window shutters. The smaller the hole, the better the picture, he worked out, and set up the first Camera Obscura (from the Arab word qamara for a dark or private room). He is also credited with being the first man to shift physics from a philosophical activity to an experimental one.

⁴ The Independent Saturday 11 March 2006.

3. A form of chess was played in ancient India but the game was developed into the form we know it today in Persia. From there it spread westward to Europe - where it was introduced by the Moors in Spain in the 10th century - and eastward as far as Japan. The word rook comes from the Persian rukh, which means chariot.

4. A thousand years before the Wright brothers a Muslim poet, astronomer, musician and engineer named Abbas ibn Firnas made several attempts to construct a flying machine. In 852 he jumped from the minaret of the Grand Mosque in Cordoba using a loose cloak stiffened with wooden struts. He hoped to glide like a bird. He didn't. But the cloak slowed his fall, creating what is thought to be the first parachute, and leaving him with only minor injuries. In 875, aged 70, having perfected a machine of silk and eagles' feathers he tried again, jumping from a mountain. He flew to a significant height and stayed aloft for ten minutes but crashed on landing - concluding, correctly, that it was because he had not given his device a tail so it would stall on landing. Baghdad international airport and a crater on the Moon are named after him.

5. Washing and bathing are religious requirements for Muslims, which is perhaps why they perfected the recipe for soap which we still use today. The ancient Egyptians had soap of a kind, as did the Romans who used it more as a pomade. But it was the Arabs who combined vegetable oils with sodium hydroxide and aromatics such as thyme oil. One of the Crusaders' most striking characteristics, to Arab nostrils, was that they did not wash. Shampoo was introduced to England by a Muslim who opened Mahomed's Indian Vapour Baths on Brighton sea-front in 1759 and was appointed Shampooing Surgeon to Kings George IV and William IV.

6. Distillation, the means of separating liquids through differences in their boiling points, was invented around the

year 800 by Islam's foremost scientist, Jabir ibn Hayyan, who transformed alchemy into chemistry, inventing many of the basic processes and apparatus still in use today - liquefaction, crystallisation, distillation, purification, oxidisation, evaporation and filtration. As well as discovering sulphuric and nitric acid, he invented the alembic still, giving the world intense rosewater and other perfumes and alcoholic spirits (although drinking them is haram, or forbidden, in Islam). Ibn Hayyan emphasised systematic experimentation and was the founder of modern chemistry.

7. The crank-shaft is a device which translates rotary into linear motion and is central to much of the machinery in the modern world, not least the internal combustion engine. One of the most important mechanical inventions in the history of humankind, it was created by an ingenious Muslim engineer called al-Jazari to raise water for irrigation. His 1206 Book of Knowledge of Ingenious Mechanical Devices shows he also invented or refined the use of valves and pistons, devised some of the first mechanical clocks driven by water and weights, and was the father of robotics. Among his 50 other inventions was the combination lock.

8. Quilting is a method of sewing or tying two layers of cloth with a layer of insulating material in between. It is not clear whether it was invented in the Muslim world or whether it was imported there from India or China. But it certainly came to the West via the Crusaders. They saw it used by Saracen warriors, who wore straw-filled quilted canvas shirts instead of armour. As well as a form of protection, it proved an effective guard against the chafing of the Crusaders' metal armour and was an effective form of insulation - so much so that it became a cottage industry back home in colder climates such as Britain and Holland.

9. The pointed arch so characteristic of Europe's Gothic cathedrals was an invention borrowed from Islamic architecture. It was much stronger than the rounded arch used by the Romans and Normans, thus allowing the building of bigger, higher, more complex and grander buildings. Other borrowings from Muslim genius included ribbed vaulting, rose windows and dome-building techniques. Europe's castles were also adapted to copy the Islamic world's - with arrow slits, battlements, a barbican and parapets. Square towers and keeps gave way to more easily defended round ones. Henry V's castle architect was a Muslim.

10. Many modern surgical instruments are of exactly the same design as those devised in the 10th century by a Muslim surgeon called al-Zahrawi. His scalpels, bone saws, forceps, fine scissors for eye surgery and many of the 200 instruments he devised are recognisable to a modern surgeon. It was he who discovered that catgut used for internal stitches dissolves away naturally (a discovery he made when his monkey ate his lute strings) and that it can be also used to make medicine capsules. In the 13th century, another Muslim medic named Ibn Nafis described the circulation of the blood, 300 years before William Harvey discovered it. Muslims doctors also invented anaesthetics of opium and alcohol mixes and developed hollow needles to suck cataracts from eyes in a technique still used today.

11. The windmill was invented in 634 for a Persian caliph and was used to grind corn and draw up water for irrigation. In the vast deserts of Arabia, when the seasonal streams ran dry, the only source of power was the wind which blew steadily from one direction for months. Mills had six or 12 sails covered in fabric or palm leaves. It was 500 years before the first windmill was seen in Europe.

12. The technique of inoculation was not invented by Jenner and Pasteur but was devised in the Muslim world and

brought to Europe from Turkey by the wife of the English ambassador to Istanbul in 1724. Children in Turkey were vaccinated with cowpox to fight the deadly smallpox at least 50 years before the West discovered it.

13. The fountain pen was invented for the Sultan of Egypt in 953 after he demanded a pen which would not stain his hands or clothes. It held ink in a reservoir and, as with modern pens, fed ink to the nib by a combination of gravity and capillary action.

14. The system of numbering in use all round the world is probably Indian in origin but the style of the numerals is Arabic and first appears in print in the work of the Muslim mathematicians al-Khwarizmi and al-Kindi around 825. Algebra was named after al-Khwarizmi's book, *Al-Jabr wa-al-Muqabilah*, much of whose contents are still in use. The work of Muslim maths scholars was imported into Europe 300 years later by the Italian mathematician Fibonacci. Algorithms and much of the theory of trigonometry came from the Muslim world. And Al-Kindi's discovery of frequency analysis rendered all the codes of the ancient world soluble and created the basis of modern cryptology.

15. Ali ibn Nafi, known by his nickname of Ziryab (Black-bird) came from Iraq to Cordoba in the 9th century and brought with him the concept of the three-course meal - soup, followed by fish or meat, then fruit and nuts. He also introduced crystal glasses (which had been invented after experiments with rock crystal by Abbas ibn Firnas - see No 4).

16. Carpets were regarded as part of Paradise by medieval Muslims, thanks to their advanced weaving techniques, new tinctures from Islamic chemistry and highly developed sense of pattern and arabesque which were the basis of Islam's non-representational art. In contrast, Europe's floors were distinctly earthly, not to say earthy, until Arabian and Persian carpets

were introduced. In England, as Erasmus recorded, floors were "covered in rushes, occasionally renewed, but so imperfectly that the bottom layer is left undisturbed, sometimes for 20 years, harbouring expectoration, vomiting, the leakage of dogs and men, ale droppings, scraps of fish, and other abominations not fit to be mentioned". Carpets, unsurprisingly, caught on quickly.

17. The modern cheque comes from the Arabic saqq, a written vow to pay for goods when they were delivered, to avoid money having to be transported across dangerous terrain. In the 9th century, a Muslim businessman could cash a cheque in China drawn on his bank in Baghdad.

18. By the 9th century, many Muslim scholars took it for granted that the Earth was a sphere. The proof, said astronomer Ibn Hazm, "is that the Sun is always vertical to a particular spot on Earth". It was 500 years before that realisation dawned on Galileo. The calculations of Muslim astronomers were so accurate that in the 9th century they reckoned the Earth's circumference to be 40,253.4km - less than 200km out. The scholar al-Idrisi took a globe depicting the world to the court of King Roger of Sicily in 1139.

19. Though the Chinese invented saltpetre gunpowder, and used it in their fireworks, it was the Arabs who worked out that it could be purified using potassium nitrate for military use. Muslim incendiary devices terrified the Crusaders. By the 15th century they had invented both a rocket, which they called a "self-moving and combusting egg", and a torpedo - a self-propelled pear-shaped bomb with a spear at the front which impaled itself in enemy ships and then blew up.

20. Medieval Europe had kitchen and herb gardens, but it was the Arabs who developed the idea of the garden as a place of beauty and meditation. The first royal pleasure gardens in Europe were opened in 11th-century Muslim Spain. Flowers

which originated in Muslim gardens include the carnation and the tulip.

"1001 Inventions: Discover the Muslim Heritage in Our World" is a new exhibition which began a nationwide tour this week. It is currently at the Science Museum in Manchester. For more information, www.1001inventions.com.

APPENDIX -I

THE TIMELINE AND MAJOR DATES OF ISLAMIC HISTORY

The timeline of Islamic history in Islamic and Gregorian calendars.

1. The Prophet Muhammad and the Rashidun Caliphs:

6th century CE (13 BH – 23 AH)

2. The Umayyad Caliphate, the Abbasid Caliphate and its fragmentation:

7th century CE (23 AH – 81 AH) 8th century CE (81 AH – 184 AH) 9th century CE (184 AH – 288 AH) 10th century CE (288 AH – 391 AH) 11th century CE (391 AH – 494 AH) 12th century CE (494 AH – 597 AH)

3. The Mongol Invasion and aftermaths:

13th century CE (597 AH – 700 AH) 14th century CE (700 AH – 803 AH) 15th century CE (803 AH – 906 AH) 16th century CE (906 AH – 1009 AH) 17th century CE (1009 AH – 1112 AH) 18th century Ac (1112 AH – 1215 AH) 19th century Ac (1215 AH – 1318 AH)

4. The period of colonialism and postcolonial nation-states:

20th century Ac (1318 AH – 1421 AH) 21st century Ac (1421 AH – present)

Major Dates of Islamic History

570 CE Birth of the Prophet Muhammad.

610 CE Prophet Muhammad receives first revelation in the Cave Hira near Mecca.

610-622 CE Prophet Muhammad call and preaches in Mecca.

622 CE Hijira – Prophet Muhammad and followers immigrate to Medina. Islamic calendar (AH, Anno Hegirae) begins.

624 the Badr Gazwa.

625 the Uhud Gazwa.

630 The Conquest of Mecca. Ka'ba is cleansed, pilgrimage rites are Islamicized, tribes of Arabia vow allegiance to Prophet Muhammad

632 Death of Prophet Muhammad.

632 Abu Bakr chosen as caliph.

632-33 Wars of ridda (apostasy)

633 Muslim conquests (Futuhāt) begin.

633-642 Muslim armies take the Fertile Crescent (Egypt, Syria, Palestine, Mesopotamia), North African coast, parts of Persian and Byzantine Empires

634 Umar b. al-Khattab chosen as caliph

650 Caliph Uthman has the Qur'an written down.

656 Uthman is murdered; Ali becomes fourth caliph.

657 Battle of Siffin. Mu'awiya, governor of Syria, claims the caliphate.

661 Ali is murdered; Mu'awiya becomes caliph. Beginning of Umayyad Caliphate (661-750).

680 Death of Husayn marks beginning of the Shi'at Ali ("party of Ali") or Shi'a sect.

685-705 Reign of Abd al-Malik. Centralization of administration - Arabic becomes official written language (instead of Greek and Persian) and Arab coinage is established.

late 600s Ruling classes in East and West Africa convert to Islam.

710 Muslim Arab armies enter Spain, Transoxiana and India.

732 Muslim empire reaches its furthest extent. Battle of Tours prevents further advance northwards to Europe.

747-749 Revolt defeats the Umayyads.

749 The Abbasid Caliphate established and Abu'l-'Abbas becomes caliph in Iraq

754 Baghdad (Madinat al-Salam: "city of peace") becomes the new capital of the Abbasid empire.

755 Abd ar-Rahman founds an Umayyad Dynasty in Cordoba, Spain.

765 Division within Shi'ites - majority are the modern "Imamiyya (Twelvers)" who co-exist with Abbasid caliphs; minority are more extreme "Isma'iliyaa (Seveners)".

786-809 Reign of Harun ar-Rashid.

800s Written collections of Hadith are compiled. Sicily comes under Muslim rule.

813-33 Reign of Ma'mun; the Mutazilah is in power; Center for translation of texts from Greek and other languages to Arabic founded in Baghdad.

908 Fatimid Dynasty in Tunisia.

928 Umayyad Abd ar-Rahman III declares himself caliph in Cordoba.

940 Muhammad al-Mahdi, the twelfth imam, disappears. Twelvers still await the future return of the "Hidden Imam."

945 The Buyids (Persian) invade Baghdad and take power from caliph.

969 Fatimids gain power in Egypt and Cairo (Al-Qahira, "the victorious city") is founded.

980-1037 Life of Avicenna, physician and Aristotelian philosopher.

996-1021 Reign of Fatimid al-Hakim. Hamza ibn Ali forms basis of esoteric Druze religion.

late 900s West Africa begins to convert to Islam

1030 Umayyad caliphate in Cordoba defeated by the Christian Reconquista.

1055 Seljuk Turks take Baghdad; Abbasids now only nominal rulers.

1000s Reconquista takes more of Spain, Sicily falls to the Normans, Crusader kingdoms are briefly established in Palestine and Syria.

1071 Seljuk Turks defeat Byzantines at Battle of Manzikert.

1090 Hasan Sabbah takes Alamut in the Persia, the Assassins sect forms around him.

1099 Christian Crusaders take Jerusalem.

1100-1200s Sufi orders (turuq) are founded.

1126-98 Life of Averroës, Muslim philosopher from Cordoba who sought to integrate Islam with Greek thought.

1171 Fatimid power ends in Egypt with the conquests of Saladin.

1174 Saladin Ayyubi declares himself sultan of Egypt and Syria.

1200s Assassins wiped out by the Mongols. Indian rulers in Delhi take title of Sultan. Spanish mystic Muhyi al-Din ibn al-Arabi (1165-1240) flourishes.

1221 Genghis Khan and the Mongols enter Persia.

1258 Mongols capture Baghdad; End of Abbasid caliphate.

1299-1324 Reign of Uthman (Osman), who founds the Ottoman Empire.

mid-1300s Ottomans capture Bursa and Iznik and move into Europe.

1366 Capital of Ottoman Empire moved from Bursa to Adrianople.

late 1300s Ottomans take control of the Balkans.

1300s Muslim merchants and Sufis settle in SE Asia.

1400s Islam reaches the Philippines.

1453 Mehmet Fatih (rules 1451-81) conquers Constantinople. The two halves of the Ottoman Empire are united and the sultan becomes East Roman/Byzantine emperor.

1492 Kingdoms of Castile and Aragon captured Granada, the last Muslim state. Muslim presence ended, all Muslims (and Jews) expelled from Spain.

1501 Ismail of Erdabil (1487-1524) proclaimed Shah (king) of Persia. Twelver Shi'ism becomes official religion of Persia.

1516-1517 Ottomans conquer Syria and Egypt, control Mecca and Medina.

1520-66 Reign of Suleyman the Magnificent; Ottoman Empire reaches its zenith. Hungary and coastlands of Algeria and Tunisia come under Ottoman rule.

1526 Timurid Babur Shah seizes the Delhi sultanate and takes control of northern India.

1556 Akbar founds the Mughal dynasty in northern India.

1600-1700s Venetians, Habsburgs, and Russians share European Ottoman lands.

1625 Java comes under rule of Muslim kingdom of Mataram.

1699 Treaty of Karlowitz confirms first substantial losses of Ottoman Empire in Europe.

1700s Muhammad Abd al-Wahhab rejects Sufism and all innovation (bid'a). Founds what becomes the Saudi Arabian kingdom.

1700s Hindus regain power from Mughals in northern India.

1738 Mughal empire invaded by the Afghans.

1779 Afghans ousted by Qajar dynasty, which rules Persia until 1925.

1798 Napoleon's expedition and invasion to Egypt.

1805 Muhammad Ali becomes governor of Egypt, which becomes independent of the Ottomans, gains control of western Arabia and extends into the Sudan.

1807-76 Tanzimat period. Ottoman Empire undergoes extensive program of modernization in government, law, and medicine.

1830 Greece gains independence from Ottomans.

1850s Non-Muslim Ottoman citizens granted equality with Muslims.

1858 Last Mughal in India is deposed and India comes under British rule.

1876-1908 Reign of Abd al-Hamid II of the Ottomans.

1878 Congress of Berlin recognizes independence of Balkan states.

1882-1952 Egypt occupied by the British.

1908-18 Last decade of Ottoman rule. Rise of nationalistic "Young Turks." More liberal policies develop.

1912 Founding of Islamic Union (Sareket Islam), a modernizing movement in South East Asia.

1918 Fall of Ottoman Empire. League of Nations grants Britain mandatory status over Palestine and Iraq, and France over Lebanon and Syria.

1923 Republic of Turkey established, Mustafa Kemal (Ataturk) is first president.

1945 Indonesia becomes independent republic.

1945-60s Islam spreads to the West with mass migrations from Asia, Africa, and India.

1947 Pakistan founded as an Islamic nation. Islam becomes a minority religion in India.

1957 Independent Malayan state established with Islam as the official religion but guaranteed tolerance.

1979 Shah of Iran is overthrown by Ayatullah Ruhullah Khomeini, who establishes strict rule of Shi'a principles called Islamic Republic of Iran.

late 1990s Taliban come to power in Afghanistan.

2003 Saddam Hussein ousted by Western forces.

early 2010s The Arab Spring was a series of anti-government protests, uprisings, and armed rebellions that spread across much of the Arab world.

APPENDIX -II

PROMINENT RULERS AND DYNASTIES OF ISLAMIC WORLD

Prophet Muhammad ^{pbuh} A.D. 571- 632 Rashidun Caliphs A.H. 11-40 / A.D. 632-661 Abu Bakr: A.H. 11-13 / A.D. 632-634 'Umar ibn al-Khattab A.H. 13-23 / A.D. 634-644 'Uthman ibn 'Affan A.H. 23-35 / A.D. 644-656 'Ali ibn Abi-Talib A.H. 35-40 / A.D. 656-661 Umayyad Dynasty: A.H. 41-132 / A.D. 661-750 'Abbasid Dynasty (Baghdad) A.H. 132-656 / A.D. 750- 1258 'Abbasid Dynasty (Egypt) A.H. 659-923 / A.D. 1261- 1517 Twelve Shi'i rulers A.H. 35-264 / A.D. 656- 878 'Ali: d. A.H. 40 / A.D. 661 Hasan: d. A.H. 49 / A.D. 669 Husayn: d. A.H. 61 / A.D. 680	'Ali Zayn al-'Abidin: d. A.H. 94 / A.D. 712 Muhammad al-Baqir: d. A.H. 113 / A.D. 731 Ja'far al-Sadiq: d. A.H. 148 / A.D. 765 Musa al-Kazim: d. A.H. 183 / A.D. 799 'Ali al-Rida: d. A.H. 203 / A.D. 818 Muhammad al-Jawad: d. A.H. 220 / A.D. 835 'Ali al-Hadi: d. A.H. 254 / A.D. 868 Hasan al-'Askari: d. A.H. 260 / A.D. 874 Muhammad al-Mantazar: d. ca. A.H. 264 / A.D. 878 Andalus/Spain Umayyads of Córdoba A.H 138 - 422 / A.D 756- 1031 Emirate of Cordoba A.H. 138 – 316 / A.D. 756- 929 Caliphate of Córdoba
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A.H. 316 – 422 / A.D. 929 to 1031	A.H. 1220–1372 / A.D. 1805–1953
Almoravid rule	
A.H. 477 – 540 / A.D. 1085–1145	Arabian Peninsula
Almohad rule	Rashidid Dynasty
A.H. 542 – 636 / A.D. 1147–1238	A.H. 1248–1342 / A.D. 1832–1923
Emirate of Granada/Nasrid Dynasty	Sa'udid Dynasty
A.H. 636 – 898 / A.D. 1238–1492	A.H. 1159–present / A.D. 1746–present
	Yemen
Egypt	Rassid Zaydi Imams
Tulunid Dynasty:	A.H. 246–680 / A.D. 860–1281
A.H. 254–292 / A.D. 868–905	Qasimid Zaydi Imams
Ilkhshidid Dynasty	A.H. 1000–1382 / A.D. 1592–1962
A.H. 323–358 / A.D. 935–969	al-Bu-Sa'id Dynasty
Fatimid Dynasty	A.H. 1154–present / A.D. 1741–present
A.H. 297–567 / A.D. 909–1171	
Ayyubid Dynasty (Egypt)	
A.H. 564–650 / A.D. 1169–1252	Caucasus (before the Seljuqs)
Mamluk Dynasty (Bahri)	Sharwan Shahs
A.H. 648–792 / A.D. 1250–1390	A.H. 183–1236 / A.D. 799–1821
Mamluk Dynasty (Circassian [Burji])	Zaydi 'Alid Dynasty (Tabaristan)
A.H. 784–922 / A.D. 1382–1517	A.H. 250–316 / A.D. 864–928
Muhammad 'Ali Dynasty	Iran
	Tahirid Dynasty

A.H. 205–259 / A.D. 821–873	A.H. 429–552 / A.D. 1037–1157
Samanid Dynasty	Seljuq Dynasty (Iraq)
A.H. 204–395 / A.D. 819–1005	A.H. 511–590 / A.D. 1117–1194
Saffarid Dynasty	Seljuq Dynasty (Syria)
A.H. 253–ca. 900 / A.D. 867–ca. 1495	A.H. 471–511 / A.D. 1078–1117
Buyid Dynasty (Iraq)	Seljuq Dynasty (Kirman)
A.H. 334–447 / A.D. 945–1055	A.H. 433–583 / A.D. 1041–1187
Iran (after the Mongols)	Seljuq Dynasty (Rum): see Turkey
Qara Quyunlu Dynasty	Turkey
A.H. 782–873 / A.D. 1380–1468	Seljuq Dynasty (Rum)
Aq Quyunlu Dynasty	A.H. 470–707 / A.D. 1077–1307
A.H. 780–914 / A.D. 1378–1508	Dhu-l-Qadrid Dynasty
Safavid dynasty	A.H. 738–928 / A.D. 1337–1552
A.H. 907–1145 / A.D. 1501–1732	Karamanid Dynasty
Afsharid Dynasty	A.H. 654–888 / A.D. 1256–1483
A.H. 1148–1210 / A.D. 1736–1795	Ottoman Dynasty
Zand Dynasty	A.H. 680–1342 / A.D. 1281–1924
A.H. 1163–1209 / A.D. 1750–1794	
Qajar Dynasty	Mongols
A.H. 1193–1342 / A.D. 1779–1924	Great Mongols
	A.H. 603–1043 / A.D. 1206–1634
Seljuqs and Atabegs	Ilkhanid Dynasty
Great Seljuq Dynasty	

A.H. 654–754 / A.D. 1256–
1353

Golden Horde

A.H. 621–760 / A.D. 1224–
1359

White Horde

A.H. 623–831 / A.D. 1226–
1428

Chaghatayid Dynasty

A.H. 624–771 / A.D. 1227–
1370

Khans of Crimea

A.H. 823–1197 / A.D. 1420–
1783

Transoxiana and Afghanistan

Ghaznavid Dynasty

A.H. 366–582 / A.D. 977–
1186

Ghurid Dynasty

A.H. 390–612 / A.D. 1000–
1215

Qarakhanid Dynasty

A.H. 382–607 / A.D. 992–
1222

Khwarazmshah Dynasty

A.H. 470–624 / A.D. 1077–
1231

Timurid dynasty

A.H. 771–912 / A.D. 1370–
1507

Shaybanid Dynasty

A.H. 905–1007 / A.D. 1500–
1598

Janid Dynasty

A.H. 1009–1199 / A.D. 1559–
1785

Mangit Dynasty

A.H. 1170–1339 / A.D. 1757–
1920

Khiva Khanates

A.H. 921–1290 / A.D. 1515–
1920

West Africa

Almoravid dynasty

A.H. 447 – 542 / A.D. 1056–
1147

Almohad Caliphate

A.H. 514 – 668 / A.D. 1121–
1269

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